

VOLUME  
ONE

الإمامات الإحسانية

# AL-IFAADAAT AL-IHSAAMIYYAH

THE LECTURES OF  
HADRAY MAULANA  
MUHAMMAD QAMAR AZ-ZAMAN  
SAHIB ALLAHABADI



TRANSLATED BY  
MAULANA MAHOMED MAHOMEDY

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# الإفاضة الإحسانية

**THE LECTURES OF  
HADRAT MAULANA MUHAMMAD  
QAMAR AZ-ZAMAN SAHIB ALLAHABADI  
(VOLUME ONE)**

**PUBLISHED BY  
SHABBIR AHMAD LULAT**

**TRANSLATED BY  
MAULANA MAHOMED MAHOMEDY**

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**PUBLISHER'S NOTE**

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين وعلى آله وصحبه ومن تبعهم بإحسان إلى يوم الدين.

If we were to flip through the last thousand-year history of India, we will learn that the flag-bearers for the propagation of Islam in India have been the Sufis and pious elders of Dīn. The teachings which emanated from their pure hearts played a major role in bringing the Muslims onto the straight path. The lectures of these men of Allāh *ta'ālā* have been coming to the public in every era.

The book before you is a small effort in this regard. The Maktabah [Dār al-Ma'ārif] has borne the responsibility of publishing the Dīnī, academic, rectificational, educational and spiritual lectures of my respected father. The first part of this series is in your hands. It contains twelve lectures. The place and date of each lecture is mentioned before each lecture. Effort was made to present the lectures in a fresh and appealing manner.

I request the reader to make *du'ā'* that a beautiful multi-storied building is constructed with ease in an excellent manner from this first brick, and that it proves to be useful and beneficial for the ummah.

Muḥammad 'Abdullāh Qamar az-Zamān Qāsimī  
Allāhābādī.

## INTRODUCTION

Hadrat Maulānā Muḥammad Qamar az-Zamān Sāhib  
Allāhābādī

الحمد لله الأكرم، الذي خلق الإنسان وكرّم، وعلمه من البيان ما لم يعلم، فسيحان الذي لا يحصى امتنانه باللسان ولا بالقلم، والصلوة والسلام على نبيه الأكرم الذي أوتي جوامع الكلم وكرائم الحُكم ومكارم الشيم، وعلى آله وأصحابه نجوم الطريق الأمام. أما بعد!

By the grace and kindness of Allāh *ta'ālā*, the programme of religious talks and lectures is continuing from the very life of Muṣliḥul Ummat Hadrat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh*. Acting under his instruction, I have the honour of conducting assemblies in his absence. This programme increased after his demise. Apart from the daily assemblies in Allāhābād, people from Mahīwā and other areas periodically invite me to deliver lectures there. Hakīmul Ummat Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* also used to go to Mahīwā to deliver talks and lectures. When I go to my village, Kārīsāth, district Mau, the programme of delivering lectures there and other local areas continues. In this way, the programme of lectures and words of advice has been continuing in both Allāhābād and in my village. However, after the demise of my mentor, Hadrat Maulānā Muḥammad Aḥmad Sāhib Partābgarhī *rahimahullāh*, the people of Gujarat invited me to a graduation jalsah at Dār al-'Ulūm Falāḥ Dārayn, Tadkeshwar, district Surat. I visited several other madāris during that trip.

The administrators of Dār al-'Ulūm 'Arabīyyah Islāmīyyah, Kantāriyah, Barūch requested me to start a Khānqāh programme in Madrasah Jāmi'ah Qāsimīyyah, Kharod. I was hesitant at first, but

accepted after thinking and pondering over the issue. Subsequently, the first programme started in 1412 A.H./1992. All praise is due to Allāh *ta'ālā*, this programme continues to this day – 1426 A.H. Many talks and lectures are delivered. The series of talks continue for several weeks after 'īd as well. Sincere seekers have been recording these talks via tape recorders. There is a large number of these tape recordings. All praise and thanks are due to Allāh *ta'ālā* alone.

On seeing the benefit of these talks, many sincere associates insisted that they be written down. Consequently, Maulānā Muḥammad Iqbāl Sāhib (presently residing in Zambia) initiated this work. Maulānā Idrīs Sāhib Jītālī (presently residing in Ankleshwar), brother Shāhid Motala, and through the counsel of Maulānā 'Abdullāh Sāhib Pārkihī, Maulānā Ismā'il Bhūtā Sāhib, the "Idārah Fayḍān Ma'rifat", Balsār came into existence for the collation of my lectures and other writings. The responsibility of arranging the topic, specifying the headings, and translating the Qur'ānic verses and Aḥādith was given to Maulānā Faḍl Maḥmūd Falāhī (presently residing in Balsār, Gujarat). My son, Maulānā 'Abdullāh Qāsmī was appointed to oversee all matters. He was also given the responsibility of seeing the work through the process of publication and printing. All praise is due to Allāh *ta'ālā*, each person is carrying out his responsibilities. May Allāh *ta'ālā* reward them all with the best of rewards.

This is the first volume of the *Mawā'iz* which was prepared after a lot of hard work and effort. Maulānā Faḍl Maḥmūd Sāhib really deserves to be congratulated for displaying so much of enthusiasm in arranging these lectures and making them worthy of publication after a lot of toiling and hard work. Furthermore,

Maulānā Maqsūd Aḥmad Sāhib Qāsmī (a teacher at Madrasah ‘Arabīyyah Bayt al-Ma’ārif, Allāhābād) and Maulānā Mujīb al-Ghaffār Sāhib (Shaykh al-Ḥadīth Madrasah Mazhar al-‘Ulūm, Benares, U.P.) put in a lot of work in referencing the Aḥādīth and putting the words in line with the Aḥādīth.

I never imagined my lectures would be recorded, penned and published. However, sincere people like Maulānā Idrīs Sāhib had been constantly speaking about the benefit of doing this, so Allāh *ta’ālā* provided the means for the initiation of this work. May He allow it to continue, benefit His creation, and make it a continuous charity for myself and all those who assisted. Āmīn.

I must point out that my lectures are actually simplified versions and expressions of the lectures of my mentor, Muṣliḥul Ummat Ḥadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh*. I therefore considered it an honour for me to establish a separate institute for the publication of his lectures, assemblies and statements. It is called Idārah Ma’ārif Muṣliḥul Ummat. My two sons, Maulānā Maḥbūb Aḥmad Nadwī and Maulānā Maqsūd Aḥmad Qāsmī, are in-charge of it. All praise is due to Allāh *ta’ālā*, its first volume is presently being collated and systematized. I request the reader to pray that Ḥadrat’s knowledge and sciences come into the public arena and are of benefit to all.

Finally, I express my deep gratitude to all who assisted in this work. Special thanks go to respected Shabbīr Bhāi (of Zambia) for his help in printing this first volume. May Allāh *ta’ālā* reward him and all other well-wishers, especially Maulānā Idrīs Jitālī and Ḥājī Shāhid Motala Sāhib.

آمين، بجرمة النبي الأمي الكريم صلى الله عليه وعلى آله وصحبه أجمعين. برحمتك يا  
أرحم الراحمين.

Muhammad Qamar az-Zamān  
Madrasah Dār al-Ma'ārif al-Islāmīyah, Allāhābād  
2 Rajab al-Murajjab 1427 A.H.  
29 July 2006



## FOREWORD

الحمد لله رب العالمين والعاقبة للمتقين، والصلوة والسلام على سيد المرسلين، وعلى آله وصحبه ومن تبعهم بإحسان إلى يوم الدين.

My heart is filled with emotion and my eyes are tearing with joy and happiness while putting pen to paper because the devotional, sacred, academic and spiritual lectures of my mentor, Hadrat Maulānā Shāh Muḥammad Qamar az-Zamān Sāhib Allāhābādī, are being published and coming into the public view. This is the first volume of the series titled *al-Ifādāt al-Iḥsānīyah*. All praise is due to Allāh *ta'ālā*.

All praise is due to Allāh *ta'ālā*, Hadrat's talks and lectures have been continuing for many years. This is especially for the past 15 years after the tarāwīḥ ṣalāh in the month of Ramaḍān in Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat. This rain of knowledge and cognition and river of Allāh consciousness and blessings is flowing continuously. Thousands of lives have changed and the religious form of the whole of Gujarat has changed. The irreligious have become religious and become successful. This is especially so with those who are treading the path and unravelled the knots of their lives. Anīs Aḥmad Sāhib Allāhābādī says in a poem:

Deriving the blessings of one's shaykh is not dependent on proximity with him. The one who is far from his shaykh can also derive his blessings.

Look at the podium! Shaykh Qamar has arrived.

The heart has become illuminated because his lecture has that special light.

O Anīs! Hadrat Qamar az-Zamān is a Shaykh-e-Tarīqat. This is well-known within the country and abroad.

Hadrat's lectures were being preserved via a tape recorder. They number more than a thousand. His beloved and devoted associates were persisting for these priceless pearls of Hadrat's sciences and knowledge to be strunged together. In this way, it will be easy to benefit from them, and their benefit will become more complete and universal. Apart from those who were present, others would also be able to benefit from them. As stated by Anīs Ahmad Sāhib Allāhābādī:

Deriving the blessings of one's shaykh is not dependent on proximity with him. The one who is far from his shaykh can also derive his blessings.

The most important and difficult stage in this regard was to obtain Hadrat's permission. Personalities like him completely obliterate themselves; they fear and save themselves from the slightest indication of pride and ostentation. However, when the requests increased and the persistence intensified, Hadrat – bearing in mind the quest and yearning of his sincere associates – expressed his approval.

There was no end to our happiness when Hadrat gave his approval. A few devoted friends had several meetings and decided on choosing a person, and a place where this work could be carried out with focus. It was to my fortune that the lot came out with the name of this mad-man [referring to himself]. Bearing in mind that Hadrat's affectionate shadow is over us by Allāh's grace (may Allāh *ta'ālā* enable his blessings to continue with his good health and wellness), I accepted this good fortune despite my lack of knowledge and absence of resources. I accepted this responsibility

because I now had the opportunity of reverting to Hadrat on every issue. All praise is due to Allāh *ta'ālā*, Hadrat checked through all the lectures from beginning to end and showered me with most useful pieces of advice. Idārah Faydān Ma'rifat which is situated in Balsār, Gujarat came into existence for the initiation of this mammoth task under the supervision of Hadrat.

Another point worthy of clarification here is that everyone was of the opinion that this centre be attributed to Hadrat by having it named Idārah Faydān Qamar...Anwār Qamar...and so on. But Hadrat never approved of this and he himself decided on the present name. There was also a lengthy divergence of views on the title which should be given to this collection. The lectures were collated and arranged and all associates repeatedly said that it must some how or the other be attributed to Hadrat. Even in this case, Hadrat was not convinced right to the end. It was eventually given the title *al-Ifādāt al-Ihsāniyyah*.

It is obviously well-known that it is a very difficult task to convey the spoken word as a written word. It is a very responsible and important task. In my task of sequencing, I tried my utmost to quote Hadrat's words exactly as they were uttered. However, there are cases when the compiler has to exercise his right, e.g. bringing forward and moving back of words, continuity in sentences and subject matter, removing repetitions, the fluency of the speech, and adding headings and sub-headings. If the reader perceives any defect or shortcoming in this regard, I request him to attribute it to the compiler.

Attention was also paid to referencing the Ahādīth and ascertaining the exact words. This task was most beautifully carried out by Maulānā Maqsūd Aḥmad Sāhib Qāsmī (a teacher at Madrasah 'Arabīyyah Bayt al-Ma'ārif, Allāhābād) and Maulānā Muḥib al-Ghaffār

Sāhib (Shaykh al-Hadīth Madrasah Mazhar al-‘Ulūm, Benares, U.P.). May Allāh *ta‘ālā* reward them with the best rewards.

Finally, I pray to Allāh *ta‘ālā* to accept this collection of lectures, to crown it with acceptance, make it beneficial to the ummat, and enable this series to continue excellently.

Fadl Maḥmūd

Dār al-Ma‘ārif al-Islāmiyyah, Allāhābād

24 Jumādā al-Ukhrā 1427 A.H., Friday

**IMPRESSIONS**

Hadrat Maulānā Muḥammad Asrār al-Haq Qāsmī

Allāh *ta'ālā* made man the most honourable and superior of all His creations so that he can carry out the duties of His deputyship in this world, fulfil the orders of his Creator as he ought, and thereby be eligible for success in both worlds. Allāh *ta'ālā* provided man with a complete system in the form of Dīn for his success in both worlds. Despite this, the strange thing is that a large proportion of the inhabitants of this world are living a life against the Dīn sent by Allāh *ta'ālā*. The catastrophe is that each one is treading a dangerous path which is taking him further away from Dīn. Presently, people are seen to disregard religion, and are desirous of atheism, materialism, and a life of luxury and comfort. To make matters worse, the call to materialism is also echoing in our Muslim society and there is a continual absence of good deeds.

In the light of such volatile conditions, it is most necessary to make man aware of his real objective and to show to him the harms of materialism in a convincing way. The precedence of materialism has certainly created an imbalance in the system of the world. It has made man extremely avaricious, greedy and accustomed to ignoble qualities. Due to the ever increasing desire for wealth, riches, popularity, ease and comfort, man who is the best of creations is succumbing to ignobility and failure. The position of being the noblest creation imposes on man to accomplish great works, be grateful to the True Benefactor, occupy himself in the worship of the True Deity, and adhere totally to divine injunctions.

The Shari'ah and Tariqah are the two most important things to break the talisman of materialism. Hadrat Maulānā Shāh Muḥammad Qamar az-Zamān

Allāhābādī *dāmat barakātuhum* has toiled tirelessly to teach the Sharī'ah and Tarīqah to the people. Several of his books on the subject have been printed and enjoy acceptance. The first volume of *al-Ifādāt al-Ihsānīyyah* is a recent compilation in this regard.

The book before you is a collection of some of the lectures which Hadrat Maulānā delivered at Dār al-'Ulūm Kantāriyah during the important occasion of Ramadān to those who were in i'tikāf. These lectures expound in detail the Sharī'ah, the Tarīqah, treading the path and Allāh-consciousness in the light of the Qur'ān and Sunnah. Hadrat Maulānā first emphasised that man's forgiveness is a supreme bounty around which man's success hovers. On the other hand, the absence of his forgiveness entails eternal failure and deprivation. It is essential for man to strive for this supreme bounty and to remain engrossed in acquiring proximity with Allāh *ta'ālā*. The author sheds light on these ways and points in a very impressive manner. If man treads these paths, he can gain proximity to Allāh *ta'ālā*. The book is most beneficial as regards its message and comprehensiveness.

The author is an erudite scholar, author and Sufi master of our times. His main focus is success in the Hereafter and acquiring Allāh's proximity. His writings therefore contain priceless pearls of the Sharī'ah and Tarīqah. I had the opportunity of undertaking a deep study of his books. The soul feels refreshed and the heart experiences tranquillity after reading his books. May Allāh *ta'ālā* bless the author's life, cause his books to be accepted and enable all to benefit from him. Āmīn.

Muhammad Asrār al-Haq Qāsmī  
Head-All India Educational and Cultural Foundation  
26 Rajab 1427 A.H./22 August 2006.

## **A SHORT BIOGRAPHY**

(of Hadrat Maulānā Muḥammad Qamar az-Zamān  
Sāhib)

By Hadrat Maulānā Qārī Muḥammad Aḥsan Sāhib  
Fataḥpūrī

### **Birth And Hometown**

Hadrat was born in Sha‘bān 1352 A.H./December 1933 in Kārīsāth, district Mau (previously A‘zamgarh). His father’s name is Sulṭān Aḥmad Khān ibn Nadhīr Khān. His father had extraordinary interest in dhikr, recitation of the Qur‘ān and other spiritual practices. He was enumerated among the righteous ones. Why should this not be the case, after all, he had the honour of being in the company of the walī of his time, Musliḥul Ummat Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh*. He would go regularly to Hadrat Shāh Waṣīyyullāh’s place in Fataḥpūr Tālнарjā and would occasionally take his young son [Hadrat] with him and obtain the du‘ā’s of the mentor. Hadrat’s mother was Zayb an-Nisā’ bint Janāb Raḥmatullāh Khān Sāhib, a resident of Sukriyā Kalān, district Bulyā. She was a very pious woman. In this way, Hadrat was blessed with a pure and simple religious environment for his early training and upbringing. This environment embedded pure and sanctified impressions on his clean and innocent heart and mind.

### **Education**

As per the practice in religious homes, he commenced his education in a maktab in his village. This maktab became the early training ground for a great scholar and Sufī master of our time. He studied here until grade two and then proceeded to a town known as Ghosī where he studied until grade seven.

After completing this elementary and most beneficial and necessary contemporary education, he proceeded to Dār al-'Ulūm Mau. On reaching here, he commenced a purely religious education by studying Persian. During his three-year stay here, he studied the basic and advanced Persian books such as *Āmad Nāmāh*, *Gulistān*, *Būstān*, *Akhlāq Muḥsinī*, *Anwār Suhaylī* and others; and the elementary Arabic texts such as *Mizān Munsha'ib*, *'Ilm as-Sīghah*, *Nūr al-Idāh* and *Kitāb al-Mutahaffiz*.

### **Marriage**

Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* consulted with Hadrat Maulānā Qārī Amīn Azhar Sāhib (Hadrat's uncle) with regard to the marriage of his daughter, 'Aqīlah Khātūn. The Qārī Sāhib conveyed his intent to Hadrat's father, Sulṭān Aḥmad in 1369 A.H./1949. Hadrat's father was overjoyed by this proposition and agreed to it after believing it to be his good fortune. Subsequently, Hadrat Shāh Waṣīyyullāh Sāhib *rahimahullāh* performed the marriage in Rajab 1370 A.H./June 1950 in the masjid of Fataḥpūr Tālnarjā. This is the grace of Allāh *ta'ālā* which He confers on whomever He wills.

By Allāh's will, the following four sons were born to them:

1. Maulānā Hāfiz Maqbūl Aḥmad Qāsmī.
2. Maulānā Sa'id Aḥmad Qāsmī Nadwī.
3. Maulānā 'Azīz Aḥmad Qāsmī.
4. Maulānā Maḥbūb Aḥmad Nadwī.

As per divine fate, this pious woman passed away in 1379 A.H. To Allāh we belong and to Him is our return. She was buried in the public graveyard of Akbarpūr,



Allāhābād where her younger sister, Nabīlah Khātūn had been buried on 16/17 Ramadān 1379 A.H.

Acting under the counsel of Hadrat Shāh Wasīyyullāh *rahimahullāh*, Hadrat entered into a second marriage with Taqrīb an-Nisā', the pious daughter of Master Nūr al-Hasan Sāhib Marhūm of Kārī, district Mau. This marriage was solemnized on 22 Jumādā ath-Thānī 1381 A.H. By Allāh's will, the following four daughters and two sons were born to them:

1. Mas'ūdah Khātūn.
2. 'Ā'ishah Khātūn.
3. Siddīqah Khātūn.
4. Āminah Khātūn.
5. Maulānā Muḥammad 'Abdullāh Qāsmī.
6. Maulānā Hāfiz Muḥammad 'Ubaydullāh Nadwī.

### **Completion of Studies**

In addition to the court of Hadrat Shāh Wasīyyullāh Sāhib being a unique khānqāh and centre for purification of selves, it was an august centre of education. Hadrat therefore came here in Sha'bān 1370 A.H. for the completion of his studies, rectification of character, purification of the self and traversing the stations of Sufism. During his lengthy stay here, he commenced with elementary books like *Hidāyatun Naḥw*, *Nūr al-Īdāh*, *Marāqī al-Falāh* and continued until he completed *Bukhārī Sharīf*. In fact, he also studied Sufi books under Hadrat Shāh Wasīyyullāh Sāhib, e.g. *Tafhīmāt Ilāhīyyah*, *al-Qaul al-Jamīl*, *Irshād at-Tālibīn*, *Qasḍ as-Sabīl*, *Tarṣī' al-Jawāhir al-Makkīyyah*, the *Mathnawī* of Maulānā Rūm and other books.

**Teaching And Imparting Knowledge**

When Hadrat Muṣliḥul Ummat was living in Gorukhpūr and Hadrat was still a student, he was appointed as a paid teacher. By Allāh's will, this programme continued until he was appointed as the head teacher at Madrasah Waṣīyyatul 'Ulūm, Allāhābād. He was appointed to teach important books such as *Taudīḥ Talwīḥ*, *Mishkāṭ*, *Jalālayn*, *Hidāyah*.

**Permission For Hadīth**

After having full confidence in him, Hadrat Muṣliḥul Ummat gave him permission for narrating *Bukhārī Sharīf* and other Hadīth collections. He taught *Bukhārī Sharīf* from Shawwāl 1387 A.H. to Sha'bān 1388 A.H. at Madrasah Waṣīyyatul 'Ulūm. *Muṣliḥul* Ummat was taught by Maulānā 'Abd ar-Raḥmān Sāhib Jāmī *rahīmahullāh* and *Tirmidhī Sharīf* by Maulānā Muḥammad Hanīf Sāhib Jaunpūrī.

The following were some of the Daurah Hadīth students of that year:

1. Maulānā Qārī Irshād Aḥmad Sāhib.
2. Maulānā Anwār Aḥmad Sāhib.
3. Maulānā Muḥammad Arshad Benārisī.
4. Maulānā Qārī Zahīr ad-Dīn (presently in 'Aligarh University).

By Allāh's will, the occasion for the completion of *Bukhārī* was attended by Hadrat Maulānā Sayyid Zahūr al-Hasan Kāsaulī – the Nāzim of Khānqāh Thānah Bhawan, Hadrat Maulānā Hakīm Muḥammad Mas'ūd Sāhib Ajmerī. All praise is due to Allāh *ta'ālā*.

Despite Hadrat's many occupations and journeys, he continues teaching to this day. All praise is due to Allāh *ta'ālā*. In this way, those who are thirsty for Dīnī

knowledge are not being deprived from benefiting from him. Hadrat also rendered the vital and important service of issuing fatwās under the instruction of Hadrat Muṣliḥul Ummat. All praise is due to Allāh *ta'ālā* it continues to this day.

### **Permission And Khilāfat**

As mentioned previously, after having the honour of becoming the son-in-law of Hadrat Muṣliḥul Ummat, Hadrat settled down permanently with him and pledged bay'at to him with the intention of internal rectification and purification of the self. Hadrat Muṣliḥul Ummat paid special attention to him and taught him the above-listed books on Sufism. He then gave him permission to teach, remind and instruct others. All praise is due to Allāh *ta'ālā* alone.

The temperament of the Auliya' is such that even after reaching a level of excellence, they are never smug about their condition. Instead, they supervise their selves until the last moments of their lives, and continue praying for a good death. Hadrat has the same temperament. It was by virtue of this concern and yearning that when Hadrat Muṣliḥul Ummat passed away, Hadrat reverted to another erudite Sufi of his time, Hadrat Maulānā Muḥammad Aḥmad Sāhib Partābgarhī Naqshbandī Mujaddidī *rahimahullāh*. A Hadith states that a believer looks with the light of Allāh *ta'ālā*. Thus, it did not take the shaykh long to recognize Hadrat's spiritual condition and capability. Within a few days he gave him permission to instruct others and to accept bay'at from them. Qādī At-har Mubārakpūrī describes Hadrat as follows:

Hadrat Maulānā Muḥammad Qamar az-Zamān Sāhib combines the Sharī'ah with the Tarīqah. He is a custodian of the spiritual attraction and power of Hadrat Muṣliḥul

Ummat Maulānā Shāh Waṣīyyullāh Ṣāhib and the Allāh-conscious beauty, blessings and cognition of Ḥadrat Maulānā Muḥammad Aḥmad Ṣāhib.

After obtaining permission and khilāfat from these two auliya', Ḥadrat is a combiner of the Chishtī, Naqshbandī, Qādrī and Suhrawardī spiritual families. Ever since the time of Ḥadrat Shāh Walī Allāh Muḥaddith Dehlawī *rahimahullāh*, all the Sufi masters accept bay'at in these four families and confer the same to the one who is eligible for it. Ḥadrat follows their practice in this regard.

### **Benefiting From Other Sufi Masters**

Ḥadrat spent 17 years in the company of Ḥadrat Muṣliḥul Ummat and 24 years in the company of Ḥadrat Partābgarhī. He was very close to both these personalities. In the course of his stay with them, he had the responsibility of serving other masters who came to visit these two. The other senior 'ulamā' and Sufi masters included Ḥadrat Maulānā Ḥabīb ar-Raḥmān Ṣāhib A'zamī, Ḥadrat Maulānā Sayyid Abul Ḥasan 'Alī Nadwī, Ḥadrat Maulānā Shāh Abrār al-Ḥaq, Ḥadrat Maulānā Qārī Siddīq Aḥmad Ṣāhib Bāndwī, Ḥadrat Maulānā 'Abd al-Bārī Nadwī and Ḥadrat Maulānā Ḥakīm Muḥammad Akhtar Ṣāhib *rahimahumullāh*. Ḥadrat was able to get close to these elders and had priceless opportunities of benefiting from them. This is the grace of Allāh *ta'ālā* which He confers on whomever He wills.

### **Occupations And Services**

Ḥadrat's occupations and services could be divided into four parts:

1. Propagation and instruction.
2. Writing and compiling books.

3. Teaching and imparting knowledge.
4. Journeying within the country and beyond.

### **Propagation And Instruction**

In addition to seeing to the purification of the selves, instructing different forms of dhikr and internal rectification of his disciples, Hadrat distinguishes himself as one who receives every visitor with genuine warmth and blesses him with appropriate advice and counsel. This programme continues all the time when he is at home in Allāhābād. As for out of his home, he has been spending the entire month of Ramaḍān for the past 15 years in the large musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat where he has been conducting a khānqāh and i'tikāf programme. There is a large assembly of associates from within the country and from overseas, disciples, 'ulamā' and the masses. Several hundred people spend the entire month in i'tikāf. Hadrat delivers talks in which he speaks about the Qur'ān, following the Sunnah, fear and love for Allāh *ta'ālā*, and purification of the self. By the will of Allāh *ta'ālā*, he remains for about 7-10 days after Ramaḍān and goes to the nearby towns and villages to deliver talks.

### **Writing And Compiling**

Hadrat has a flowing pen. He wrote many books which make up several thousand pages. Some of them are:

1. Aqwāl Salaf – in six voluminous parts.
2. Tarbiyyat Aulād kā Islāmī Nizām.
3. Riyād as-Sālikīn min Ahādīth Sayyid al-Mursalīn.
4. Tadhkirah Muṣliḥ al-Ummat.
5. Fayḍān Muḥabbat.

6. Wasīyyatul Ādāb.
7. Ma'ārif Sūfiyyah.
8. Nuqūsh wa Āthār Mufakkir Islam.
9. Nikāh kī Shar'ī Haythiyat.
10. Haqīqī Hajj.
11. Dars Qur'ān.
12. Taṭ-hīr al-Qulūb.
13. Gunāho kā Wabāl Aur Oes kā 'Ilāj.

The author's great interest in reading can be gauged from a perusal of these books. His books are certainly treasure-houses of rectitude and guidance. If Allāh *ta'ālā* inspires a person, a study of these books can be a great fortune and a cause for success in both worlds.

### **Teaching And Imparting Knowledge**

Madrasah 'Arabīyyah Bayt al-Ma'ārif, Bakhshī Bazaar, Allāhābād was established by Hadrat himself. Its foundation was laid on 28 Dhū al-Hijjah 1395 A.H./1 January 1976. In addition to hifz and qirā'at, education to the level of *Mishkāt Sharif* is imparted here. Hadrat's khānqāh and classroom is in this Madrasah. Hadrat teaches *Mishkāt Sharif* and other books whenever the need arises. Just recently he constructed Madrasah Dār al-Ma'ārif al-Islāmīyyah together with a beautiful masjid. At present, recitation and memorization of the Qur'ān is taught here, and also elementary Persian and Arabic classes. May Allāh *ta'ālā* bless it with more progress. Āmīn.

### **Journeys**

Hadrat has to undertake many journeys within the country at the invitation and insistence of his associates and disciples. He also travels overseas. The people of Gujarat, Maharashtra, Karnataka, Andhra

Pradesh (Bangalore, Hyderabad), Madhya Pradesh, Bihar and Bengal derive benefit from his talks and lectures.

Hadrat goes periodically to foreign countries such as Britain, Barbados, Trinidad, Granada, Panama, Canada, South Africa, Zambia, Zimbabwe, Reunion, Mauritius, Malawi, Nepal, Saudi Arabia, Kuwait, Bahrain, Qatar and so on. Apart from his disciples, he has over 100 khulafā' most of whom are 'ulamā'. This is the bounty of Allāh which He confers on whomever He wills.

These are just a few lines which took the form of a short biography.

Hadrat Maulānā Shāh Muḥammad Aḥmad Sāhib *rahimahullāh* had a lot of love and affection for Hadrat and he used to express it to him quite often. He said on several occasions: "Hadrat Mujaddid Alf Thānī *rahimahullāh* said to King Jahāngīr: 'O Jahāngīr! I will not go to Paradise without you.' Maulānā! I too will not go without you."

اللَّهُمَّ اجْعَلْنَا مِنْهُمْ، ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ، وَاللَّهُ ذُو الْفَضْلِ  
الْعَظِيمِ.

Muḥammad Aḥsan Qāsmī Fataḥpūri  
(extracted from *Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidiyyah* - written by Maulānā Maḥbūb Aḥmad Sāhib Nadwī, son of Hadrat Maulānā Muḥammad Qamar az-Zamān Sāhib).

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

**FORGIVENESS – THE GREATEST BOUNTY**

3<sup>rd</sup> Ramaḍān al-Mubārak 1424 A.H.

Musjid of Dār al-‘Ulūm ‘Arabīyyah Islāmīyyah  
Kantāriyah, Maḥmūd Nagar, Bharūch, Gujarat



**Synopsis of The Lecture**

It is for the sake of forgiveness that we undergo severe pain and labour. It was for the same forgiveness that Hadrat Ādam *'alayhis salām* used to cry. All our elders of the past used to cry and weep for the same forgiveness. These are very intelligent people; they are not foolish. They have a lot of value in Allāh's sight. They know that the more they cry and weep before Allāh *ta'ālā*, the more He will like it and forgive them. Forgiveness is the greatest of bounties of this world.

We must live in accordance with Allāh's Dīn, obey His orders, and still continue seeking His pardon and forgiveness. The fast of Ramadān is laid down to earn Allāh's forgiveness. If He forgives, we can have no greater bounty. Do not think that there is a greater bounty than it. When Allāh *ta'ālā* forgives a person and is satisfied that his matter with Him is correct, the person will say to his friends:

هَاءُمْ أَفْرَعُوا كِتَابِيَهُ

*Here, read my book of deeds.<sup>1</sup>*

This is why we ought to make du'ā' to Allāh *ta'ālā* for our forgiveness.

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<sup>1</sup> Sūrah al-Hāqqah, 69: 19.

الْحَمْدُ لِلَّهِ مُحَمَّدُهُ وَدَسْتَعِينُهُ وَدَسْتَعْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ  
 مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ  
 يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ  
 أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى  
 آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَا بَعْدُ!

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ  
 مَا تَقَدَّمَ مِنْ ذَنْبِهِ. (بخاري ومسلم)

Dear friends, elders and brothers! This is obviously the month of Ramadān and – all praise is due to Allāh *ta'ālā* – we are all carrying out the obligation of fasting. My heart therefore desires to speak about fasting. There is a season for everything. When people go for hajj, the lectures are by and large on the subject of hajj – whether in the plane or at the traveller's lodge, the 'ulamā' speak about hajj.

### **Those Experiencing Wellness Must Show Mercy to The Afflicted**

In the same way, this is the obligation of Ramadān. All praise is due to Allāh *ta'ālā* for His kindness that we are fasting. We are doing this comfortably and with focus. This is also a great favour and grace of Allāh *ta'ālā*. There are many of our brothers who do not even have provisions for *sehrī* and *iftār*. Many others are suffering illnesses. We do not know what problems our brothers are experiencing. This is why we ought to make du'ā' for them. A Hadīth states:

ارْحَمُوا عَلَى أَهْلِ الْبَلَاءِ

*Show mercy to those who are afflicted.*

We ought to be grateful for the wellness which we are experiencing. Thus, it is the duty of those who are enjoying wellness to show mercy on the afflicted ones. This is what the Hadīth of Rasūlullāh sallallāhu 'alayhi wa sallam teaches us.

### **The Thing Which Hardens The Hearts**

Hadrat Maulānā Sa'īd Ahmad Sāhib Akbarābādī rahimahullāh was a very famous scholar. He asked Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣīyyullāh Sāhib rahimahullāh for advice so Hadrat dictated the following Hadīth and sent it to him:

لَا تُكْثِرُوا الْكَلَامَ بِعَيْرِ ذِكْرِ اللَّهِ فَتَقْسُو قُلُوبَكُمْ، فَإِنَّ الْقَلْبَ الْقَاسِيَ  
بَعِيدٌ مِنَ اللَّهِ وَلَكِنْ لَا تَعْلَمُونَ، وَلَا تَنْظُرُوا فِي ذُنُوبِ النَّاسِ كَأَنَّكُمْ  
أَرْبَابٌ، وَأَنْظُرُوا فِي ذُنُوبِكُمْ كَأَنَّكُمْ عَبِيدٌ، فَإِنَّمَا النَّاسُ مُبْتَلَى وَمُعَافَى،  
فَارْحَمُوا عَلَى أَهْلِ الْبَلَاءِ وَاحْمَدُوا اللَّهَ عَلَى الْعَافِيَةِ. (مَوْطَأ مَالِك، كِتَاب الْجَامِع)

*Apart from remembrance of Allāh ta'ālā do not engage in excessive talking or else your hearts will become hard. A hard heart is far from Allāh ta'ālā but you do not realize this [because the nearness and distance of the heart is a spiritual matter]. Do not look at the sins of people as though you are Allāh (i.e. do not look with pride and haughtiness at the sins of others). Look at your own sins as though you are slaves because people are of two types: those who have fallen in sin, and those who are saved from it. So show compassion to those who are in sin, and thank Allāh ta'ālā over your wellness [protection from sin].*

In other words, the heart becomes hard by speaking excessively about things apart from Allāh ta'ālā. The 'ulamā' have gone to the extent of saying that a person

should not even speak excessively of good things because this also creates passiveness in the heart. The heart must be kept a bit empty, it must be given some space so that fountains of wisdom may flow into it. A poet says:

Excessive talking causes the heart to die  
within the body, even if its talking are like  
the pearls of Eden.

I was saying that thinking excessively of anyone apart from Allāh *ta'ālā* causes the heart to become hard. The consequence of it is:

فَإِنَّ الْقَلْبَ الْقَاسِيَ بَعِيدٌ مِنَ اللَّهِ

*A hard heart is far from Allāh ta'ālā.*

A soft heart is close to Allāh *ta'ālā*. Hard-hearted people are those who are not affected by the afflictions of others; they are not affected by their worries. There are some people who, no matter how many hardships and calamities are described before them, they do not pay any attention. In fact, they cannot even bear listening to a person who is in difficulty. The Hadīth teaches us that such people are far from Allāh's mercy. Yes, they will only understand it when they themselves are afflicted by a hardship.

### **The Treatment For Removing Hard-Heartedness**

My dear friends! A hard heart is indeed a terrible heart. Hardness of the heart is really evil. A person is made to engage in Allāh's remembrance for removing its hardness. If a heart is hard, softness can only come into it through Allāh's remembrance. If a person engages in nonsensical conversations all the time, his heart will most certainly become hard. This is why we ought to safeguard our tongues from futile talks – opportunity does not strike twice.

**Value Time**

A single minute which has passed can never be retrieved by even the most powerful forces. No matter how much technological progress is made, passed time cannot be brought back. What has passed has passed. Only miracles of the Prophets 'alayhimus salām affirm that they stopped the sun. However, it is not proven that any king was able to do this. Time is thus a most priceless bounty which must be valued. Do not let it go to waste. The 'ulamā' refer to time as a cutting sword which cannot be stopped. The time which has passed has passed, there is none to stop it. If you observe the movement of a watch and see that it is ten o' clock. You look at it after some time and realize that it is eleven o' clock. You continue looking at it and it soon becomes twelve o' clock right before your eyes. Where has the time gone to? It does not take it long to pass.

**Hadrat 'Alī's Advice**

Hadrat 'Alī radiyallāhu 'anhu was delivering a talk. He said:

ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً، وَارْتَحَلَتِ الْآخِرَةُ مُقْبِلَةً، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ  
فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا. (مشكوة شريف: ٤٤٤)

*The world has turned around and is moving back. The Hereafter is approaching from the front. Each of them have sons. You should become sons of the Hereafter and not sons of this world.*

Each passing moment is not going to return. We are moving away from the world and the world is moving away from us, while the Hereafter is drawing near. The vehicle is approaching from one side and moving away from the other. However, it is approaching so swiftly that man cannot gauge it. Sometimes accidents occur in this way: A car approaches with speed while the

travellers cannot ascertain the speed at which it is coming, and that it will come and smash into them.

The first time I went to perform hajj, my son, Maulānā Saʿīd Aḥmad was studying in Jāmiʿah Islāmiyyah Madinah Munawwarah. When cars used to approach at a speed, he would hold my hand. I said to him: “What is the matter?” He replied: “Father, you cannot estimate at what speed the cars move here.”

I was saying:

ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً، وَارْتَحَلَتِ الْآخِرَةُ مُقْبِلَةً

*The world has turned around and is moving back. The Hereafter is approaching from the front.*

Hadrat ‘Alī *radiyallāhu ‘anhu* says further:

فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا

*You should become sons of the Hereafter and not sons of this world.*

In other words, become seekers of the Hereafter and not of this world.

### **A Practice of The Ṣaḥābah**

My dear friends! Time is priceless. This is why Allāh *taʿālā* took an oath:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ.

*By the oath of time. Man is certainly in loss. Except those who believe and do good deeds, and enjoin each*

*other with the true religion, and enjoin each other with patience.*<sup>1</sup>

This is no ordinary sūrah; it is extremely important. It is mentioned in the traditions that when the Sahābah radiyallāhu ‘anhum used to meet, they would read this sūrah to each other.<sup>2</sup> This is why we have to really value time.

### **Do Not Wait For Tranquillity**

Rasūlullāh sallallāhu ‘alayhi wa sallam said:

فَإِنَّ الْقَلْبَ الْقَاسِيَ بَعِيدٌ مِنَ اللَّهِ

*A hard heart is far from Allāh ta‘ālā.*

It is far from Allāh’s mercy. When there is negligence towards Allāh’s remembrance, it will result in hard-heartedness. Stop engaging in dhikr for a few days and you will for yourself see how the heart becomes hard. The hearts of those who give up Allāh’s dhikr become hard. A murīd of Ḥaḍrat Maulānā Rashīd Aḥmad Sāhib Gangohī rahimahullāh wrote a letter to him:

“Ḥaḍrat! I am looking out for a time of tranquillity so that I can spend that time in dhikr.”

Ḥaḍrat rahimahullāh wrote back: “You must complete your dhikr while walking around and moving about. Do not wait for tranquillity.”

Even if a person completes this prescribed dhikr while walking about, he will certainly receive its blessings. Like when a person is performing sa’y during hajj and also making du‘ā’ in the process. Or he is performing ṭawāf and also making du‘ā’ and making dhikr. We learn from this that running [or walking] is not an

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<sup>1</sup> Sūrah al-‘Asr, 103: 1-3.

<sup>2</sup> Ṭabarānī.

obstacle to dhikr. Going around in circles is also not an obstacle to dhikr. A person can make dhikr under any condition – even while he is in his shop, at the hospital or while walking around in the shopping areas. Thus, we learn that dhikr is something which can be done under all situations. There is also no need for wuḍū'. There is no place restriction for it. There are no restrictions for it. When a man makes dhikr – when he repeats Allāh's name, reads the *kalimah*, sends *durūd*, etc. – it will certainly create softness and gentleness in his heart. Density will be removed, softness will come in, hardness will disappear. It is on this basis that Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ فَتَقْسُو قُلُوبَكُمْ، فَإِنَّ الْقَلْبَ الْقَاسِيَ  
بَعِيدٌ مِنَ اللَّهِ

*Apart from remembrance of Allāh ta'ālā do not engage in excessive talking or else your hearts will become hard. A hard heart is far from Allāh ta'ālā.*

The narration continues:

وَلَا تَنْظُرُوا فِي ذُنُوبِ النَّاسِ كَأَنَّكُمْ أَرْيَابٌ، وَانظُرُوا فِي ذُنُوبِكُمْ  
كَأَنَّكُمْ عَبِيدٌ

*Do not look at the sins of people as though you are Allāh (i.e. do not look with pride and haughtiness at the sins of others). Look at your own sins as though you are slaves.*

### **Sinners Are Eligible For Mercy**

The Hadīth ends with that piece which I quoted at the beginning:

فَإِنَّمَا النَّاسُ مُبْتَلَى وَمُعَافَى، فَارْحَمُوا عَلَى أَهْلِ الْبَلَاءِ وَاحْمَدُوا اللَّهَ عَلَى  
الْعَافِيَةِ



*Because people are of two types: those who have fallen in sin, and those who are saved from it. So show compassion to those who are in sin, and thank Allāh ta'ālā over your wellness [protection from sin].*

There are many who are sinners – they are caught up in a calamity. There are many others who are enjoying wellness, i.e. they carry out acts of obedience. They perform ṣalāh, keep fast, etc. The latter are not permitted to scorn the sinners. Rather, it is necessary to make du'ā' for them because they are caught up in a calamity. It is not a physical calamity but a spiritual one. When a person is suffering from cancer, people feel sorry for him. The same can be said about those who are suffering from other destructive illnesses.

In the same way, if a person is suffering from hard-heartedness, jealousy, pride, etc. then he is eligible for mercy. Even if these people are wealthy and affluent, people of position and authority, they certainly deserve our compassion. We have to make du'ā' for them because their wealth is dragging them towards the Hell-fire, their position is taking them towards the Hell-fire. We must therefore make du'ā' to Allāh ta'ālā to have mercy on them. There are wealthy and powerful people who go through stressful situations, e.g. a person's factory is to be sold. He comes to us for du'ā'. I say with regard to such people: "They do not allow us to go to them nor do they come to us of their own accord. However, Allāh ta'ālā showed compassion to them in this way by inflicting a material calamity on them so that they may come to us for du'ā'. In this way, they acknowledge the importance of du'ā' and accept Allāh ta'ālā as the Being who can remove their calamity. This is also a very great thing. Allāh's conceptual matters continue working. We consider something to take us towards destruction when in reality it is taking us towards salvation. There will be

many of Allāh's servants who will be tied in chains and taken towards Paradise. The form that this takes is that they will be afflicted by calamities. Obviously they do not desire those calamities. However, the very same calamities will become the causes of conveying them to Paradise. My dear friends! This is why I am saying that Allāh's dhikr, Allāh's worship, reciting the Qur'ān – these are great bounties and excellent treasures. Carry them out so that you are able to enter Paradise by Allāh's grace.

I was saying: This is the month of Ramaḍān and we are keeping the fasts. This is why I want to speak about fasting. I feel the necessary aspects of it should be explained, perhaps Allāh *ta'ālā* will inspire someone to keep the true fast and to fulfil it with its prerequisites. May Allāh *ta'ālā* inspire us all. Āmīn.

The Hadīth which I read at the beginning is well-known. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

*The one who keeps fast in Ramaḍān with faith and in the hope of reward shall have his past sins forgiven.*

### **Reward is Dependent on Īmān**

The words: “The one who keeps fast in Ramaḍān with faith” mean that the person affirms that fasting is certainly compulsory. The obligation of fasting is proven from this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ.

*O believers! Ordained for you is fasting as it was ordained for those before you, so that you may become pious.*<sup>1</sup>

Thus, the person who accepts the obligation of fasting and fasts while affirming that it is compulsory on him shall have his sins pardoned. If a person remains hungry and thirsty without believing in the obligation of fasting, then no matter how hungry and thirsty he remains, he will not receive any reward. Reward is dependent on *īmān*. The famous poet Akbar Husayn Allāhābādī says:

Fasting is dependent on *īmān*. If *īmān* has left, fasting is lost. The nation is dependent on the Qur'ān. If the Qur'ān has left [their lives], the nation is lost.

A nation will only exist as a nation when the Qur'ān is with it, i.e. when it practises on the Qur'ān. We have discarded the Qur'ān and left it on the forgotten shelf. Can we still expect the Qur'ān to intercede in our favour?!

This is why together with keeping the fast, a person must believe in its obligation. He must understand that Allāh *ta'ālā* made it from among the pillars of Islam. It is not something that is forced, it is not out of habit nor does it have anything to do with temperament. Rather, it is from the Shari'ah. This is why the first thing is to believe that it is compulsory, to believe that Allāh *ta'ālā* made fasting compulsory, and made it one of the pillars of Islam.

### **A Proof of Deficiency in Love For Allāh**

Allāh *ta'ālā* is aware of all the conditions of the hearts. Hakīmūl Ummat Hadrat Maulānā Ashraf 'Alī Thānwī

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<sup>1</sup> Sūrah al-Baqarah, 2: 183.

*rahimahullāh* used to say: “Inconsideration to carrying out all the postures of *ṣalāh* correctly when one is in privacy is an indication of deficiency in love for Allāh *ta’ālā*.” If a person has love for Allāh *ta’ālā* he will do things in the same way whether in public or in solitude. Everything is the same in Allāh’s sight. There is no past and future with Him. There is also no present with Him. Everything is the same to Him. The day and night are equal to Him. His knowledge is all-encompassing. There is no past and future as regards His knowledge. When something has passed us, we say that it is the past, it is difficult and impossible to bring it back. However, everything is easy for Allāh *ta’ālā*.

A person keeps a fast. No matter how irreligious a Muslim may be, he will not eat in privacy while he is fasting. He will not conceal himself anywhere in order to eat. This is because he has conviction in Allāh’s knowledge.

Thus we have to have the conviction that fasting is an obligation of Allāh *ta’ālā*, it is one of the pillars of Islam, and keeping a fast will elicit Allāh’s reward. The Hadīth mentions two things: (1) To fast with faith and conviction. (2) To fast with the intention of reward. It is not necessary to say it verbally. All the person needs to think is that Allāh *ta’ālā* will certainly reward him for staying hungry and thirsty.

### **It is Liked by Allāh**

The dryness of our lips and the yellowness which pervades our faces [because of fasting] are liked by Allāh *ta’ālā*. In fact, Allāh *ta’ālā* Himself causes these effects. This is similar to the face of a lover – people are able to discern that he is in love. There is yellowness on his face, rumours are spread about him and people conclude that he is caught up in someone’s love. Allāh *ta’ālā* Himself creates these things on a fasting person

so that some love and affection for Allāh *ta'ālā* is displayed.

How can one be a lover when the beloved does not even cast a glance at him?

The dryness of our lips and the yellowness which pervades our faces are liked by Allāh *ta'ālā*. In fact, a smell which emanates from our stomach is also liked by Allāh *ta'ālā*.

### **Using a Miswāk After 'Aṣr in Ramadān**

My dear friends and elders! The smell which emanates from our stomach because it is empty is liked by Allāh *ta'ālā*. This is why Imām Shāfi'ī *rahimahullāh* says that we should not remove this smell with a miswāk. This is why the followers of Imām Shāfi'ī *rahimahullāh* are asked not to use the miswāk after 'aṣr. The Hanafīs can use it. Both groups have their proofs which are found in the books of jurisprudence.

### **Imām Shāfi'ī is a High-Ranking Imām**

Imām Shāfi'ī *rahimahullāh* is also our imām; he too holds a lofty position. The opinions of all the imāms are correct in their respective places. This is why the greatness, honour and reverence of all are accepted by us. Imām Shāfi'ī *rahimahullāh* is far greater than all of us. His statements also hold value and esteem. We cannot reject him. We can only present our proofs. We can do no more.

### **Hadrat Gangohī's Acknowledgement**

Hadrat Maulānā Rashīd Aḥmad Gangohī *rahimahullāh* said: "If Imām Shāfi'ī *rahimahullāh* were to come here, do you think we could speak before him? It is impossible for us to say anything before him." He was no ordinary man, he was a very senior man of Allāh, he was the Qutb al-Aqtāb. No one can imagine his

greatness. The rank of Imām which Allāh *ta'ālā* had conferred on him was not given just like that. He was a very powerful man of Allāh and a man of affinity with Him.

### **Imām Shāfi'ī's Statement**

Imām Shāfi'ī *rahimahullāh* used to say: “There is enjoyment in only two things in this world: (1) Meeting one's friends. (2) Private supplication with Allāh *ta'ālā* at pre-dawn.” What can be said about the joy of meeting the Ahlullāh! Friendship among materialists is nothing. They merely meet and part ways. One goes in one direction and the other in the other direction. One cannot even rely on their friendship. You do not even see a spark of happiness in their laughter. It is a superficial laughter. The joy of the heart is not portrayed on the face. These are not humans; they have become animals. Humaneness is in following the Shari'ah, practising on the teachings of Islam, treading the Dīn of Rasūlullāh *sallallāhu 'alayhi wa sallam* and following the Sunnah.

### **The Tahajjud Salāh Invigorates The Heart**

Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

فإن صلى انحلت عقدة فأصبح نشيطا طيب النفس (مشكوة: ١٠٨)

*When a person performs tahajjud salāh, a knot is untied (which had been fastened by Shaytān). The person is invigorated and in a good frame of mind in the morning.*

Invigoration and vitality are to be found in the tahajjud salāh. Perform this salāh and see for yourself whether you feel invigorated or not. Engage in Allāh's dhikr and see if you experience joy or not; if you experience tranquillity or not. Hadrat Imām Ghazzālī *rahimahullāh* has gone to the extent of writing that a person must compare his condition before and after wuḍū'. He will

find a clear difference between the two. He will feel uneasy and uncomfortable before wudū'. Once he performs wudū', he will perceive happiness, tranquillity and peace.

Imām Shāfi'ī *rahimahullāh* says that joy is in only two things: meeting friends and private supplication at pre-dawn. The joy of being with friends cannot be found in anything else. Allāh *ta'ālā* says:

فَادْخُلِي فِي عِبَادِي وَاَدْخُلِي جَنَّتِي

*Join My servants and enter My Paradise.*<sup>1</sup>

Allāh *ta'ālā* first asks us to join His servants and then to enter His Paradise. Mentioning the servants first shows its importance.

### **A Benevolent Man is Always in Difficulty**

Imām Shāfi'ī *rahimahullāh* also said: "A benevolent man is always in difficulty and hardship." He says or does something out of his benevolence which then results in worry. This is why he says that a benevolent man is always in difficulty. Imām Shāfi'ī *rahimahullāh* then says: "If anyone wants to take away my benevolence in exchange for cold water I will not agree to it. I am prepared to forego cold water for the rest of my life but I will not give my benevolence for it." This, despite saying that a benevolent man is always in difficulty and hardship. This demonstrates his nobility and virtue. He was a great man, no one can even imagine the status which he enjoyed.

### **The Real Fast**

I was saying that the smell which emanates from the mouth of a fasting person due to his empty stomach is

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<sup>1</sup> Sūrah al-Fajr, 89: 29-30.

very beloved to Allāh *ta'ālā*. Look at the virtue of fasting which is proved from this! We should therefore be very particular about our fasts, we must safeguard them against acts of disobedience as much as we can, we must protect them from sins. My dear friends! The outward fast entails keeping away from food, drink and one's wife for a few hours. However, the real fast is to remove everything apart from Allāh *ta'ālā* in such a manner that we do not even turn our attention towards it. We should not merely abstain from food and drink. Rather, we should abstain from everything apart from Allāh *ta'ālā*.

Real abstention means abstaining from everything apart from Allāh *ta'ālā*. Abstention from food and drink are signs of outward fasting. Internal fasting means that anything apart from Allāh *ta'ālā* must not be able to enter the sanctuary of the heart. This is the real fast. My dear friends! We should not confine ourselves to mere abstention from food and drink. Instead, we must do as much as we can externally, e.g. evil glances may be cast with the eyes, evil thoughts can enter the heart. We must safeguard our hearts against all this. This is the fast in the true meaning of the word. May Allāh *ta'ālā* inspire us all.

We get an external fast and an internal one, and we have to give consideration to both. For example, we get an external ḥajj and an internal one. What is ḥajj? It entails visiting Allāh's House. That is all there is to the external ḥajj. As for the internal ḥajj, it refers to meeting the Master of the House. This is why a pilgrim performs tawāf of the Ka'bah. He thinks to himself, I have reached the House, but not the Master of the House. This is the meaning of a true ḥajj, i.e. to put an end to love and attachment to anything apart from Allāh *ta'ālā*. Mere visiting the Ka'bah must not be the objective. You will certainly visit it and your obligation



will be fulfilled. However, a real hajj will be acquired when you develop a bond with Allāh *ta'ālā*, His love enters the heart and the link with Him is strengthened. If not, the hajj will be an affirmation of the following couplet:

We went to the Ka'bah but love for the idols  
has still not left us. We drank zam zam, but  
the fire of our heart has still not been  
extinguished.

Ḥadrat Muṣliḥul Ummat Maulānā Shāh Waṣīyyullāh Sāhib *rahim*ahullāh used to quote this couplet very often.

### **Attraction is Based on Personal Taste**

I had carried my book *Ḥaqīqī Ḥajj* with me when I went to Canada. I met Maulānā 'Abdullāh Sāhib Kāpaudrī there. He was very pleased to meet me and invited me to visit the library of one of his associates. I accepted the invitation and gave my books to the manager of the library. He said to me with reference to *Ḥaqīqī Ḥajj*: “Maulānā! You can place all your books on one side, and this one book on the other side. [The latter will outweigh all the other books].” This, despite the fact that it comprises of only a few pages. The fact of the matter is that this has to do with personal taste. Attraction is based on personal taste. He then said to me that he will have it translated and distributed. (All praise is due to Allāh *ta'ālā*, its English and Gujarati translations are available). All thanks are due to Allāh *ta'ālā* alone, pilgrims carry it with them, like it and express the benefit which they derive from it.

The fact of the matter is that a person will listen to points about hajj when it is the time of hajj. If I were to speak about the rulings and virtues of hajj now, no one will listen attentively. However, on the occasion of hajj, a person will want to hear something about Madīnah

Munawwarah, Makkah Mukarramah, and will want to learn the rules of hajj.

On the occasion of marriage, a person will want to hear points about marriage. This is why I wrote a book on this subject. It is titled *Nikāh kī Shar'ī Haythiyat*. The background to writing it is that a person came and said to me: “There is going to be a marriage in our family, write something about it.” And so, I wrote it. A person must certainly study it because it contains essential points and facts. Virtues and rules are mentioned briefly. In fact, if possible, extra copies must be obtained and distributed on occasions of marriage because – all praise is due to Allāh *ta'ālā* – this book is very beneficial and enlightening. The ‘ulamā’ have also approved of it. (All praise is due to Allāh *ta'ālā*, it is also translated into Gujarati and English). Many people approve of this book the most. It is a matter of personal taste.

### **The Biggest Glad Tiding For The Fasting Person**

The Hadīth says:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا

The person who keeps fast while affirming the obligation of fasting and keeps it with the hope of reward and for Allāh’s sake, then there is nothing greater than the glad tiding which he receives. The glad tiding is:

عُفِّرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Allāh *ta'ālā* will forgive all his past sins. Do you think this is an ordinary glad tiding?

Our elders have a saying: “A person takes half a life and gives thousands in return.” In other words, for a little effort he receives a great treasure like forgiveness.

Allāh *ta'ālā* keeps him hungry and thirsty for a few hours, and then rewards him with a great bounty like forgiveness. This is certainly not insignificant. In addition to this, Allāh *ta'ālā* also gives him food and drink at the time of *iftār*. The best of foods are laid out before him. My dear friends! What a great bounty of Allāh *ta'ālā* this is! What a great opportunity for those who keep fast and are then honoured with the glad tiding of Allāh's forgiveness. All praise is due to Allāh *ta'ālā* the Sustainer of the universe.

### **Allāh Loves Humbleness**

It is for this forgiveness that one has to undergo pain and it is for this forgiveness that Hadrat Ādam and Hawwā *'alayhimas salām* were crying. All our elders who have passed on used to cry and weep for the same forgiveness. They were very intelligent people, they were not stupid. They hold a high rank in Allāh's sight. They understood that the more they cry before Allāh *ta'ālā*, the more they weep before Him, Allāh *ta'ālā* will love this act and forgive them. Forgiveness is the greatest of all bounties in the world.

Allāh *ta'ālā* created this world for a few days. The attraction and splendour of this world are for a short time. They will come to an end very soon. We see earthquakes every other day, we see storms and floods. Do not think that these disasters do not strike America and Britain. They certainly strike them, but these haughty people do not disclose them.

### **Aware About The Whole World, But Unaware of One's Own Self**

I was in London once. A person came to me one morning and said that all the trains have stopped today because the lines are flooded with water. Another person was present at the time. He said: "I work for the railways. These people know everything about Iran and every other place in the world, but they could not

predict a flood coming in the previous night.” They have knowledge about the entire world but know nothing about their own backyard, about an impending storm and how many people it will kill! The railway lines will be displaced, and so on – but they have no knowledge of all this. Allāh *ta’ālā* has all this under His control. When it comes to matters of the Sharī’ah, Allāh *ta’ālā* gave man the choice to accept or reject. However, when it comes to conceptual matters, man has no choice whatsoever. He will have to do whatever he is ordered to do.

### **Pride And Haughtiness in America And Europe**

A wind travels at 150km and renders their machines useless. I also had the occasion of going to Barbados in the West Indies. We learn these things from there because winds and storms of this nature constantly plague them. A hurricane had hit them a few days before my going there. Upon reaching there, the people feared the coming of another hurricane. They said to me: “Maulānā! Make du’ā’, there is extreme danger today. If the hurricane hits, it will turn everything upside down; no one will be saved.” It is a small island. If one hurricane were to hit it, there will be no sign of the island. Anyway we made du’ā’ and learnt the next morning that the hurricane headed towards America and completely destroyed a certain part of it. But no information whatsoever about it was given on the television. When they have forest fires [in America], they do not inform anyone. Look at their pride! Self-conceit and haughtiness are filled in them. May Allāh *ta’ālā* protect us from such ailments.

### **A Seeker’s Rank is Greater Than a Majdhūb’s**

My dear friends and elders! No one can interfere in Allāh’s conceptual matters. Even a majdhūb can do nothing. He can neither stop a ship nor a storm. He

can neither stop a flood nor the ebb and flow of the tide in the ocean. My friends! Absolute authority belongs to Allāh *ta'ālā*.

قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ

*Say: Everything is in the hand of Allāh.*<sup>1</sup>

يَفْعَلُ مَا يَشَاءُ

*He does as He wills.*<sup>2</sup>

Is there anyone who can stop the earthquakes which He sends? We see earthquakes hitting Turkey sometimes. Then in America and then in Gujarat. This is why an attachment and bond with Allāh *ta'ālā* is a very great thing. Even if a person wields power and authority, they are nothing.

This is why the 'ulamā' say that the rank of the sālikīn<sup>3</sup> surpasses that of the majdhūbs.<sup>4</sup> The most a majdhūb can do is come to know of a calamity, but he can do nothing about it. If he cannot stop the calamity, what is the benefit of knowing about it? On the other hand, seekers do not have knowledge of a calamity, but they constantly seek refuge from every calamity. This is the quality of submission and humility. We learn from this that the rank of sulūk surpasses that of jadhb. Submission means to be pleased with Allāh's decree and to accept His decision. May Allāh *ta'ālā* reward our elders because they preferred remaining slaves [of Allāh *ta'ālā*] and did not want to know about forthcoming events. They did this so that we could continually seek

<sup>1</sup> Sūrah Āl 'Imrān, 3: 154.

<sup>2</sup> Sūrah Ibrāhīm, 14: 27.

<sup>3</sup> Those who are treading the path towards Allāh *ta'ālā*.

<sup>4</sup> Those who are madly immersed in the love of Allāh *ta'ālā*.

refuge in Allāh *ta'ālā* from every calamity and make du'ā' to Him to protect us.

### **Forgiveness is The Greatest Bounty**

My dear friends and elders! This Dīn of Allāh *ta'ālā* is the greatest of all. We must act in accordance with Allāh's Dīn and follow His orders. We must still seek His pardon and continue asking Him for forgiveness. The fast of Ramaḍān is prescribed so that He may forgive us. If He forgives us, there can be no greater bounty. Don't think that there is greater bounty than it. When Allāh *ta'ālā* forgives us and we are satisfied that our matter with Him is correct, we will say to our friends:

هَاءُمْ أَفْرَعُوا كِتَابِيَهٗ

*Here, read my book of deeds.<sup>1</sup>*

This is why we must make du'ā' to Allāh *ta'ālā* for our forgiveness. May Allāh *ta'ālā* inspire us to fulfil all these obligations and take us from this world in a state of īmān. May Allāh *ta'ālā* create love and affection among us and may He bestow peace in the whole world. Āmīn. Let us make du'ā':

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَاءِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

O Allāh! Through Your grace and kindness accept our fasts and enable us to fulfil them as they ought to be fulfilled. O Allāh! Enable us to fulfil our fasts with īmān and expectation for reward. O Allāh! Honour us all with Your forgiveness. O Allāh! Confer us all with the treasures of Your love and recognition. O Allāh! Confer

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<sup>1</sup> Sūrah al-Hāqqah, 69: 19.

us with a strong bond with You. O Allāh! Soften our hearts. O Allāh! Remove hardness from our hearts. Fill and enlighten our hearts with Your remembrance and concern. O Allāh! Make our words and actions to coincide with the Sharī'ah. O Allāh! Keep our forthcoming progenies firm on Dīn, and keep all Muslims firm on Dīn. Keep everyone – the children, the young, the old and the women – firm on Dīn. O Allāh! Bless us with every type of wellbeing through Your grace. Protect our 'ulamā'. Protect our makātib. O Allāh! Keep us all firm on Dīn forever.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

**RECITATION OF THE QUR'ĀN-A MEANS OF  
PROXIMITY TO AR-RAḤMĀN**

4<sup>th</sup> Ramadān al-Mubārak 1424 A.H.

Musjid of Dār al-'Ulūm Kantāriyah



## Synopsis of The Lecture

In his commentary to the verse:

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ

*Read of what is revealed to you of the Book.*

'Allāmah Bayḍāwī *rahimahullāh* writes:

تَقَرُّبًا إِلَى اللَّهِ بِتِلَاوَتِهِ

*The Qur'an is read as a means of proximity to Allāh.*

Rasūlullāh *sallallāhu 'alayhi wa sallam* himself is issued a direct order by the word "Read". We learn from this that nearness to Allāh *ta'ālā* is gained through reciting the Qur'an.

قال النبي صلى الله عليه وسلم ما من شفيح أفضل منزلة عند الله تعالى من القرآن، لا نبي ولا ملك ولا غيره. (إحياء العلوم، ٢٩٠١)

*Rasūlullāh sallallāhu 'alayhi wa sallam said: There will be no intercessor superior to the Qur'an; not any Prophet, angel or anyone else.*

Allāh *ta'ālā* teaches us about Himself in the Qur'an. He also tells us about His servants and about Rasūlullāh *sallallāhu 'alayhi wa sallam*. All these are found in the Qur'an. Knowledge does not mean it must be merely uttered by the tongue. Rather, there has to be consciousness and awareness of these sciences as well.

الْحَمْدُ لِلَّهِ مُحَمَّدُهُ وَدَسْتَعِينُهُ وَدَسْتَعْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ  
 مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ  
 يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ  
 أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى  
 آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَا بَعْدُ! قَالَ اللَّهُ  
 تَعَالَى: شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ. (سورة البقرة: ١٨٥)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ  
 مَا تَقَدَّمَ مِنْ ذَنْبِهِ. (بخاري ومسلم)

Dear friends and elders! I had read the above Hadith yesterday. While reading the introduction today, the thought came to my mind that I should read the same Hadith again because no matter how much we speak about these Ahādith and how many lectures we deliver on them they will not be enough. A person ought to continue listening as long as the reality does not settle in his mind. And we have to continue speaking about them. It is another matter if we stop talking about them after the reality has settled in. Where do we understand these realities, and to what extent do we practise on them? Therefore, no matter how much we speak on them, they will be insufficient. May Allāh *ta'ālā* enable us all to listen, understand and practise. Rasūlullāh *sallallāhu 'alayhi wa sallam* adopted various ways to encourage us to keep the fasts of Ramadān and explained their importance. There are many Ahādith on the virtues of Ramadān. Many Ahādith in this regard are quoted in *Fadā'il A'māl* of Hadrat Shaykh al-Hadith Maulānā Muḥammad Zakariyyā Sāhib *rahimahullāh*

and in *Hayāt al-Muslimīn* of Hakīmul Ummat Maulānā Ashraf 'Alī Sāhib Thānwī *rahimahullāh*. We ought to study them.

### **Welcoming Ramaḍān**

Rasūlullāh *sallallāhu 'alayhi wa sallam* explained the virtues of Ramaḍān verbally. He expressed its virtues practically as follows: Hadrat 'Ā'ishah *radiyallāhu 'anhā* said:

ما رأيته في شهر أكثر منه صياما في شعبان (مشكوة: ١٧٨)

*I saw Rasūlullāh sallallāhu 'alayhi wa sallam keeping many fasts in Sha'bān.*

The fasts of Ramaḍān are so important and significant, that Rasūlullāh *sallallāhu 'alayhi wa sallam* used to keep fasts before the month of Ramaḍān as a way of welcoming this month. This is because of its importance.

Allāh *ta'ālā* Himself has conferred a lot of honour to Ramaḍān. He revealed His glorious Book in this month:

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ. (سورة البقرة: ١٨٥)

*Ramaḍān is the month in which the Qur'an was revealed.*<sup>1</sup>

The mere revelation of the Qur'an is an honour. The person to whom it was revealed is honoured. The month in which it was revealed is honoured. The one who brought it is also honoured. Those who are intermediaries or means to the Qur'an have all become honoured. Allāh *ta'ālā* conferred honour to all of them. The grand virtue which Jibrīl *'alayhis salām* enjoys is because he used to bring divine revelation to

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<sup>1</sup> Sūrah al-Baqarah, 2: 185.

Rasūlullāh *sallallāhu 'alayhi wa sallam*, he used to bring the Qur'an to him. This is why Jibril *'alayhis salām* enjoys a special rank among the angels. Rasūlullāh *sallallāhu 'alayhi wa sallam* enjoys a special position by virtue of the Qur'an being revealed to him.

### **Knowledge of The Past And Future Generations**

I related to you in the afternoon that Allāh *ta'ālā* expounded the knowledge of the past and future generations in the four books. Although countless books were revealed, Allāh *ta'ālā* included all sciences in the Taurāh, Zabūr and Injīl. Furthermore, all the sciences which these books contain are encompassed in the Qur'an. By giving the Qur'an to Rasūlullāh *sallallāhu 'alayhi wa sallam*, it is as if Allāh *ta'ālā* gave him knowledge of all the past and future generations.

Hadrat 'Abdullāh ibn Mas'ūd *raḍiyallāhu 'anhu* said that the Qur'an contains the knowledge of the past and future generations.

### **No One Can Make a Claim...**

Allāh *ta'ālā* expounded all sciences in the Qur'an. Whatever there could be that is related to guidance is contained in it. There is a famous couplet of 'Allāmah Shātibī *rahimahullāh*:

جَمِيعُ الْعِلْمِ فِي الْقُرْآنِ لَكِنْ - تَقَاصَرَتْ عَنْهُ أَفْهَامُ الرِّجَالِ

*All knowledge is in the Qur'an but the minds of man cannot comprehend them.*

Can anyone claim that he understood the entire Qur'an? No one can make such a claim.

### **Bayān al-Qur'an is For Students**

I heard my teacher and shaykh, Hadrat Maulānā Shāh Waṣiyyullāh Sahib *rahimahullāh* saying that when

Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* wrote *Bayān al-Qur'an*, he said: "I did not write all the sciences in *Bayān al-Qur'an*. I wrote it for students." It is such an important tafsīr. Maulānā Idrīs Sāhib Kāndhlawī *rahimahullāh* speaks very highly of it in his introduction to his own tafsīr, *Ma'ārif al-Qur'an*. Now just think! When Hadrat Maulānā Thānwī *rahimahullāh* is himself saying that he wrote this tafsīr for students, i.e. he did not write all the sciences which he knows about the Qur'an in his tafsīr, then just think how much of knowledge Maulānā Thānwī *rahimahullāh* must have had! Allāh *ta'ālā* alone knows best.

My shaykh, Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* himself had a lot of knowledge of the Qur'an. He had a special engrossment and bond with the Qur'an. Obviously, when a person is engrossed with the Qur'an and attached to it, Allāh *ta'ālā* will bless him with knowledge of the Qur'an.

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

*None may touch it except the purified.*<sup>1</sup>

Two explanations are given to the above. One is that a person without external purity cannot touch the Qur'an. The other meaning is that those who possess internal purity and a bond with the Qur'an are blessed with its knowledge and sciences by Allāh *ta'ālā*.

### **Recitation of The Qur'an – A Means to Proximity With ar-Rahmān**

In his commentary to the verse:

أُتِلَّ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ

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<sup>1</sup> Sūrah al-Wāqī'ah, 56: 79.

*Read of what is revealed to you of the Book.*

'Allāmah Baydāwī *rahimahullāh* writes:

تَقَرُّبًا إِلَى اللَّهِ بِتِلَاوَتِهِ

*The Qur'ān is read as a means of proximity to Allāh.*

Rasūlullāh *sallallāhu 'alayhi wa sallam* himself is issued a direct order by the word "Read". We learn from this that nearness to Allāh *ta'ālā* is gained through reciting the Qur'ān.

The following is mentioned in the traditions:

مَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَجَلَّ بِمِثْلِ مَا خَرَجَ مِنْهُ، قَالَ أَبُو النَّضِيرِ يَعْنِي  
الْقُرْآنَ. (الترمذي: ١١٩١)

*The thing which can take people closest to Allāh is what emanated from Him, i.e. the Qur'ān.*

### **Reading The Qur'ān With or Without Understanding**

I related this incident many times before. Imām Ahmad ibn Hambal *rahimahullāh* saw Allāh *ta'ālā* in a dream. Whether a person can see Allāh *ta'ālā* or not is another matter. We are not getting into this discussion. Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* and other personalities related this incident. Mullā 'Alī Qārī *rahimahullāh* the author of *Mirqāt* has also quoted it. He saw Allāh *ta'ālā* in a dream and asked: "O Allāh! How can we gain closeness to You?" He received this reply:

بِتِلَاوَةِ كَلَامِي

*By reciting My speech.*

Imām Ahmad ibn Hambal *rahimahullāh* asked:

يَفْقَهُمْ أَوْ يَلَا فَهْمًا؟

*With understanding or without understanding?*

Allāh ta'ālā said:

يَفْقَهُمْ أَوْ يَلَا فَهْمًا

*Whether with understanding or without, proximity is achieved through recitation.*

If it is read with understanding, then as I had said, there is no limit to gaining proximity to Allāh ta'ālā. However, one can get close to Him even by reading without understanding, but no one must conclude from this that there is no point in understanding. Our Hadrat used to speak on this very often. A Hadith states:

والذي يقرأ القرآن ويتتعتع فيه وهو عليه شاق له أجران (مشكوة: ١٨٤)

The one who stutters and reads the Qur'an and finds difficulty in reading it shall receive a double reward.

Now this does not mean that a qārī who reads beautifully will receive a lesser reward. Rather, a person who reads it while getting stuck gets a separate reward for the additional effort which he puts in reading. The Hadith does not mean that the person who reads fluently will receive a lesser reward. Rather it is an encouragement for the person in the sense that he will get a reward for reading and another for his effort despite his inability. Similarly, reading the Qur'an without understanding is also beneficial as is the case with the person who reads it with understanding. There are some people who say that there is no benefit in reading like a parrot. The reply to this is that a person is certainly rewarded even if he reads without understanding.

I was sitting in Takiyah Dā'irah Shāh 'Alamullāh, Rāi Bareilly in the company of Hadrat Maulānā Sayyid Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh*. A man came in and said: "Hadrat, we would like to teach even the qā'idah<sup>1</sup> with meaning and understanding right from the beginning." He replied: "Let it not happen that what was being studied from the beginning is also left out." What he meant was that continue teaching as we had always been teaching. While it is good to read with understanding, it is not a waste of time to read without understanding.

Yesterday I had explained that our shaykh Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* used to explain: Look, here is a verse of the Qur'an:

لَا يَغْتَبِ بَعْضُكُم بَعْضًا

*Nor backbite one another.*<sup>2</sup>

One is to read this verse. The other is to read it and understand its meaning and message. Obviously there is more reward in the latter. Allāh *ta'ālā* said that whether you read it with understanding or without, you will gain proximity to Him. Closeness to Allāh *ta'ālā* will be achieved by reciting the Qur'an. However, the one who reads with understanding certainly enjoys greater virtue and honour. There can be doubt about it.

The author of *Mirqāt*, Mullā 'Alī Qārī *rahimahullāh*, states that the words "with understanding" include the 'ulamā'. In other words, those who read the Qur'an with understanding are the 'ulamā'. And that the words "without understanding" refer to the masses and the spiritual masters. The spiritual masters also read without understanding but Allāh *ta'ālā* instils sciences

<sup>1</sup> The basic primer for learning the Qur'an.

<sup>2</sup> Sūrah al-Hujurāt, 49: 12.



and spiritual matters into them from His side. Thus, we learn that “without understanding” embrace two groups, viz. the masses and spiritual masters, while “with understanding” includes the ‘ulamā’.

### **Recitation of The Qur'ān – A Means of Preserving it**

My dear friends! In his commentary to the verse:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ

*Read of what is revealed to you of the Book.*

‘Allāmah Baydāwī *rahimahullāh* writes:

تَقْرُبًا إِلَى اللَّهِ بِتِلَاوَتِهِ

*The Qur'ān is read as a means of proximity to Allāh.*

The second point which he writes is:

وَتَحْفَظًا لِأَلْفَاظِهِ

*Its recitation ensures the preservation of its words.*

Obviously its preservation will be realized when it is read.

The third point which he makes is:

وَاسْتِكْشَافًا لِمَعَانِيهِ

*To fathom its meanings.*

Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* adds one more point to this:

وَتَلَذُّدًا بِتِلَاوَتِهِ

*To experience enjoyment from its recitation.*

Since these are the words of my beloved, I am adding one point from my side:

وَتَسَنُّا بِسُنَّةِ النَّبِيِّ الْكَرِيمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تِلَاوَةِ الْقُرْآنِ

*Recite the Qur'ān as a way of following the Sunnah of Rasūlullāh ṣallallāhu 'alayhi wa sallam.*

If a person practises on all the above then – glory to Allāh – there will be nothing but benefit in it.

Now look! Children read and they practise a lot. They practise to read each letter correctly by repeating it not just ten times but hundred times. Only then are they able to read fluently. As for those who did not practise, they cannot read with fluency. The more people read fluently, the more they are preserving the Qur'ān, preserving the correct pronunciation of the letters, preserving its tone, they know where to stop and where not to. In short, those who read correctly are mindful of all these points. Those who stutter and read cannot be mindful of them.

### **Tafsīr And Imāmat Are Two Totally Different Things**

No matter how talented a mufassir a person becomes, as long as he does not practise reading the Qur'ān and continue reciting it, he will not be able to lead the people in the maghrib ṣalāh. We see the most senior mufassirs unable to lead people in the maghrib ṣalāh. They make mistakes even in Sūrah al-Fātiḥah. There was an erudite mufassir who wrote to Ḥadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh*: “Ḥadrat, I cannot lead the people in the fajr ṣalāh.” Ḥadrat Thānwī *rahimahullāh* wrote back: “Tafsīr is one thing and imāmat is something else.” Only if a person reads constantly will the verses come to his mind. And if he were to ponder over the meanings of the verses while he is reading, do you think he will be able to proceed? He will never be able to continue reading. He will have to go into rukū' immediately. The more a person reads and the more he practises reciting, the more fluent he

will become. Thus, the preservation of words is connected to recitation. The preservation of the entire Qur'an is through recitation. If everyone were to confine themselves to the meanings and abstain from recitation, how will the Qur'an be preserved externally? All these makātib and madāris will cease. This is why 'Allāmah Baydāwī *rahimahullāh* said:

وَتَحْفَظًا لِأَلْفَاظِهِ

*Its recitation ensures the preservation of its words.*

Fifty years ago we people did not even know what qirā'at sab'ah and qirā'at 'asharah was. You would rarely come across a qārī. Now that teaching qirā'at has become common, people came to know that the Qur'an can be read in these different modes. The preservation of the modes of recitation is realized through studying and teaching them. These makātib and madāris are no ordinary places. The Qur'an is being preserved through them and those who study and teach there. This is a very great Dīnī service, yet people do not appreciate it. In fact, they do not look at them with a view to learning a lesson from them. We seek refuge in Allāh *ta'ālā*.

### **The 'Ulamā' Are Not Sitting Idly**

A very distinguished scholar wrote a Hadīth book. Another scholar found countless mistakes in it although the writer was a very distinguished scholar. From this we learn the status of knowledge. The greatest of scholars can err. I say that when you see these 'ulamā' sitting down, they are not sitting idly. Rather, they are preserving the Dīn of Rasūlullāh *sallallāhu 'alayhi wa sallam*. They are preserving each and every word and letter of Dīn. They are preserving each and every Hadīth. The du'ā' which is read after the adhān is not known by many good people. They do not know which words are established from the Hadīth.

The 'ulamā' investigated this issue because they are the heirs of Rasūlullāh *sallallāhu 'alayhi wa sallam*. The 'ulamā' are responsible for the preservation of the words which are established from Rasūlullāh *sallallāhu 'alayhi wa sallam*. This is why the 'ulamā' have to remain devoted to this responsibility. Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣīyyullāh Sāhib rahimahullāh used to say that at present the task of preserving Dīn is a most esteemed task in the sight of Allāh *ta'ālā*. He will shower many rewards for it.

### **The 'Ulamā'-e-Zāhir Were Not Lacking in Any Way**

My dear friends and elders! Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣīyyullāh Sāhib rahimahullāh used to say: "Look! The 'ulamā'-e-bāṭin, the Sufis preserved the internal and spiritual conditions of Rasūlullāh *sallallāhu 'alayhi wa sallam*. The 'ulamā'-e-zāhir were no less than them. They preserved every word and action of Rasūlullāh *sallallāhu 'alayhi wa sallam*. They recorded how he used to sit, eat, drink, walk and so on." This contribution is no less than the previous one. If the 'ulamā'-e-bāṭin preserved his internal conditions, the 'ulamā'-e-zāhir preserved his external conditions. They preserved his words and deeds. Hadrat then raised his voice to such an extent that it seemed as if he had a stroke.

The 'ulamā'-e-zāhir did not waste their time nor are they wasting their time at present. You will see them awake at night. When we have to search for a Hadīth, it takes us several hours. People say this is a waste of time. If you have the courage, come and live with us, stay with us and then you will learn how much work the 'ulamā' are doing and how much of hardships and difficulties they have to bear.

A person came to me at 12 o'clock and asked me a ruling which he noted. I asked him to come later for the

answer. He left and came back at 4 o'clock. I said to him: "I have been sitting here continuously ever since you left. Only then was I able to solve your question."

This studying and teaching which we see is not insignificant. My dear friends! One has to toil extremely hard. Only then can he become a mufassir, a muḥaddith or a faqīh. Only then can he become a ḥāfīz, maulānā or qārī. One has to work extremely hard, only then will he see success.

### **Had it Not Been For The 'Ulamā' of Deoband**

My dear friends! I had the occasion of going to a certain place here in Gujarat. All the residents of that village were bid'atīs. When they heard points from the Qur'ān and Ḥadīth, they became my murīds. A man from that village met me privately and said: "Maulānā! I read many books. After reading all these books I have come to realize that had it not been for the 'ulamā' of Deoband, Dīn in India would have disappeared a long time ago." He is absolutely correct. May Allāh *ta'ālā* bless him with more understanding and insight.

My dear friends! Understand this well – it is the 'ulamā' alone who are the protectors of Dīn. They are protecting each and every word. They investigate each and every letter and they strive hard for its continued existence. May Allāh *ta'ālā* reward them with the best of rewards.

### **Self-Obliteration is Essential For The Preservation of Dīn**

You people must have heard the name of my cousin Qārī Muḥammad Mubīn Ṣāhib. His father was my blood uncle. He used to teach us tajwīd. He himself had toiled so much in practising the recitation of the Qur'ān that water used to come out of his ears. Despite this, he continued teaching. This is how one has to obliterate one's self for the preservation of Dīn. Only then can Dīn be preserved. In reality, it is Allāh's way

of preservation that He makes certain people follow this line [of Dīn]. Had it not been for Him, do you think people would have had any interest in it? More so now that people are generally more inclined to the world? Since Allāh *ta'ālā* wants this system to continue, He directs the attention of some people towards it. Let alone bearing hardships and bitterness, they are prepared to face criticism and verbal abuses. No matter what calamities befall them, they bear them all and remain devoted to the preservation of Dīn. Their devotion to this work is in itself a proof of their sincerity. Congratulations to them.

I was saying that 'Allāmah Baydāwī *rahimahullāh* wrote:

وَتَحْفَظُ لِالْفَاظِهِ

*Its recitation ensures the preservation of its words.*

If you stop reading, your tongue will not be able to move for recitation no matter which sūrah it is. If you have to lead people in ṣalāh, you will not be able to do it. I have come across many good memorizers of the Qur'ān. As long as they continue imāmat, they are able to continue reading. As for those who are not in the habit of teaching, they cannot lead people in ṣalāh. We learn from this that the Qur'ān and its words are preserved through recitation. Based on this, it is a very great work. My dear friends! If these makātib and madāris cease to exist, knowledge of Dīn will cease and become obliterated.

### **A Sign of The Approach of Resurrection**

Rasūlullāh sallallāhu 'alayhi wa sallam said:

إن الله عز وجل لا يقبض العلم انتزاعاً، إنما يقبض العلماء حتى إذا لم يبق عالم اتخذ الناس رؤسا جهالا فاستلوا فأفتوا بغير علم، فضلوا وأضلوا. (مشكوة: ٣٣)

*Allāh ta'ālā does not snatch away knowledge all of a sudden. Rather, He takes away the 'ulamā' [one after the other] until when there is no 'ālim left, the masses will take ignoramuses as their leaders. They will be asked rulings and they will issue verdicts without knowledge. They will be astray themselves and will lead others astray as well.*

If a distinguished scholar had to depart from the world today, who is there who can replace him? Similarly, if the genuine Sufis depart from this world, who is there who can represent them as they ought to be represented?

### **Nothing is Achieved Without Toiling**

A Hadīth states that Rasūlullāh sallallāhu 'alayhi wa sallam said:

إنما الناس كالإبل المائة لا تكاد تجد فيها راحلة (مشكوة: ٤٥٨)

*As regards their differing conditions and changing attributes, people are like 100 camels from which you will not find a single one which is worthy of riding.*

Hadrat Maulānā Shāh Waṣīyyullāh Ṣāhib rahimahullāh used to say: “Many students are qualifying in our madāris like how a potter makes pots. However, there are very few students who are of any worth.” Listen! You will only be of any worth if you do the work. No one can become anything without striving – neither can he pass an engineering course nor a medical degree. Just yesterday I was reading an article which stated that a

person can become an engineer or doctor only if he studies for 17 hours daily.

No matter what effort a person is making in acquiring knowledge of Dīn, we must thank Allāh *ta'ālā* for it. This is how Dīn is existing and knowledge of Dīn is continuing. If not, you will not find people to teach you the rules and regulations. You will not even find people to teach you the rules of *ṣalāh* and fasting.

### **Meanings Are Exposed Through Repeated Recitation**

My dear friends! 'Allāmah Baydāwī *rahimahullāh* wrote:

وَاسْتَكْشَافًا لِمَعَانِيهِ بِتِلَاوَتِهِ

*To fathom its meanings through its recitation.*

It is stated that as long as a person does not read repeatedly, meanings will not be exposed to him. We learn from this that repeated recitation is needed to fathom meanings. It is stated with reference to 'Allāmah Ibn Taymiyyah *rahimahullāh* that when he did not understand a meaning, he would proceed to the masjid prostrate before Allāh *ta'ālā* and make du'ā': "O Allāh! Expose the meanings of the Qur'an as You exposed them to such and such person."

My dear friends and elders! When a person remains attached to the Qur'an and recites it, the Qur'an gives him something in return. Allāh *ta'ālā* also gives him something in return.

### **The Mysteries of The Qur'an Will Never Come to an End**

As long as you do not establish a direct link with Allāh *ta'ālā*, you will not derive the blessings of Allāh's speech. You will not be able to acquire everything merely by studying the books of Imām Rāzī and Imām Ghazzālī. However, if you establish a bond with Allāh *ta'ālā* and the Qur'an, then the sciences which were



exposed to these seniors of the ummat will be exposed to you as well. Look at the many books of tafsir which are being written even to this day. It means that Allāh *ta'ālā* is exposing its meanings. Rasūlullāh *sallallāhu 'alayhi wa sallam* says with reference to the Qur'an:

لَا يَنْقُضِي عَجَائِبُهُ

*Its mysteries never come to an end.*

It is therefore a marvellous thing to maintain a bond with the Qur'an and to ponder and reflect over it. Allāh *ta'ālā* revealed the Qur'an and enabled us to see this month of Ramadān. May He enrich us with the blessings of fasting and also with the blessings of the Qur'an. May Allāh *ta'ālā* bless us all with physical health and purity of the heart so that we can fulfil the rights of the Qur'an, i.e. we are able to serve the words and meanings of the Qur'an.

### **Health – A Means For Guidance**

I am presently not feeling well. I am feeling a bit run down. You too must have gauged this. I am therefore feeling quite weak and lethargic today. I am quite saddened because the joy which I was experiencing is no longer there. I request you to make du'ā' that Allāh *ta'ālā* restores my health. When a person feels well, he is more energetic. Good health is also a great bounty. Shāh 'Abd al-'Azīz Sāhib rahimahullāh has written that from among the causes of guidance, good health is the first cause. Good health is a very great bounty.

Ḥadrat Maulānā Shāh Waṣiyyullāh Sāhib rahimahullāh said to me on one occasion: "Qamar az-Zamān! Make du'ā' Allāh *ta'ālā* gives me good health." I said: "Ḥadrat! All praise is due to Allāh *ta'ālā*, Ḥadrat Wālā is doing a lot of good work." He said: "Bhāi! When a person enjoys good health, he gets satisfaction in his work." Glory to Allāh! What a beautiful statement!

## Rasūlullāh Also Prayed For Health

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* used to make this du'ā':

اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ، وَالْعِفَّةَ، وَالْأَمَانَةَ، وَحُسْنَ الْخُلُقِ، وَالرِّضَى بِالْقَدْرِ.

*O Allāh! I ask You for good health, chastity, trustworthiness, good character, and to be pleased with what has been destined [for me].*

It must not happen that in our youthfulness we say that we do not need good health, we will do everything. No. My dear friends! We must ask Allāh *ta'ālā* for good health. If Rasūlullāh *ṣallallāhu 'alayhi wa sallam* is asking for good health who are we not to ask for it?

## Hadrat Thānwī's Wise Words

Hakīmul Ummat Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* has written an excellent piece. The 'ulamā' generally say and you people must have also heard that we must eat for the sake of getting strength for worship. Imām Ghazzālī *rahimahullāh* has also written this. However, Hadrat Thānwī *rahimahullāh* has written a very fine and delicate point. He says: "Bhāi! I eat food to remove my hunger. O Allāh! I am incapable. As long as You do not give me food my incapability will not be removed."

We ought to know that after a meal, we must make the following du'ā' as related in a Hadīth:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلَا مُودِّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا. (البخاري)

*All praise is due to Allāh. A pure and blessed gratitude. Neither can we suffice with this food nor bid farewell to it. O our Allāh! We cannot be independent of this food.*

In other words, when we need food again, we will ask You again. This demonstrates one's servitude to Allāh *ta'ālā*.

My dear friends! Servitude means that when we feel hungry, we ask Allāh *ta'ālā*. "O Allāh! We are hungry. We are in need of food, give us food. We are thirsty, give us water." Thus, a believer's eating which is to gain strength for worship is already acquired. However, we also have to demonstrate our incapacity before Allāh *ta'ālā*.

### **Even Our Temporary Excellences Are Reflections of Allāh's Excellences**

The more knowledge a person has the more eager he will be towards worship. The more piety he has the more he will fear Allāh *ta'ālā* and stay away from sin. There is even benefit in thinking of one's defects. Allāh *ta'ālā* is all perfect. There is no one more perfect than Him. All perfect attributes are to be found in Him. All negative qualities are remote from Him. Allāh *ta'ālā* is sanctified while we are filled with defects. Even if we do have any excellence, it is a reflection of Allāh's. If the sun shines and the wall says: "I have my own light, I do not need any light from anyone", the sun will say: "Very well, I am going to set very soon. We will then see where your light comes from." It is not far-fetched for people to knock into the wall because of the darkness. A poet says:

If you have recognized whose shadow you  
are, it does not matter whether you die or  
live, you have completed your task.

These are the words of Maulānā Rūm *rahimahullāh* who had absorbed the ocean of knowledge and spirituality in his heart. Only then was he able to make such a statement. He did not blurt out anything that came to his mind. It needs a true heart, knowledge and

cognition; only then can a person make a statement like this. I am not saying this about my self but about Maulānā Rūm *rahimahullāh*. He had absorbed the oceans [of knowledge and cognition], that is why he is saying that once you have realized whose shadow you are, it does not matter whether you die or live, you have completed your task, you have fulfilled the objective of your life. This is why Allāh *ta'ālā* sent us into this world:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*I created jinn and mankind solely for My worship.*<sup>1</sup>

### **Hadrat Muṣliḥul Ummat's Fine Insight**

Our Hadrat Muṣliḥul Ummat *rahimahullāh* used to say that all the Sufis write: “Forgetting everything except for Allāh.” This is the highest rank. He used to then say: “I add one more thing, forgetting everything except for Allāh does not include forgetting one's self. You have to recognize your self. If you do not recognize it, it will cast you in some place. Recognize the fact that your self is your enemy. As long as desires of the self remain in you, you will receive nothing from Allāh *ta'ālā*. The two are opposites. Allāh *ta'ālā* says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ.

*We certainly created man and We know all that transpires in his soul. We are closer to him than the jugular vein.*<sup>2</sup>

Allāh *ta'ālā* also says:

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<sup>1</sup> Sūrah adh-Dhāriyāt, 51: 56.

<sup>2</sup> Sūrah Qāf, 50: 16.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

*Does man not see that We created him from a drop [of sperm]? Then behold! He becomes an open disputant.<sup>1</sup>*

It is therefore essential to recognize the self. Man must know from what he was created, i.e. an impure drop of sperm. This recognition is necessary.

مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ

*The one who recognized his self has recognized his Sustainer.*

A scholar described this beautifully when he said: The one who recognizes his self with disgrace will recognize Allāh *ta'ālā* with honour. The one who recognizes his self with ignorance will recognize Allāh *ta'ālā* with knowledge. The one who recognizes his self with incapability will recognize Allāh *ta'ālā* with power.

Thus, it is also necessary to recognize one's self. If you disregard it, you will not acquire the recognition of Allāh *ta'ālā*. Based on this, it is also necessary for us to reflect over what we were? How we were born? For what purpose we were born? Once we acquire recognition of this, we will develop a yearning to establish a bond with Allāh *ta'ālā*. This is where man's success lies.

### The Reason For Misguidance

Hadrat Maulānā 'Abul Hasan 'Alī Nadwī rahimahullāh used to explain the following verses very well:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

<sup>1</sup> Sūrah Yā Sīn, 36: 77.

<sup>2</sup> قال ابو المظفر ابن السمعاني في الكلام على التحسين والتقيح العقلي من القواطع انه لا يعرف مرفوعا، وانما يحكى عن يحيى بن معاذ الرازي يعني من قوله، وكذا قال النووي انه ليس بثابت. (المقاصد الحسنة للسخاوي)

*Read in the name of your Sustainer who is the creator of all. He created man from a clot of blood.*<sup>1</sup>

He spoke on this verse at London University as well. He used to say: Allāh *ta'ālā* says: “Read in the name of your Sustainer”, however, unfortunately the reading that is taking place in all colleges and universities is not in Allāh’s name. The word “read” is not merely instructing us to read. Rather, it is ordering us to read in the name of Allāh. Allāh *ta'ālā* says:

إِفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

*Read in the name of your Sustainer who is the creator of all. He created man from a clot of blood.*<sup>2</sup>

Today we have separated the words “in the name of your Sustainer” from the word “read”. This is why there is misguidance. Europe and America are ahead of us as regards “read”, but due to their misguidance, they have forgotten Allāh *ta'ālā*. This is why they have become blood-shedders, tyrants and animals. They have no idea as to how a human should treat a fellow human and how they should live with each other. These people have destroyed the capabilities of the heart and are worse than animals of prey. As per the statement of Maulānā Muḥammad Aḥmad Sāhib *rahimahullāh*, they have even put the shayāṭīn in the shade.

As per the words of Hadrat Maulānā Abul Hasan ‘Alī Nadwī *rahimahullāh* “Animals do not cause as much harm to fellow animals as is being caused by humans to humans.” Have you ever heard of lions fighting against lions in the jungle? Never. Have you heard of buck fighting against bucks, and that they now need the police to restore peace? Never. However, humans

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<sup>1</sup> Sūrah al-‘Alaq, 96: 1-2.

<sup>2</sup> Sūrah al-‘Alaq, 96: 1-2.

have discarded reading in the name of their Sustainer, this is why they have become animals, in fact, worse than animals. They are manifestations of the following verse:

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ

*They are like animals. In fact, they are worse.*

Once you discard the name of Allāh, you will become more deviated, you will become more unjust. There is no end to what you will become. This is why Allāh *ta'ālā* is ordering us to read in His name. Listen! If you read in Allāh's name, your reading will bring you happiness, peace, comfort and tranquillity. But if you separate "in the name of your Sustainer" from "read", the same "read" will become a cause of oppression and tyranny. We seek refuge in Allāh *ta'ālā*.

### **The Need For Prophetic Knowledge to Spread Humaneness**

All these atomic powers are results of this "read" which have been created after separating themselves from Allāh *ta'ālā*. The atomic powers can put an end to the world in ten minutes. However, thousands of years have passed yet they cannot spread humaneness. This is because we need the Prophets '*alayhimus salām* to spread humaneness, there is a need for prophet-hood, there is a need for prophetic knowledge. In fact, there is a need for prophetic light.

These inventors are like iron mongers who merely mix a few ingredients and make items. Can an art which creates destructive items be referred to as knowledge!? Real knowledge is knowledge of a Prophet. It is knowledge which brings happiness and comfort. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

والله ليتمن الله هذا الأمر حتى يسير الراكب من صنعاء إلى حضرموت  
لا يخاف إلا الله. (رياض الصالحين: ٣٢)

*I take an oath by Allāh that Allāh ta'ālā will perfect this Dīn to the extent that a rider will be able to travel from Sana (a city in Yemen) to Hadramaut fearing none except Allāh.*

Even today we see traces of this in Makkah Mukarramah and Madīnah Munawwarah. Go and take a look in Saudi Arabia. Those who have been for hajj know very well. Mere sheets are used to cover large shops and the owners leave them as they are. As for those who were not affected by prophet-hood and did not accept the teachings of the Prophet, you will still find deviation, destruction and devastation among them. In fact, we can say that Britain and America are the largest centres of deviation. We seek refuge in Allāh ta'ālā.

### **Recognition of One's Self is Essential**

I was relating Hadrat Maulānā Abul Hasan 'Alī Nadwī's explanation of:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

*Read in the name of your Sustainer.*

In which he said that Allāh ta'ālā taught us to recognize Him. What is Allāh ta'ālā saying after that? Let's understand that as well. He says:

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

*He created man from a clot of blood.*

This is also a type of recognition. Allāh ta'ālā taught us to recognize Him by saying that our reading is futile if it



does not include Him. Similarly, He taught us to recognize our selves. Understand well that you [man] was created from a clot of blood. If we are constantly mindful of this, we will remain balanced.

### **Do You Know Who I Am?**

Hadrat Maulānā Muhammad Aḥmad Sāhib Partābgharhī *rahimahullāh* used to relate this incident quite often. A prince was proceeding somewhere in all his pomp and pride. A pious old man said to him: “Brother! Allāh *ta'ālā* does not approve of this type of walking.” The prince asked: “Do you know who I am?” He was asking this question on the basis of his royalty. The pious man replied: “Yes I know who you are. You were born from a drop of impure sperm. There is so much of excreta in your body. You will then die and turn into a corpse.” These are the words of the pious.

Allāh *ta'ālā* taught us to recognize Him in the Qur'an. He taught us to recognize our selves. He taught us to recognize Rasūlullāh *sallallāhu 'alayhi wa sallam*. All this is found in the Qur'an. Knowledge does not mean to merely say something verbally. Rather, we ought to be mindful and aware of this knowledge. Allāh *ta'ālā* introduced us to Himself in Sūrah al-Ikhlās (Qul huwallāhu *aḥad*). He listed some of His attributes to us. The first thing He said was that Allāh is One. Allāh has no part nor can He be divided into parts. He is not one class which comprises of several categories. For example we get the class of animals. They make up many species and types. We get buck, lions and so on. Several categories make up this class. Take the case of one body such as a brick. It is made up of many ingredients. Allāh *ta'ālā* is saying that He is not a body because there are no parts to Him. He is in His essence. He is one in His essence. There are no parts to Him. Allāh *ta'ālā* said that He is *Aḥad* (one). Had He said *Wāhid* (one), it would not have had the same

powerful effect as found in the word *Aḥad*. Allāh *ta'ālā* then said that He is independent. He is even independent of the creation's worship. We have to understand that Allāh *ta'ālā* is independent of our worship. He does not even need our worship. A poet says:

I created the creation so that I may pardon  
them. I did not create them to derive any  
benefit from them.

Allāh *ta'ālā* Himself says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*I created jinn and mankind solely for My worship.*<sup>1</sup>

In the first two verses of Sūrah al-Ikhlās Allāh *ta'ālā* introduced us to two of His qualities. These are two positive qualities. He then introduces us to three other qualities which are negative qualities. We see people priding themselves over positive qualities but not over negative qualities. Look at Allāh's grandeur and how He expresses His negative qualities. He says:

لَمْ يَلِدْ، وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

*Neither did He give birth to anyone nor was He born from anyone. There is no one equal to Him.*<sup>2</sup>

The grandeur of Allāh *ta'ālā* is displayed from these negative qualities and His introducing us to them.

### **Freedom From Hypocrisy**

If a person reads this sūrah he will develop sincerity in him. This is why it is said that the person who reads Sūrah al-Kāfirūn and Sūrah al-Ikhlās in the two

<sup>1</sup> Sūrah adh-Dhāriyāt, 51: 56.

<sup>2</sup> Sūrah al-Ikhlās, 112: 3-4.

sunnats of fajr salāh will acquire freedom from hypocrisy. We should therefore be particular about reading these two sūrah. We do not have to read them every time in the two rak'ats, we may leave them out occasionally, however we must be particular about reading them.

My dear friends and elders! May Allāh *ta'ālā* enable us to develop affinity with all the sciences and knowledge that are in the Qur'an. We must become attached to the Qur'an. We must be inspired to recite it, study and teach it and mould our lives according to it. May Allāh *ta'ālā* be pleased with us by virtue of the Qur'an. Rasūlullāh sallallāhu 'alayhi wa sallam said:

ما من شفيع أفضل منزلة عند الله تعالى من القرآن لا نبي ولا ملك ولا غيره.

*There will be no intercessor superior to the Qur'an; not any Prophet, angel or anyone else.*

My dear friends and elders! Make du'ā' Allāh *ta'ālā* blesses us with all these treasures as well. May He enable us to recognize Him, to recognize Dīn and Islam, and to convey it to others. There are two things: (1) recognition and (2) propagation. We have to recognize and know these sciences, conditions and stations because they have a special rank. When a person learns and recognizes, he will be able to acquire something. There are different levels of knowledge, different levels of conditions. Only if you recognize them will you make efforts to acquire them. Unfortunately we know everything about the world. A person knows that there is 100 000 after 1 000, and one million after 100 000. He even knows what comes after it. Everyone knows – the old, the young, the men and the women. As for matters of Dīn, a person knows a certain amount and feels there is nothing beyond it.

He feels that whatever he knows is the be all and the end all. Very few people are concerned about acquiring more. Go and study the books of the pious elders and then you will realize. If not, you will consider yourself to be everything while you will be nothing in reality.

### **We Still Haven't Learnt a Thing About Being a Murīd**

I have been reading a book for the past few days and it has changed my heart completely. Just look at the stations of Mujaddid Sāhib rahimahullāh! I thought to myself, O Allāh! We have not even got a whiff of a shaykh/murīd relationship. These personalities possessed such high stations that we do not even know from which station they were speaking. Now that we have come onto this path, we must make du'ā' to Allāh *ta'ālā* that He does not keep us oblivious to it. Instead, Allāh *ta'ālā* must – through the blessings of these elders – honour us with those conditions and stations as well. Have this much hope in Allāh *ta'ālā*. It is certainly not difficult for Him.

May Allāh *ta'ālā* shower us all with His love and bond. Let us make du'ā':

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَيْنِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

O Allāh! Honour us all with those lofty stations through Your grace and kindness. Fill our hearts with those supreme conditions. O Allāh! Confer us with Your special love and affiliation. O Allāh! We do not even know and understand. You open the path for us through Your grace and enable us to tread it. O Allāh! Remove all the obstacles which come to us through Shaytān and the self. O Allāh! Honour us all with Your proximity and acceptance. O Allāh! Enable us to tread the path which you opened to Rasūlullāh sallallāhu

'alayhi wa sallam, Hadrat Abū Bakr *radiyallāhu 'anhu*, the Sahābah *radiyallāhu 'anhum* and the Auliya'. O Allāh! Rectify our hearts, rectify our selves and rectify our character and dealings. Āmīn.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Love itself teaches the etiquette of love. All you have to do is develop a gradual inclination in this direction.

### **THE ETIQUETTE OF LOVE**

Hadrat Khwājah Ma'sūm *rahimahullāh* says: I am astonished at the people in whose hearts there is no love of Allāh *ta'ālā*. How are they living!?

5<sup>th</sup> Ramaḍān al-Mubārak 1424 A.H.

Musjid of Dār al-'Ulūm Kantāriyah

**Synopsis of The Lecture**

We are all in need of rectifying our selves. We have to ponder over our conditions. No matter what level we are on, we have to progress. Isn't it most sorrowful for us to be in the same condition at the age of 60 as we were when we were 16 years old? There has to be spiritual progress. There is more need for spiritual progress than external physical progress. Obtaining the proximity and closeness of Allāh *ta'ālā* are very great bounties. Hadrat Khwājah Ma'sūm rahimahullāh says: "I am astonished at the people in whose hearts there is no love of Allāh *ta'ālā*. How are they living!?" They have no love for the One who is providing them with shelter, food and drink? This is most sorrowful.

Rasūlullāh sallallāhu 'alayhi wa sallam said: "Love me because Allāh *ta'ālā* loves me." He did not say love me because I will intercede on your behalf on the day of Resurrection or because I thought of you on the night of Mi'rāj. Rasūlullāh sallallāhu 'alayhi wa sallam could have counted his favours on us. However, it shows his humility, servitude and submission that he did not mention any of his favours. Rather, he demonstrated Allāh's favour. This is what is known as rational love. That is, we think of Allāh's favours and love Him. It is as though Rasūlullāh sallallāhu 'alayhi wa sallam is saying to us: If you do not have natural love, you must certainly acquire rational love in this way because rational love for Allāh *ta'ālā* is compulsory on every single person.

Love itself teaches the etiquette of love. All you have to do is develop a gradual inclination in this direction.

الْحَمْدُ لِلَّهِ مُحَمَّدُهُ وَدَسْتَعِينُهُ وَدَسْتَعْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ  
 مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ  
 يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ  
 أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى  
 آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ  
 لَعَلَّكُمْ تَتَّقُونَ.

*O believers! Ordained for you is fasting as it was ordained for those before you, so that you may become pious.*<sup>1</sup>

My dear friends and elders! I had read the above verse before the jumu'ah khutbah and spoke about it for 25 minutes. I had mentioned previously that when a verse or Hadith is read repeatedly, it should not cause us to become fed up and agitated because no matter how many different ways a verse or Hadith is explained, it is beneficial because the theme will embed itself in our heart. There is a famous saying:

إِذَا تَكَرَّرَ تَقَرَّرَ

*When something is repeated, it becomes firmly established.*

<sup>1</sup> Sūrah al-Baqarah, 2: 183.



I repeated the above verse because I would like to speak more on it. I am translating it once again. May Allāh *ta'ālā* inspire me to practise on these talks and inspire you as well.

Allāh *ta'ālā* is addressing the believers. "O believers!" Allāh *ta'ālā* addresses the believers with these words in several places in the Qur'ān. It is an address of extreme love and affection. In fact, there can be no dearer form of address. 'Allāmah Abū Bakr Jazā'irī *mudda zilluhu* is an eminent scholar. He wrote a book *Nidā'āt ar-Rahmān* which has been translated by an 'ālim of Allāhābād.

I saw this scholar - 'Allāmah Abū Bakr Jazā'irī – during my first hajj journey in 1398 A.H./1978. All praise is due to Allāh *ta'ālā* I attended his talk after maghrib salāh in Musjid-e-Nabawī. Just looking at him made me conclude that he was a pious personality. I heard a Hadīth from him in the course of his lecture. He said: Look! A Hadīth states:

إنما القبر روضة من رياض الجنة أو حفرة من حفر النار (الترمذي)

*The grave is either one of the gardens of Paradise or one of the pits of Hell.*

In other words, the grave will become a pit of Hell because of unbelief and polytheism, or a garden of Paradise on account of īmān and good deeds. The 'Allāmah then pointed towards the blessed grave of Rasūlullāh sallallāhu 'alayhi wa sallam and asked:

فكيف كان قبر رسول الله صلى الله عليه وسلم؟

When the grave of an ordinary believer can become a garden of Paradise, what can be said about the blessed grave of Rasūlullāh sallallāhu 'alayhi wa sallam! What

can be said about the extent of its effulgence and lushness! No one can even imagine what must be in it.

It is said with regard to the bounties of Paradise:

ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر

*Which no eye has beheld, no ear has heard, and it did not cross the heart of any human.*

We can say the same thing about the grave of Rasūlullāh *sallallāhu 'alayhi wa sallam* which is one of the gardens of Paradise. Scholars have written that the ground which is attached to the pure body of Rasūlullāh *sallallāhu 'alayhi wa sallam* is superior to the 'Arsh. Glory to Allāh! Look at the grandeur and lofty position which he enjoys. It is beyond our imagination.

### **Rasūlullāh Was Absolutely Balanced**

Allāh *ta'ālā* conferred the loftiest of positions to Rasūlullāh *sallallāhu 'alayhi wa sallam*. He also conferred him with the sublime position of prophet-hood. Prophet-hood was given to Hadrat Nūh *'alayhis salām* as well. It was also given to Hadrat Ibrāhīm *'alayhis salām*. However, Rasūlullāh *sallallāhu 'alayhi wa sallam* alone was given the title of Chief of the Messengers. There must have been some reason for giving him this title. He was given a prophet-hood and a messenger-ship which are beyond our comprehension. The books state that he was also physically balanced. He used to be affected by the cold, the heat and everything else. He had a balanced temperament. It did not happen that no matter how hot the weather was he was not affected by it. You get some plants that are evergreen. People do not talk about their excellent qualities. What I mean is that when something is not affected by anything, it shows absence of feeling. Thus, since Rasūlullāh *sallallāhu 'alayhi wa sallam* was also physically perfectly balanced, he was

affected by illnesses, the winds affected him, the seasons affected him, he used to experience heavy fevers.

He was balanced in his character, balanced in his actions – he was balanced in everything. In fact, it was because of this quality that his ummat is known as a balanced ummat. Allāh *ta'ālā* says:

جَعَلْنَاكُمْ أُمَّةً وَسَطًا

*We have made you a well-balanced community.*<sup>1</sup>

The Muslim community is not such that when it goes in one direction, it considers that to be the be all and end all, and does not even look in the other direction. This is a major ailment which has been coming down from the beginning. It puts a taint on previous peoples, their services are scorned, and people claim that previous peoples rendered no services at all. Remember this point: If you think good of your predecessors, you too will be remembered with goodness. Shaykh Sa'di *rahimahullāh* says:

Do not destroy the name of past peoples, i.e. do not destroy their good name. So that your name remains good. If not, the latter peoples will malign you as well.

### **A Mark of Stupidity**

Unfortunately the trend nowadays is that a new group will malign the past peoples by saying they did nothing. Why do you have to say such things? Had they done nothing, how would this Dīn have reached you? It is only when they did something that Dīn came to you. My dear friends! People cannot understand even this much. It smacks of utter deviation, misguidance,

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<sup>1</sup> Sūrah al-Baqarah, 2: 143.

ignorance and stupidity. My dear friends! Just think! Rasūlullāh sallallāhu 'alayhi wa sallam adopted the Dīn of Hadrat Ibrāhīm 'alayhis salām. In fact, Allāh ta'ālā himself says:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا كَانَ مِنَ الْمُشْرِكِينَ

*We then sent an order to you [saying]: “Follow the religion of Ibrāhīm who was truly to one side [to Allāh alone]. He was not of the polytheists.”<sup>1</sup>*

Allāh ta'ālā speaks highly of Hadrat Ibrāhīm 'alayhis salām. Now it does not mean that Rasūlullāh sallallāhu 'alayhi wa sallam must speak ill of him by saying: “I am the Chief of the Messengers. Ibrāhīm 'alayhis salām was nothing. Ismā'īl 'alayhis salām was nothing. Nūh 'alayhis salām did not have any rank. I alone am everything.” Rasūlullāh sallallāhu 'alayhi wa sallam never ever made such statements. In fact, he clearly said in one place:

لا تخيروني على موسى (مشكوة: ٥٠٧)

*Do not give me precedence over Mūsā 'alayhis salām.*

Look at what a great thing he said! It shows his absolute humility.

### **Every Difficulty is Followed by Ease**

Allāh ta'ālā alone knows the wisdoms and mysteries behind whatever Hadrat Yūnus 'alayhis salām had to go through. The greatest benefit in his story for us is that we received the following verse:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ ۗ صَلِّ إِلَيَّ كُنْتُ مِنَ الظَّالِمِينَ

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<sup>1</sup> Sūrah an-Nahl, 16: 123.

*There is no deity but You. You are pure of all deficiency. I was of the sinners.*<sup>1</sup>

We received a most beneficial and effective – in fact, a liberating – du‘ā’. Had he not gone into the belly of the fish, how would this verse have been revealed? How would we have been ordered to learn this form of glorification of Allāh *ta‘ālā*?

In the same way, there is certainly some sort of ease concealed behind every difficulty. Look! When was the verse on tayammum revealed? Outwardly, the situation was very bleak. Hadrat ‘Ā’ishah’s necklace got lost in a field. Searching for it caused delays, the approach of salāh time and the need to perform wudū’ in a place where there was no water. Under these difficulties, a path of ease was shown to the ummat until the day of Resurrection and permission was given to perform tayammum in such conditions. Someone said: “The Muslims never suffered harm from Hadrat Abū Bakr *radiyallāhu ‘anhu* and his children – benefit was always experienced from them.” Had this necklace not got lost, this situation would not have been faced and the verse of tayammum would not have been revealed. Look at the ease and concession which were got after this unpleasant incident!

### **Never be Heedless of Training And Rectification.**

My dear friends! When there is majesty in a person’s heart, his mistakes and errors are considered to be excuses, they are considered to be advantageous. When filth enters a person’s disposition, the wrongs of a good person are looked on as evils, and only bad is seen in him. This is why it is essential for us to remain guarded. There is a need to save ourselves from evil thoughts. We must abstain from useless things.

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<sup>1</sup> Sūrah al-Ambiyā’, 21: 87.

Maulānā Kifāyatullāh Sāhib Shāhjahānpūrī *rahimahullāh* who was a khalīfah of Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* had come to visit Hadrat Maulānā Shāh Waṣiyyullāh Sāhib *rahimahullāh*. I was instructed by Maulānā Shāh Waṣiyyullāh Sāhib *rahimahullāh* to remain with him and see to his needs. We were talking about something and I said to him: “Hadrat Maulānā Thānwī *rahimahullāh* rendered immense services to Dīn and knowledge, the like of it was not rendered by Hadrat Maulānā Rashīd Aḥmad Gangohī *rahimahullāh* and Hadrat Maulānā Muḥammad Qāsim Sāhib *rahimahullāh*.” He immediately reprimanded me and said: “Why do you say that? Hadrat Maulānā Qāsim *rahimahullāh* established such a phenomenal madrasah like Dār al-‘Ulūm Deoband where Maulānā Thānwī studied and became Hakīmul Ummat. So did Maulānā Qāsim Sāhib not do anything? Look at how many senior Hadīth scholars, ‘ulamā’ and Sufi masters issued forth from Maulānā Gangohī. So did he not do anything?”

My dear friends and elders! Our pious elders teach us these points, they train and tutor us, only then are we trained and rectified correctly. They were not such that if a murīd said something about someone they will agree with him or that they will support what he says. How can a person rectify himself if he were to stay in the company of people who agree with whatever he says? This is why the khānqāhs of today are not producing the desired results. We seek refuge in Allāh *ta‘ālā*.

### **The Reason For Corruption Among The Mashā’ikh**

This is the reason for the corruption which is resulting among the mashā’ikh. When a shaykh has so much of value in his heart for his murīd that he accepts whatever he says, then the khānqāh gets corrupted

there and then. Similarly, the fundamental reason for the corruption in the madāris and other institutes is the same. In fact, this is the same cause for the problems in our houses, i.e. the complaints of wives and children are accepted against parents. We seek refuge in Allāh. What else can we accept now! We hear of these incidents all the time, this is why these sorrowful and worrisome matters are being discussed. Our Hadrat Maulānā Shāh Waṣiyyullāh Ṣāhib rahimahullāh was a very vigilant and observant shaykh. He used to say: “When attendants apply oil to the shaykh’s head, they find a wonderful opportunity to engage in backbiting. When they apply oil to his head, they assume that the shaykh is now under their control, and they can say whatever they like to him.”

On one occasion, an attendant complained about Hadrat Maulānā Ḥabīb ar-Raḥmān Ṣāhib A’zamī rahimahullāh to Hadrat Musliḥul Ummat rahimahullāh when he was applying oil to the latter’s head. Hadrat Musliḥul Ummat expelled him from serving him. We learn from this that a shaykh must never be unmindful of rectifying and correct those who are under him. He must scold and reprimand them over their smallest of transgressions. If not, corruption will come into the khānqāh as well.

### **A Method of Training**

A person said to Hadrat Mirzā Jān Jānā rahimahullāh: “Hadrat! Such and such shaykh who is a Chishtī listens to samā’.” Hadrat said: “Be silent, he has an ailment in his ears while I have an ailment in my eyes.” He silenced the murīd immediately in this way. Once a shaykh agrees with and flatters his murīd, he will succumb to corruption. This is why caution is most essential.

My dear friends! As I was saying, a lot of good was concealed behind the incident of Hadrat 'Ā'ishah's necklace getting lost. There are many other similar matters in which Allāh's secrets and mysteries are concealed. We cannot understand them. Now the situation has retrogressed to such a level that people are also voicing their opinions about Allāh *ta'ālā*. They ask questions like: Why are the Muslims being defeated? Why are calamities and hardships afflicting Muslims? These people do not look at their own faults, in fact, they do not look at their own acts of disobedience against Allāh *ta'ālā*. When any calamity strikes, they complain against Allāh *ta'ālā*. This is what we refer to as a person having destroyed his worldly life and his Hereafter.

### **A Prescription For Salvation From Hardships Forever**

My dear friends! Disregard the reason for Allāh *ta'ālā* placing Hadrat Yūnus '*alayhis salām* in the belly of the fish, and think about the great benefit which we acquired because of this incident regarding which Allāh *ta'ālā* says:

وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

*In this way do We deliver the believers.*<sup>1</sup>

This is not restricted to Hadrat Yūnus '*alayhis salām*. Allāh *ta'ālā* did not make such a promise with reference to anything. It is only with regard to this verse that He said just as He delivered Hadrat Yūnus '*alayhis salām* from the fish's belly through this verse, this prescription applies to the entire world until the end of time. That is, when any Muslim falls into a calamity, he must read this verse from the bottom of his heart, not just superficially. Allāh *ta'ālā* will then

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<sup>1</sup> Sūrah al-Ambiyā', 21: 88.



deliver him from that calamity. Reading it 50 000 or 100 000 times will not help. Rather, it must be read from the heart. The person must think to himself: "I am certainly a wrongdoer. I am certainly a sinner. I have certainly erred." Only then will his reading be of use. Yūnus *'alayhis salām* read it while considering himself to be in the wrong. This is why Allāh *ta'ālā* delivered him from the pits of darkness and calamities. It must not happen that a person reads it 100 000 times and considers himself to be the most pious. There is no benefit in this. The internal condition of admitting and acknowledging one's wrong and transgression will have to be there, only then will salvation and deliverance be realized. Hadrat Yūnus *'alayhis salām* did not supplicate merely with his tongue, rather with presence of his heart.

He said: O Allāh! I have certainly committed a wrong. I emigrated without Your permission." A Prophet cannot emigrate until obtaining a clear order from Allāh *ta'ālā*. He cannot leave his people because he is like a father to them. A Prophet is more affectionate to his people than a father is to his children. Each Prophet is conferred with thousands of times more love than a father. However, because Hadrat Yūnus *'alayhis salām* did not wait for divine revelation and left his people and went away, he was taken to account for it.

The close servants of Allāh *ta'ālā* have to experience more bewilderment. Yūnus *'alayhis salām* was also a close servant of Allāh *ta'ālā*. Allāh *ta'ālā* takes it on Himself to train and tutor a Prophet. This is why He trains them on the most trivial of matters. Consequently, his leaving his people in this way was not liked by Allāh *ta'ālā*. He therefore corrected him in this manner.

## **A Demonstration of Allāh's Training**

Look! The unbelievers really tormented Rasūlullāh *ṣallallāhu 'alayhi wa sallam* in Makkah Mukarramah and went to extremes in this regard. Yet, he did not emigrate. Instead, he sent Ḥadrat 'Uthmān, Ḥadrat Ja'far *radīyallāhu 'anhumā* and others to Abyssinia. He was waiting for divine instruction. Once he received it, he called Abū Bakr *radīyallāhu 'anhu* and said: "Allāh's order to emigrate has been issued. Make preparations." We clearly learn from this that a Prophet cannot emigrate without Allāh's instruction. Yūnus *'alayhis salām* did not wait for Allāh's order and left. This is why he was taken to account.

It is related in the traditions as mentioned by Ḥadrat Maulānā Muftī Muḥammad Shafī' *Sāhib raḥimahullāh* in *Ma'ārif al-Qur'ān* that when Yūnus *'alayhis salām* emerged from the belly of the fish, he was as though he emerged from the womb of his mother. In other words, extremely weak and thin. Allāh *ta'ālā* caused a gourd tree to sprout nearby and a wild goat to provide him with milk. The goat would come and give him milk, and he obtained some shade from the gourd tree. When his strength returned to him after some time, the goat disappeared and the gourd tree dried up. Now there was neither shade nor food provisions. Yūnus *'alayhis salām* began crying and was quite distressed. Allāh sent revelation to him saying: "O Yūnus! You are crying over the disappearance of a goat and the drying up of a gourd tree! Whereas you left an entire community and you didn't cry over that!?"

This was Allāh's way of training and tutoring him. The training of a Prophet is done with a firm hand. It is not trivial. When training is done with a firm hand, the results are splendid and a person progresses. Ḥadrat Maulānā 'Abd al-Quddūs Gangohī *rahimahullāh* used to say: We were trained by firm and strict hands.

If I were to train you in the same manner you will flee from here.”

### **Hadrat Muṣliḥul Ummat's Last Statement**

When he was going for his last hajj journey, he said to me at midnight: “Look! Those in whose training Hadrat Maulānā Ashraf ‘Alī Thānwī rahimahullāh made certain concessions either because of their knowledge or wealth, the training of such people was not really done. Sometimes prudence demands that certain concessions be made at present so that the person may be won over and a programme of rectification be followed for him. However, the results are the opposite. The scholar or the wealthy person becomes reckless and heedless of his rectification.” He added: “We used to be scolded and reprimanded all the time, therefore we have been rectified to a certain extent.”

Look! The Muṣliḥul Ummat of his time is saying this. He was a person about whose rectification Hadrat Maulānā Thānwī rahimahullāh was proud. There were a few people regarding whose instruction and training Hadrat Thānwī rahimahullāh had full confidence. Hadrat Maulānā Shāh Waṣiyyullāh rahimahullāh was from among them. In fact, during the latter stage of his life, Hadrat Maulānā Thānwī rahimahullāh published a list of a few of his khulafā’ to whom people could revert for their rectification either directly or via correspondence. Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣiyyullāh Ṣāhib rahimahullāh was included in that list.

### **Hakīmul Ummat's Wise Training**

My dear friends! What can be said about the training methodology of Hadrat Hakīmul Ummat! Hadrat Muṣliḥul Ummat rahimahullāh was reading Sūrah Yā Sīn after the ‘ishā ṣalāh and his voice became slightly loud. His voice fell into the ears of an expert tutor like

Hakīmul Ummat. He took him to task and asked him: “Why did you raise your voice when you know that it is the khānqāh rule not to recite in a loud voice?”

Similarly, a wealthy person from our region came to Thānah Bhawan. He met Hadrat Hakīmul Ummat who asked him to have supper with him after maghrib salāh. However, the person went to some other wealthy person’s house after maghrib. Khwājah ‘Azīz al-Hasan Sāhib Ghaurī *rahimahullāh* and Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* also went with him. They could therefore not reach by supper time. People were sent to look for the three and it was eventually learnt that they were gone to the house of a certain wealthy person’s house. When they returned, Hadrat Thānwī *rahimahullāh* asked: “We had an appointment, where did you go to?” They replied: “We forgot.” Hadrat Thānwī did not say anything to the two, but he reprimanded Hadrat Muṣliḥul Ummat severely and took him to task. Hadrat Thānwī said to him: “That man is a wealthy person, if he went, let him go. Khwājah Sāhib is also an official government officer, but you are a Maulwī, why did you go?” Hadrat Thānwī *rahimahullāh* reprimanded him in this manner. A poet says:

In the slaughter house of love, the healthy  
ones are sacrificed, the weak ones are not  
slaughtered.

Physically sick people are given strong medications only if they can bear them. Just recently someone was saying that a certain injection is given to cancer patients, but only to those who can bear it. My dear friends and elders! This is the system of Allāh *ta’ālā*, we will have to bear it a little. A poet says:

There is always shaping and neatening in  
this path. One must not sit lackadaisical for

the rest of his life. Allāh *ta'ālā* alone knows when Shaytān will come and destroy a person. We cannot say anything in this regard.

Shaykh Sa'dī *rahimahullāh* said that there are destroyers one after the other who are lying in wait. There are very few who are saved. Some people are stopped by wealth, others by knowledge and yet others by worship. Some people are stopped by supernatural feats – they become so engrossed with supernatural feats that they become unmindful of Allāh *ta'ālā*. Just as wealth can be an obstacle from Allāh *ta'ālā*, so can engrossment with supernatural feats. They also lead a person away from Allāh *ta'ālā*. May Allāh *ta'ālā* bless us all with understanding. These few points came to my mind so I conveyed them to you. The subject is intricate but also necessary, this is why I am saying it to you. May Allāh *ta'ālā* enable me to practise and you as well.

### **Training is Not Dependent on Any Person's Life**

Training from Allāh *ta'ālā* has always been there and is as it has always been. This is the norm of Allāh *ta'ālā* which will continue. The chain of prophet-hood has ended. The heirs of the Prophets – the 'ulamā' – now have to continue with this work. When Allāh *ta'ālā* wills for a person to be followed, He ensures a strict training for that person. This system will continue. It does not end with the demise of any person. Hadrat Khwājah Muḥammad Ma'sūm Sāhib *rahimahullāh* had a Pīr Bhāi who was also a khalīfah of Mujaddid Alf Thānī *rahimahullāh*. This Pīr Bhāi expressed a lot of grief and worry when Hadrat Mujaddid Sāhib *rahimahullāh* passed away and said: "Mujaddid Sāhib has departed, what will happen to us now?" Khwājah Muḥammad Ma'sūm Sāhib was after all the son of Mujaddid Sāhib and enjoyed a very lofty status. He was

the one who also completed the revivalist tasks of Mujaddid Sāhib. He had a massive following – he had about 7 000 khulafā’ and hundreds of thousands of murīds.

Nowadays if a shaykh has 100 khulafā’, people make objections and say that he is conferring khilāfat to everyone. I say: The more people a person has in his circle, the more khulafā’ he will have. This is more so when more ‘ulamā’ revert to a shaykh, his khulafā’ will be even more. Someone said to Hadrat Maulānā Thānwī rahimahullāh: “You confer khilāfat to ‘ulamā’ very quickly.” He replied: “Bhāi! When they come to me they are already ready and prepared. After a little effort they become eligible for permission and khilāfat.” Students must be concerned about rectification from their student days so that by the time they qualify, quite a bit of their rectification has already been achieved. This makes it easy for the mashā’ikh to complete their training and rectification.

Khwājah Muḥammad Ma’sūm rahimahullāh had hundreds of thousands of murīds, so if he had 7 000 khulafā’ it is nothing to be astonished about. He had turned the face of India completely. Hadrat Mujaddid Sāhib was able to influence Jahāngīr and Shāh Jahān. Thereafter, Khwājah Ma’sūm Sāhib undertook the training of Aurangzeb and conveyed him to lofty levels. It was Aurangzeb who had *Fatāwā ‘Ālāmḡīriyyah* written and compiled. Aurangzeb was a man of strong spiritual bond with Allāh *ta’ālā*. He went to the extent of saying with reference to his grandfather: “My grandfather, Akbar, was not just a kāfir but the worst of kāfirs.” Look at what a senior spiritual master was born from the same family. What lofty spiritual stations he achieved through the training of Khwājah Muḥammad Ma’sūm Sāhib rahimahullāh. This is the

bounty of Allāh *ta'ālā* which He confers on whomever He wills.

As I was saying, Khwājah Muḥammad Ma'sūm's Pīr Bhāi was very distressed after the demise of Ḥadrāt Mujaddid Sāhib *rahimahullāh* and said: "Who is going to undertake our rectification now?" Look at the excellent answer which Khwājah Muḥammad Ma'sūm gave: "The real rectifier is Allāh *ta'ālā*, He is alive. It is He who really rectifies. You and I are mere means, the original rectifier is Allāh *ta'ālā*."

### **Allāh is Lord of The Universe Physically And Spiritually**

Allāh *ta'ālā* is the one who sees to our external and internal training. For our external training and nurturing, He makes arrangements for our food, drink and clothing. Similarly, it is He who creates humility, reliance, affinity and love within us. No one else can do this. If someone else could have done this, the children of every shaykh would have been shaykhs, the training of everyone would have been accomplished, everyone would have become people of spiritual bond with Allāh *ta'ālā*, everyone would have received khilāfat. However, Allāh *ta'ālā* has kept all this in His control – it is a conceptual matter. The children of a shaykh have to go through the same programme as others. Every father wants his son to be a spiritual master and to acquire the spiritual treasures of the father. But if the son does not turn in this direction and does not make an effort, he acquires nothing; he remains deprived.

If this is the case with external conditions and matters, do you think it will not be the case with internal matters? My dear friends! Allāh *ta'ālā* established this entire system. Just as there is an external system, there is an internal one. It is possible to see losses in the external system as a result of intermediaries, but there can be no losses in the internal system. Allāh

*ta'ālā* commissioned Rasūlullāh sallallāhu 'alayhi wa sallam with a major message. It is such a major message that there is no need to commission anyone after him. The prophet-hood of all the Prophets and messenger-ship of all the Messengers were not of such a level that there was no need for another one after them. However, the messenger-ship of Rasūlullāh sallallāhu 'alayhi wa sallam was so grand that there was no need for another one. Allāh *ta'ālā* gave him a Book after which there is no need for any other Book. The Book is perfect, the Prophet is perfect and the Messenger is perfect. This is why there is no need for any Prophet after Rasūlullāh sallallāhu 'alayhi wa sallam, any Messenger after him, or for any Book after the Qur'ān. Rasūlullāh sallallāhu 'alayhi wa sallam clearly stated:

لا نبي بعدي (مشكوة: ٤٦٥)

*There will be no Prophet after me.*

Rasūlullāh sallallāhu 'alayhi wa sallam came, made arrangements for the complete training and tutoring of the ummat and departed. Thus, there is a complete guide and instruction for every department of life. If we do not learn it and practise on it, the fault lies with us, not with the Dīn.

My dear friends and elders! We digressed quite a bit. I was saying at the beginning that Allāh *ta'ālā* addresses the believers in several places in the Qur'ān as “O believers” and that 'Allāmah Abū Bakr Jazā'irī listed all these places in his book *Nidā'āt ar-Rahmān*. The sweetness and enjoyment that are to be found in this address are known fully well to the men of Allāh *ta'ālā*. They really enjoy this address and become intoxicated by it because Allāh *ta'ālā* is addressing them with such loving words. As the saying goes:



We could even give our life for this glad tiding.

### **The Patience of Hadrat Ayyūb**

What a severe test Hadrat Ayyūb *'alayhis salām* was put through. His entire body was infested with worms. He bore all this and was pleased with it. Allāh *ta'ālā* preserved his tongue so that he could engage in the remembrance of Allāh *ta'ālā*. Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* used to say: Look! He had a unique condition. He bore such a serious illness without expressing the slightest impatience. The qualities which are needed by a perfect servant of Allāh *ta'ālā* were found in him. However, the special reason for his patience and forbearance was that Allāh *ta'ālā* used to ask him every morning: “O Ayyūb! How are you?” He used to remain intoxicated the entire day just by thinking of the manner in which Allāh *ta'ālā* addressed him. Allāh *ta'ālā* used to address him every evening: “O Ayyūb! How are you feeling?” This would keep him intoxicated for the whole night. These are internal matters. Allāh *ta'ālā* is training him. Allāh *ta'ālā* is making the arrangements. He is creating conditions that man may feel at ease and it becomes easy for him to be patient and grateful.

### **He Came to His Senses Immediately...**

I had related an incident to you. It is also quoted in *Aqwāl-e-Salaf*. A person had chosen to remain in solitude. He used to engage in a lot of worship, remembrance of Allāh *ta'ālā* and was experiencing extreme poverty. The thought crossed his mind: I am striving so much, engaging in so many spiritual exercises, yet I am so poor. No sooner this thought crossed his mind, a voice addressed him: “I am engaged in dhikr and spiritual exercises for so many days, and suffering poverty for many more days than

you, but this thought did not cross my mind. Yet it crossed your mind within a few days!?” The man came to his senses immediately and repented from this thought. This was also Allāh’s way of training him and thereby saved him from a major misunderstanding.

My dear friends! This is a blessed month. Allāh *ta’ālā* wants to make us pious through these fasts. Only a pious person can gain proximity and acceptance with Allāh *ta’ālā*. We have to fast to become pious. Piety is necessary to become Allāh’s friend, and fasting is necessary for acquiring piety. This is why it is necessary to fast. This creates a type of affinity with the angels. Angels do not eat, drink nor do they have wives. By fasting, we will become similar to angels. The yellowness and dryness which appear on your faces because of fasting, your lips getting dry, a type of odour which emanates from your mouth – all this is liked by Allāh *ta’ālā*, the angels and the doe-eyed damsels of Paradise. These are the things which lovers have and which make the beloved happy. Allāh *ta’ālā* says: Look at My lover! He is running, he is making *ṭawāf* of the Ka’bah, he is not even worried about his clothes, he is wearing unstitched garments, he is not even bothered about his food. Like a father looking at his son who is pining for him, he is restless, he is not worried about any of his own things, he is not bothered about the heat or cold. He presents himself the moment he is summoned. His father is extremely happy with him. A shaykh is also pleased with a *murīd* of this type. A teacher is also happy with a student like this. This fasting is prescribed so that our love is expressed externally. It is most liked by Allāh *ta’ālā*. He is pleased with every action of His servant. He is pleased with every quality of his. Allāh *ta’ālā* is happy with his appearance and his mannerisms. He is very much similar to the angels. Allāh *ta’ālā* loves the odour which emanates from the mouth of a fasting person more

than the fragrance of musk. May Allāh *ta'ālā* inspire us all. Fasting is no ordinary matter. Therefore – Allāh willing – we will continue speaking on the subject of fasting.

When we are fasting, we must also be mindful of our speech. We must keep away from futile conversations. We get all types of people. For example, all types of people have assembled here in the *khānqāh*. Many conversations can take place. They can take place in the *musjid*, while fasting. If a person makes it a point to avoid conversations, he will be able to save himself. Or else, he will not. It is therefore essential to stay aloof from futile talks. A Hadīth states:

من حسن إسلام المرء تركه ما لا يعنيه

*One of the beautiful features of a person's Islam is his abstaining from futilities.*

### **Something to be Really Feared**

Hadrat Anas *radīyallāhu 'anhu* narrates that a youngster was martyred in a certain battle. When the battle was over, his corpse was found with the corpses of other martyrs. It was noticed that a rock is tied to his stomach. His mother came after a short while. In her state of poverty she sat next to her son who had given his life for Allāh *ta'ālā*. She wiped off the dust from his mouth and said: "Son, glad tidings of Paradise to you." On hearing this, Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "We do not know, she is probably in the habit of unnecessary speech."<sup>1</sup>

This is something to be feared by all of us. We must never think that certain people need rectification while we do not. I always say: Do not think I am sitting on

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<sup>1</sup> *Musnad Abū Ya'lā*.

the stage and I do not need rectification. I also need it. O you 'ulamā! When a person steals one span of land which belongs to another, you consider it to be unlawful and a sin. But is it not a sin when a person takes a book which belongs to another? Is it not theft to secretly print a book which someone else has just prepared? Is this not unlawful? There are many who are so audacious that they attribute a written work of someone else to themselves and have it printed. We seek refuge in Allāh *ta'ālā*.

There was a Maulānā who was secretly printing and selling the books of the Jamā'at Islāmī. When the latter came to know of it, they reprimanded him severely. We seek refuge in Allāh *ta'ālā*. What an embarrassing thing to do.

My dear friends and elders! These are the things which defame us. We are doing things to defame Islam. Everyone – the elite and the masses – is bringing a bad name to Islam. How will Islam give its fruits to you? How will the Qur'ān give its blessings to you? There was a man who was reading the Qur'ān. Someone said to him: “What are you reading the Qur'ān for? There are many readers of the Qur'ān who are being cursed by it.” The man asked: “How is that?” He replied: “You accept usury while the Qur'ān curses the takers of usury.” The man became angry and asked for him to be punished. Speaking the truth and saying the right thing are the biggest crimes today.

### **How Are People Surviving Without Allāh's Love?**

My dear friends and elders! We are all in need of rectifying our selves. We have to ponder over our conditions. No matter what level we are on, we have to progress. Isn't it most sorrowful for us to be in the same condition at the age of 60 as we were when we were 16 years old? There has to be spiritual progress.

There is more need for spiritual progress than external physical progress. Obtaining the proximity and closeness of Allāh *ta'ālā* are very great bounties. Hadrat Khwājah Ma'sūm rahimahullāh says: "I am astonished at the people in whose hearts there is no love of Allāh *ta'ālā*. How are they living!?" They have no love for the One who is providing them with shelter, food and drink? This is most sorrowful.

My dear friends! There was a man in London who was vociferously against the government. When the government came to know of it, the minister called for him and asked: "Tell me, where do you get your food from?" You people know very well that the masses there [in England] generally receive grants from the government. They depend on the grants for their livelihood. The man replied: "I receive a grant from the government. This fulfils my needs." The minister said: "You are swearing the one whose food you are eating! Do you have no shame?"

### **Rational Love is Compulsory on Every Person**

My dear friends! In the same way we are eating what Allāh *ta'ālā* has provided for us, yet we are disobedient to Him! The first time I came to Gujarat was probably in 1978 when I was invited by Maulānā Yūnus Sāhib in Karhī, district Mehsānāh. From there, I travelled with him to Patan, Wis Nagar and Aḥmadābād. I came across a Hadīth<sup>1</sup> in the Aḥmadābād library. The Hadīth stated: "Continue loving Allāh *ta'ālā* because He feeds you." What a great thing this is. It does not even cross our minds that Allāh *ta'ālā* is feeding us so we ought to love Him.

Rasūlullāh sallallāhu 'alayhi wa sallam said: "Love me because Allāh *ta'ālā* loves me." He did not say love me

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<sup>1</sup> قال رسول الله صلى الله عليه وسلم: أحبوا الله لما يغذوكم به من النعم، وأحبوني بحب الله تعالى. (الترمذي)

because I will intercede on your behalf on the day of Resurrection or because I thought of you on the night of Mi'rāj. Rasūlullāh *sallallāhu 'alayhi wa sallam* could have counted his favours on us. However, it shows his humility, servitude and submission that he did not mention any of his favours. Rather, he demonstrated Allāh's favour. This is what is known as rational love. That is, we think of Allāh's favours and love Him. It is as though Rasūlullāh *sallallāhu 'alayhi wa sallam* is saying to us: If you do not have natural love, you must certainly acquire rational love in this way because rational love for Allāh *ta'ālā* is compulsory on every single person.

In other words, think of Allāh's favours and develop Allāh's love in your heart. This is rational love. Natural love is not within our control. However, when a person strives and engages in spiritual exercises, Allāh *ta'ālā* confers him with natural love. Every *Ṣaḥābī* was honoured with natural love. Even today, there are many of our pious elders who are honoured with natural love, who are immersed with Allāh's love. They bear everything no matter what they have to encounter in the path of Allāh's love. There is a need to turn our attention in this direction.

Love itself teaches the etiquette of love. All you have to do is develop a gradual inclination in this direction.

My dear friends and elders! Make du'ā' Allāh *ta'ālā* gives all of us the understanding of Dīn, the understanding of the path, the ability to tread it, to appreciate this month of Ramaḍān, and to keep away from those things which are against this month. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let's make du'ā'.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَيْنِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ  
الْوَهَّابُ. اللَّهُمَّ أَلِّفْ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ،  
وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ،  
اللَّهُمَّ بَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَرْوَاجِنَا وَذُرِّيَّاتِنَا، وَتُبْ عَلَيْنَا  
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. اللَّهُمَّ اتِ نَفْسِي تَقْوَاهَا وَرَزَقَهَا أَنْتَ خَيْرُ مَنْ رَزَقَهَا،  
أَنْتَ وَلِيِّهَا وَمَوْلَاهَا.

O Allāh! Enable us to fulfil the rights of these obligatory duties. O Allāh! Enable us to fulfil salāh, fasting, zakāh and hajj according to the Sunnah. O Allāh! Create humility in us when carrying out these acts of worship. Bless us with devotion and the ability to carry them out with genuine sincerity. O Allāh! Embellish our body parts with good deeds and our hearts with excellent character. O Allāh! Rectify everyone – the elite and the masses. Āmīn.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

**THE ONE WITH GOOD CHARACTER IS THE  
FORTUNATE ONE**

Anyone who succeeded in this path did so through good character. The more his good character, the more the path will open up to him.

6<sup>th</sup> Ramaḍān al-Mubāarak 1424 A.H.

Musjid of Dār al-'Ulūm Kantāriyah



## **Synopsis of The Lecture**

Anyone who succeeded in this path did so through good character. The more his good character, the more the path will open up to him.

Hadrat Imām Mālik *rahimahullāh* was going somewhere in Madīnah Munawwarah when someone requested to him: “Relate a Hadīth to us.” He said to someone else: “Lash him! This disrespectful fellow does not know even this much that one must not request a Hadīth to be related while walking.” These are some of the etiquette of relating and listening to Hadīth but these etiquette are disappearing from our lives. There is a well-known saying:

The one with good character is the fortunate one. The one without it is unfortunate.

Absence of good character is certainly a cause of deprivation. As the saying goes:

The one lacking in good character is deprived of Allāh’s grace.

May Allāh *ta’ālā* embellish us with good character and safeguard us against bad character. Āmīn.

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: لَقِيتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ مَا النَّجَاةُ؟ فَقَالَ: أَمْلِكُ عَلَيْكَ لِسَانَكَ وَلَيْسَعَكَ بَيْتَكَ وَأَبِكَ عَلَى خَطِيئَتِكَ.

(مشكوة: ٤١٣)

My dear friends and elders! I was supposed to speak on another topic but the continuous arrival and departure of people did not give me even a few minutes to check something on the subject. All praise is due to Allāh *ta'ālā* I generally do not have to prepare before hand, but when there is a verse, it is not considered to be brave to translate and explain it from one's own side. I constantly say that a verse of the Qur'an must never be translated by one's estimation because critical errors are committed at times. Caution demands that we check a translation first. This is not an ordinary matter. It is a major responsibility. May Allāh *ta'ālā* inspire us to convey Dīn in the correct manner and to express it correctly. Conveying the Dīn is not the only obligation. It is also essential to tread the correct path of Dīn. This is why we have to be extremely cautious.

Hadrat Maulānā Habīb ar-Rahmān Sāhib A'zamī rahimahullāh used to be invited for our Islāh al-Muslimīn functions in Allāhābād. This is a very well-known function which has been coming down from the

past. It was initiated by Hadrat Maulānā ‘Abd ash-Shakūr Sāhib *rahimahullāh* and others. When we sent an invitation to Hadrat Maulānā Habīb ar-Rahmān Sāhib A’zamī *rahimahullāh*, he said: “When relating a Hadīth, you must relate it with its chain of narrators, you must relate its exact words. If you do not do this, the Hadīth will get mixed up.” He emphasised this point to the ‘ulamā’ and said: “You must at least mention the name of the Sahābī who is narrating the Hadīth.” He really emphasised this point.

### **The Need For Caution When Narrating Hadīth**

After narrating a Hadīth on one occasion, Hadrat ‘Abdullāh ibn Mas‘ūd *radiyallāhu ‘anhu* said: “Rasūlullāh sallallāhu ‘alayhi wa sallam said it like this or said it like that.” He was then overcome by a strange and unique condition, he lowered his head, his eyes welled with tears, and the veins of his neck became inflamed.<sup>1</sup>

My dear friends! Caution lies in relating matters from the Qur’ān and Hadīth with confidence and after thorough understanding so that no error is committed. If we were to make a mistake today, it will continue to be committed by others. We seek refuge in Allāh *ta’ālā*.

My dear friends and elders! This is why the ‘ulamā’ have to be extremely cautious. It is essential for them to convey correct authentic knowledge. Our elders were very cautious in this regard.

I think it is most probably an incident which occurred with Zuhri and is mentioned in the commentary of Tirmidhi. The narrator says that Hadīth masters used to sit at each pillar of Musjid-e-Nabawī in Madīnah Munawwarah. The narrator needed to inquire about an

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<sup>1</sup> Ibn Mājāh, *Bāb at-Tawaqqī fī al-Hadīth*.

issue. He did not ask any of the Hadīth masters who were present. He waited for Zuhri to arrive and then asked him because he had confidence in him and he was a very pious person. However, he did not narrate Hadīth from him. He merely asked him what needed to be asked and requested for du'ā'. He did not narrate Hadīth from him because it needs to be investigated, absorbed and memorized. Only then can a person be of any worth. Knowledge of Dīn is a great bounty and a fundamental thing.

### **'Ulamā' Have to be Very Cautious**

I had said previously that when an error is made in knowledge, it is not difficult to make an error in practice. In fact, it is inevitable. This is why caution is absolutely necessary. It is also necessary to be cautious when translating. People commit major errors in translation. For example, a senior scholar translated the word '*ammāt*' as "maternal aunts" whereas it ought to be "paternal aunts". 'Ulamā' must therefore be extremely cautious. They must not commit an academic error or else this will continue for generations.

### **Those Who Fear Allāh**

Based on this, a very senior pious personality used to constantly say to his murīds and students: "Look! I am a human, I can also err. If I ever say anything which is impermissible in the Sharī'ah, you must never practise on it. Instead, you must inform me of it. Whatever I say is not cast in stone. It could be wrong." Those who really fear Allāh *ta'ālā* will say things of this nature.

Hadrat Musliḥul Ummat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* called me one day and said: "When anything is attributed to me, it must not be objectionable according to the Sharī'ah, and it must not be published in *Ma'rifat Haq* [name of a periodical].

No article of mine must be published without your first checking it.” It is only when a person has fear of Allāh *ta’ālā* in his heart will he say something like this. If not, he will go to the extent of teaching incorrect rulings without fearing the consequences.

### **A Ruling Must Not be Explained While Walking**

I went for a walk on one occasion. A man approached me on a scooter and said: “Maulānā, a certain person was saying that when we are burying a deceased, we must not read:

مِنْهَا خَلَقْنَاكُمْ، وَفِيهَا نُعِيدُكُمْ، وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

So what is the ruling?”

I replied: “Brother, our elders have always been reading it and they teach it as well. However, since some people are saying that it must not be read, I will investigate the issue and let you know.” I gave this answer to him on the street. He went and told people: “I asked Maulānā one ruling but he could not give me an answer.” When my associates felt offended by the man’s spreading of this rumour, I said to them: “The fact of the matter is that the mistake was mine. I should not have told him anything. Rather, I should have waited for him to get off his scooter and then asked me the question. I should have then scolded him by saying: ‘How unworthy can you be that you are asking for a ruling while standing on the road.’ His mind would have been set right immediately.”

### **An Ill-Mannered Person is Lashed**

Hadrat Imām Mālik *rahimahullāh* was going somewhere in Madīnah Munawwarah when someone requested to him: “Relate a Hadīth to us.” He said to someone else: “Lash him! This disrespectful fellow does not know even this much that one must not request a Hadīth to

be related while walking.” These are some of the etiquette of relating and listening to Hadīth but these etiquette are disappearing from our lives.

The beginning of *Bukhārī Sharīf* has more etiquette related to studying and teaching. For example, the etiquette of ‘ulamā’, etiquette of knowledge, etiquette of an assembly, the etiquette of presenting one’s self before ‘ulamā’, the etiquette of going to their houses, the etiquette of seeking permission and so on.

My dear friends! *Bukhārī Sharīf* is not only for the one who is teaching it and those who are studying it. It has to be practised by all. Just as the Qur’ān has to be practised, so does *Bukhārī Sharīf*. It is not that you merely deliver a lesson for a few hours and then request someone to make du‘ā’ on the occasion of completing *Bukhārī Sharīf*. Rather, the rulings and etiquette which have been derived and extracted from it will have to be practised. We will have to bring them in our practical lives.

My dear friends and elders! I am explaining these points so that you may learn when and how you should go to ‘ulamā’. I was supposed to speak on a different topic and had something else in my mind but could not speak on it because I did not get an opportunity to prepare before hand. This is my thirteenth year here and we have been delivering talks during the entire month of Ramaḍān for the past thirteen years. It is therefore not difficult to say something without preparation. Despite this, when it comes to translating a verse of the Qur’ān, I am extremely cautious about it. This is why I ask you to give me just 5-10 minutes before a lecture so that I can renew my affair with Allāh *ta’ālā* and set right my bond with Him. This is because I am about to present myself before His creation, I have to speak to them about Allāh, I have to convey His words. You should at least give me a little time so that I

can say the correct thing. But people are not giving me that time. If I were to convey to them that I cannot meet them at present, they will label me as a discourteous person. This is the condition of the masses. How will such people acquire knowledge? What Dīn will they acquire? Our pious elders used to be very particular about these things.

When Hadrat ‘Urwah ibn Zubayr *rahimahullāh* used to go to his teacher, he would stand at his door and wait for him to emerge. He would only ask him when he came out. He would not knock on the door. These are those etiquette on account of which he acquired knowledge and Allāh *ta’ālā* blessed him with honour and love in the eyes of people.

A person went as a student to a pious elder. The latter said to him: “You must come at another time.” The student said: “Hadrat, I came to you so many times, and each time you asked me to come another time.” The pious elder said: “You unworthy fellow! You do not seem to be a genuine seeker. We used to go for several years to the mashā’ikh and no one used to pay any attention to us. Yet you have become agitated so quickly! What Dīn will you acquire?”

My dear friends and elders! Dīn is an important treasure. We will only acquire it if its greatness is in our heart. We will achieve nothing without this. Just the other day we heard about a person who went to a Sufi who was a baker. He was removing bread from the oven so he tied a scarf to his beard. The man thought to himself: “If this man was really a Sufi, he would have done his work without tying a scarf to his beard and his beard would not have got burnt.” The Sufi learnt of what the man was thinking so he said: “Any person who looks at another with scorn will be deprived from his blessings.”

The author of *Risālah Qushayrīyyah* was a high ranking scholar. He is listed among the early Sufis. But he too made a mistake so ‘Allāmah Shāṭibī refuted it. He wrote that when anyone comes onto this path, he must empty his pockets of all wealth because this diverts a person from the path. ‘Allāmah Shāṭibī wrote: “I do not know how he could make such a statement because just as a pocket-full of wealth can divert a person from the path, so can a pocket which is empty.” ‘Allāmah Shāṭibī adds: “Such a distinguished scholar could not have written this himself. He must have heard it from his mashā’ikh. Had he written after his own investigation, he would never have written this. The same mashā’ikh say that if any of the elders err, it must be refuted. Thus, I am basing this on the principles of the same elders and saying with reference to ‘Allāmah Qushayrī that he has erred in this regard and his statement will not be accepted.”

People quote their elders without verification. Sometimes mistakes are made when quoting Hadīth and jurisprudence from one to another. Similarly, mistakes of this nature occur in Sufism. It cannot be denied.

My dear friends and elders! The Dīn of Rasūlullāh sallallāhu ‘alayhi wa sallam is supreme. The Sahābah radiyallāhu ‘anhum irrigated it with their blood and perspiration. They left their homelands, water sources and homes. They irrigated this Dīn, strove and toiled. What great distances Imām Bukhārī rahīmahullāh travelled for just one Hadīth. He performed a fresh wuḍū’ and performed ṣalāh for each Hadīth, only then did he record it. This is no ordinary matter. When we value this knowledge we will value its people as well. If there is no value for knowledge itself, how will we ever value the people of knowledge? It is most unfortunate that we do not consider their value to equal even a tea-



cup. If we were to relate a hundred Ahādīth to people, it will not have any effect on them. But if we give them just one cup of tea, they will think of this favour for ten months. My dear friends! This demonstrates no value for knowledge and the people of knowledge. This illness is taking root in the Muslim community. People have some value for their tea and their wealth, but no value for knowledge. Anyway, we are pleased with this gift from Allāh *ta'ālā*.

رضينا قسمة الجبار فينا - لنا علم وللجهال مال

*We are pleased with Allāh's distribution with regard to us. For us is knowledge and for the ignorant ones is wealth.*

Hadrat Mu'ādh ibn Jabal *radiyallāhu 'anhu* said:

يلهمه السعداء ويحرمه الأشقياء

*The fortunate ones are inspired towards knowledge while the wretched ones are deprived of it.*

It is a very great thing to acquire knowledge of Dīn and to be embellished by it. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

أغد عالما أو متعلما أو مستمعا أو محبا ولا تكن الخامسة فتهلك. (فيض القدير: ١٧٤)

*Become a scholar, a student, one who listens to knowledge or one who loves it; but do not become the fifth or else you will be destroyed.*

No matter what the classification of this Hadīth may be, we heard it from the 'ulamā'.

Knowledge is a very supreme bounty. May Allāh *ta'ālā* enable us to value knowledge of Dīn, this is no ordinary thing.

People portrayed Hadrat Thānwī *rahimahullāh* as a very strict person. Hadrat Muṣliḥul Ummat *rahimahullāh* used to say: “People saw his rules and regulations but not his interactions.” Anyone who came [to Thānah Bhawan] would speak about his strictness. What used to happen was that a person would come and say: “Maulwījī, give me a ta’wīdh.” Hadrat Thānwī would reply: “Provide me with full information.” The person will not understand what he meant, so he would say to him: “Go and learn from someone how you should ask for a ta’wīdh.” The person would go and learn and come back to him. For example: “Maulwījī, give me a ta’wīdh for fever, or for labour pains.” Hadrat Thānwī would write it immediately and give it to the person. He used to say: “People have no value for Dīn, this is why they do not provide full information. If they went to a shop, they will not say: ‘Give me some goods.’ They will ask in name whatever they require. For example, I want salt or I want turmeric.” He used to say: “I have set aside a time for writing ta’wīdh. That is the time when I have to give it. I have made it obligatory on myself that whoever comes at that time will certainly depart with a ta’wīdh.” It is observed with other mashā’ikh that when a person comes for a ta’wīdh, they will ask him to come the next day. When he goes the next day, they ask him to come the next day. They continue deferring the matter in this way. On the other hand, any person who went to Hadrat Thānwī *rahimahullāh* after zuhr for a ta’wīdh will certainly get one.

My dear friends! There is comfort in adhering to principles. People do not understand this point of Hadrat Thānwī *rahimahullāh*. The reason is that rectification is not their objective. Treading this path is not their objective. They feel they can tread this path without rectification and without adhering to rules. This cannot happen.

In order to find something, one will have to lose something. One will have to strive a bit, one will have to engage in spiritual exercises. Only then will something be acquired. When a person becomes a minister, he has to endure a lot of labour, he even has to listen to the verbal abuses of people. When he goes onto the stage during elections in order to convince the voters, people hurl verbal abuses at him. He will bear all this because he wants to become a minister.

Here we are talking about Allāh's Dīn, it concerns Allāh's pleasure, it is related to the goods for Paradise. Paradise is no ordinary place. A Hadīth in *Mishkāt Sharīf* states:

موضع سوط في الجنة خير من الدنيا وما فيها (مشكوة: ١٩٥)

*A spot which is struck by a whip in Paradise is better than the world and whatever is in it.*

This is the type of Paradise you are purchasing.

ألا إن سلعة الله غالية (الترمذي، صفة القيامة)

*The goods of Allāh ta'ālā are expensive.*

Do you think you can obtain them just like that by walking around and without making any effort?

Allāh ta'ālā says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

*Those who strive for Us, We will most certainly guide them to Our paths.<sup>1</sup>*

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<sup>1</sup> Sūrah al-'Ankabūt, 29: 69.

Ibn Shaudhab relates in *ad-Durr al-Manthūr* that the dwellers of Paradise will wear gold bangles. Rivers will flow in whichever direction they point the bangles.<sup>1</sup>

The Tāptī River has been cordoned off by a dam after a lot of difficulty. Despite this, there is always the fear that if the water level rises too much, the city of Surat will be immersed in water. Everything is easy in Paradise, it is necessary for us to believe in it. Hadrat Thānwī *rahimahullāh* used to say – and his words are most unique – when a person is to get married, he thinks about the wedding, how his wife will arrive, how he will talk to her and so on. He thinks of various things. Similarly, think about the bounties of Paradise: Allāh *ta'ālā* will admit us into Paradise, the doe-eyed damsels will come to us, we will enjoy such and such comforts there, we will be relaxed and so on. If you think in this way, you will be encouraged to do good deeds, it will create a yearning in you. It is no ordinary matter. It concerns our *īmān*. This is why Allāh *ta'ālā* speaks of Paradise. A poet says:

When the King of Dīn Himself is desirous of  
us, we must cast aside our smugness [and  
strive for Him].

When Allāh *ta'ālā* Himself wants us to ask Him for Paradise, why do we not ask Him? Rasūlullāh *sallallāhu 'alayhi wa sallam* also asked for Paradise. So are we not to ask for it? This is why we must seek the bounties of Paradise, we must be desirous of Allāh's pleasure. We will have to bear some difficulties for this. We have to bear difficulties for everything else. So we will have to bear for Paradise as well. We will have to develop good character. We will have to keep away from evil character. We will have to do good deeds. Listen!

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<sup>1</sup> *Bayān al-Qur'ān*.

Those in whose hearts there is a value for Dīn desire that others should also develop a value for Dīn. This is why they speak on these matters.

Hadrat Abū Bakr's historical statement is well known:

أينقص الدين وأنا حي

*Do you think I will permit a defect to come into Dīn while I am living?*

This is impossible as long as I am living. Hadrat Maulānā Abūl Hasan 'Alī Nadwī *rahimahullāh* said in a lecture that this ought to be the zeal of every believer, only then will Dīn be preserved. Hadrat Shāh Walī Allāh Sāhib Muḥaddith Dehlawī *rahimahullāh* wrote that Hadrat Abū Bakr *radiyallāhu 'anhu* was the genuine khalīfah of Rasūlullāh *sallallāhu 'alayhi wa sallam* both externally and internally [spiritually]. Based on this, all the Sahābah *radiyallāhu 'anhum* who pledged allegiance to him did not only pledge *bay'at-e-khilāfat* but also *bay'at-e-tariqat*.

People were refusing to pay zakāh, so Hadrat Abū Bakr *radiyallāhu 'anhu* said:

لو منعوني عقالا لجاهدتهم

*Even if they refuse to give a rope in zakāh which they had been giving during the time of Rasūlullāh *sallallāhu 'alayhi wa sallam*, I will wage jihād against them.*

Hadrat 'Umar *radiyallāhu 'anhu* adopted a slightly conciliatory stand, so Hadrat Abū Bakr *radiyallāhu 'anhu* said to him:

أجبار في الجاهلية وخوار في الإسلام (مشكوة: ٥٥٦)

*What has happened to you! You were very headstrong in Jāhiliyyah, how is it you are so cowardly in Islam?*

Hadrat 'Alī *radiyallāhu 'anhu* also said something which gave the impression that a softer approach should be adopted, so Hadrat Abū Bakr *radiyallāhu 'anhu* said: "I will proceed alone, you people may remain behind." Hadrat 'Alī *radiyallāhu 'anhu* said: "This was merely an advice. We are subject to you." Look at his level of obedience when he said "We are subject to you."

My dear friends! There is a need to preserve every minute detail of Dīn. The hearts of our pious elders had the zeal to preserve Dīn, tread Dīn and make others do the same. This is why their condition was unique.

I was saying that people used to accuse Hadrat Hakīm ul Ummat *rahimahullāh* of being very strict. Whereas I personally heard Hadrat Maulānā Shāh Waṣiyyullāh Sāhib *rahimahullāh* saying: "Not withstanding all his principles, rules and regulations, if anyone came to him for a ta'wīdh for labour pains, he would give it immediately." He used to say: "You must wake me up even if I am sleeping." It was noticed on several occasions that people would come at night for a ta'wīdh for labour pains, Hadrat Thānwī would get up, perform wuḍū', write a ta'wīdh and give it to the person. This was the level of his bond with people. Look at how he went against his principle, but established another principle at the same time that if anyone comes for a ta'wīdh for ease in labour pains, his attendants must wake him even if he is asleep.

My dear friends! The person who has a bond with Allāh *ta'ālā* will be soft-hearted. He will lay down principles to provide ease for the people.

Hadrat Maulānā Sayyid Sulaymān Nadwī *rahimahullāh* said to Hadrat Maulānā Habīb ar-Raḥmān A'zamī *rahimahullāh* at Dār al-Muṣannifīn A'zamgarh that people say Maulānā Thānwī is very strict. He said this

in the beginning when Maulānā Sayyid Sulaymān Nadwī *rahimahullāh* had not attached himself to Hadrat Thānwī as yet. Later on, he became ardently attached to him. On the other hand, Maulānā Habīb ar-Rahmān Sāhib had a bond with Hadrat Thānwī from long before. In fact, he had pledged bay'at to Hadrat Thānwī when he was still a student. This too was a very rare thing. Subsequently, when he pledged bay'at and came [to A'zamgarh], Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* went to him and said: "Maulwī Habīb ar-Rahmān! You will have to give us sweetmeats to eat because Hadrat Hakīmul Ummat accepted your bay'at in your student days!"

Maulānā Sayyid Sulaymān Nadwī related to Maulānā Habīb ar-Rahmān what people were saying about Hadrat Thānwī [about his strictness]. Maulānā Sayyid Sulaymān Nadwī then said: "Look at how clean this place is. If someone were to spit here will you not get offended? Will you not stop the person?" He replied: "Indeed." He said: "This is what Hadrat Thānwī is saying. He is saying to us we must not do anything that is out of place." It is because of this that people are spreading the rumour that he is very strict.

A senior lawyer from Patna came to Hadrat Thānwī *rahimahullāh* because he had heard that he is extremely strict. He decided to obtain first hand information in this regard. He spent three days in the Khānqāh and left. When he returned to the High Court in Patna, many lawyers gathered around him and asked: "What do you think of Hadrat Thānwī?" He replied: "Look! The world has lost all its principles while he is very principled. This is why people are complaining about him."

We ourselves were sitting in the company of Hadrat Maulānā Abul Hasan 'Alī Nadwī *rahimahullāh* on one occasion when he said: "At that time we found Maulānā

Thānwī's restrictions to be quite difficult. But now that responsibilities have come onto our shoulders, we realized that if principles are not adopted and upheld, a person cannot do any work."

I am relating these points out of necessity. Had I not related them to you, many things about Hadrat Thānwī *rahimahullāh* would have been hidden from you. This is why I made specific mention of them.

Look! Hadrat Hakīmul Ummat did not make concessions for anyone in matters of rectification. It did not happen that an ordinary person was made to adhere to rules while an 'ālim was not. There was an 'ālim who wrote a letter in Arabic to Hadrat Thānwī. The 'ālim was a very senior scholar. Hadrat Thānwī wrote back in Urdu saying: "The one providing benefit has to be higher than the one benefiting. You are able to write in Arabic while I am not. Based on this, you cannot benefit from me."

Listen! You will have to lower yourself, you will have to humble yourself. The more a person humbles himself, the more Allāh *ta'ālā* will give him progress. But if you are going to consider yourself to be better than your shaykh, you will never be successful. A person may be better in certain aspects, but he must consider himself to be wholly inferior.

My dear friends! These things used to happen a lot with Hadrat Maulānā Thānwī *rahimahullāh*. I just recalled something. A very eminent 'ālim came to spend time with Hadrat Thānwī *rahimahullāh*. He said to him: "You must stay in the Khānqāh, attend my assemblies, but you must neither speak to me nor write to me." In other words, he must not utter a single word to Hadrat Thānwī and refrain from writing any notes or letters to him [as is the case with those residing in the Khānqāh]. A few very senior 'ulamā' had assembled and they were



having an academic discussion. This poor 'ālim became restless and could not remain silent. He said something. Hadrat Thānwī said: "I had instructed you that you will neither speak nor write anything. Why did you speak?" He replied: "Hadrat, I forgot." Hadrat Thānwī said: "Leave the assembly now." He stood up and said: "Hadrat, the truth of the matter is that I remembered that you had prohibited me from speaking, but when these Maulwīs began speaking and I remained silent, I thought to myself that they will think that I am an ignorant person who knows nothing. This is why I spoke." Hadrat Thānwī said: "I too gauged the same thing. Your ailment has been diagnosed. You may now sit down. You have the ailment of pride and self-conceit."

As long as this ailment is not kept in check, the self will never be rectified. If no one speaks about the self and people do not pay heed to it, rectification will not be possible. Listen! This is knowledge of the path. It is the greatest knowledge. My dear friends! If you need to go to London, you will learn the procedures to be followed in one day. You will find out how to go, how to obtain a visa, how to purchase a ticket and so on. The same can be said if you want to go to America. However, my dear friends, there are very few who can teach you this path. And those who are available, everyone cannot understand what they are saying. This is why there is no affinity with this path.

All these journeys of the world are easy, however, we have to remember that we have to return to our Allāh, only then will our journey come to an end. Make preparations for this journey. We have to go to Allāh *ta'ālā*. We undertake these journeys to Surat, Bharūch, Barodah and so on, but the real journey is the journey to the Hereafter. Reference is made to this in the following verse:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

*Pure is that being who subjugated this [conveyance] for us, and we would not have been able to bring it under our control. We are to return to our Sustainer.<sup>1</sup>*

All these journeys which we undertake are temporary and superficial. The actual journey is when we go to Allāh *ta'ālā*. We must therefore make preparations for this journey. Look at the many hardships which you have to endure for these temporary journeys. Take a lesson from them and think to yourself that when these worldly journeys are so difficult, will we reach Allāh *ta'ālā* just like that? Think of what hardships you have to endure for it. This is why a person has to be ready and prepared to tread Allāh's path. The one who is prepared can be referred to as a real man and a seeker of Allāh *ta'ālā*.

Shāh 'Abd al-'Azīz Muḥaddith Dehlawī *rahimahullāh* writes that when the quality of seeking overwhelms a seeker, then the turbulent waves of the oceans and mountains are nothing before him. He traverses them and reaches Allāh *ta'ālā*. This is why we have to become real men like lions. A poet says:

A worthless hankerer after the world can  
never give up the world. You must have a  
lion's heart and an ocean's heart in this  
path.

A distinguished 'ālim used to constantly say to Hadrat Maulānā Shāh Waṣiyyullāh Sāhib *rahimahullāh*: “Hadrat! Give us something from your heart.” Hadrat addressed me and said: “Send this couplet [quoted above] to him.”

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<sup>1</sup> Sūrah az-Zukhruf, 43: 13-14.

This path needs the lion-hearted; the faint-hearted cannot tread it. My dear friends! Develop a quest within you, there is a need for a quest. Look! When a person is thirsty and searches for water, he will see nothing but water-wells. We do not have that thirst within us. Allāh *ta'ālā* is ready to quench our thirst. Allāh *ta'ālā* has made all the arrangements, there is no shortage with Him. All we have to do is develop a quest within us. This is a great bounty and treasure. If you have a quest, the One who is quested will be found.

Together with a quest, you must develop etiquette within you. When a person acquires etiquette and manners, it is as though he has found the entire path.

الطريقة كلها آداب

*The path in its entirety is etiquette.*

Anyone who succeeded in this path did so solely through etiquette. The more etiquette a person has the more the path will open to him; the doors of blessings will open to him. If he has no etiquette, the door will remain shut to him. He will go back as he had arrived. He will return empty-handed as he had come empty-handed.

Hadrat Qādī Thanā'ullāh Pānīpattī *rahimahullāh* has written that if there is a quest in a person, Allāh *ta'ālā* will rectify him and make him progress even if the person's shaykh does not will it. And if there is no quest, no matter how much the shaykh may will it, the person cannot succeed.

Special du'ā's must also be made for the development of a quest. The following du'ā' of the Naqshbandīyyah must definitely be made, Allāh *ta'ālā* will certainly develop a quest in the person. The du'ā' is:

O Allāh! You are the objective, and Your pleasure and happiness is sought. So bless me with Your love and recognition.

Hadrāt Maulānā Shāh ‘Abd ar-Rahīm Sāhib Dehlawī *rahimahullāh*, the father of Hadrāt Shāh Walī Allāh *rahimahullāh*, used to say: “Whatever I received was by virtue of this du‘ā’.” The Naqshbandī shaykhs pay particular attention to it. This du‘ā’ can be made in any language.

If Allāh *ta‘ālā* blesses us all with a quest for Him, we will certainly have accomplished everything. It is a very great bounty. We do not know how many oceans of quest Rasūlullāh *sallallāhu ‘alayhi wa sallam* had. This is why he was blessed with prophet-hood. Allāh *ta‘ālā* says:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

*We found you wandering, so We showed you the way.*<sup>1</sup>

In other words, We found you restless in Our quest, so We showed you the way and blessed you with prophet-hood and messenger-ship. Here the word *daall* does not mean “astray”, rather to be restless and anxious in one’s quest. My dear friends! Since this has been coming down to us from Rasūlullāh *sallallāhu ‘alayhi wa sallam*, his follower must adopt his Sunnah which is established from him. In other words, first there must be a quest and then guidance will be conferred. May Allāh *ta‘ālā* give us an understanding of His path. An understanding of the path is a great bounty.

My dear friends! Our Sufis do not confine themselves to one condition. Rather, they continue progressing. A poet says:

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<sup>1</sup> Sūrah ad-Duḥā, 93: 7.

These people have obliterated their existence. They have come out of the letters and have now reached the meanings.

We can say with regard to the Sufis that they have reached the copious oceans of meanings and the reality of everything is before them. Subsequently, no worldly thing is of any value to them. They are always begging before Allāh *ta'ālā*. They are submissive before Him all the time. May Allāh *ta'ālā* bless us with this bounty as well. Āmin.

A khalīfah of Ḥaḍrat Thānwī *rahimahullāh* went to his family graveyard. Due to self-conceit in his heart, the thought crossed his mind that he has come with the treasure which had been lost to his family. The bounty which he had was taken away from him immediately. He used to remain very sad and dejected in the khānqāh. People used to say to him that you have a very good condition. He would reply: "It is not good at all. I had a bounty which Allāh *ta'ālā* took away from me." He used to cry all the time. Allāh *ta'ālā* takes away a bounty when a person does not value it and is not thankful for it. We must therefore continue making du'ā' to Allāh *ta'ālā* not to deprive us, and to continue giving us.

يَا حَيُّ يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ، وَلَا تَنْزِعْ مِنِّيْ صَالِحَ مَا أَعْطَيْتَنِيْ، وَلَا تَفْتِنِّيْ فِيمَا أَكْرَمْتَنِيْ.

*O the Ever-Living, the Sustainer of all. I beseech You by virtue of Your mercy. Set right for me all my affairs. Do not make me rely on my self for even the blink of an eye. Do not take away the good which You gave me. Do not put me through a test as regards whatever You honoured me with.*

What a beautiful du'ā' this is!

Hadrat Maulānā Muḥammad Ilyās Ṣāhib rahimahullāh was extremely restless as regards his self. Rasūlullāh ṣallallāhu 'alayhi wa sallam himself was restless, but we are totally satisfied with our selves. Hadrat Hājī Ṣāhib rahimahullāh used to say that the following du'ā' must be made throughout the day:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ  
الْوَهَّابُ.

*O our Sustainer! Do not swerve our hearts after You have already guided us. Bestow upon us mercy from You. You alone are the giver of all things.<sup>1</sup>*

We have to value this bounty. If we do not value it, Allāh *ta'ālā* can take it away from us. Allāh *ta'ālā* is able to take away just as He is able to give. This is why we must pray constantly to Allāh *ta'ālā*: O Allāh! Guide us and keep us steadfast.

I said these few points which came to my mind. I did not have anything about that Ḥadīth in my mind. I merely said to you whatever Allāh *ta'ālā* instilled in my mind. I delivered this talk as a result of a specific impression. If it is against any person's temperament, I ask him for pardon. I said what I said because I have to clarify and expound on the path.

Hadrat Maulānā Shāh Waṣīyyullāh Ṣāhib rahimahullāh was suffering from blood pressure. The doctors had stopped him from talking excessively. He used to say: "These people [the doctors] want me to remain silent and to abstain from explaining and clarifying the path. I will certainly talk and will certainly clarify the path."

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 8.

Hadrat was restless about explaining the path, this is why he used to continue expounding on it. It is most beneficial to read his books to learn about it. Inquire about his books and read them. There is a well-known saying:

The one with good character is the fortunate one. The one without it is unfortunate.

Absence of good character is certainly a cause of deprivation. As the saying goes:

The one lacking in good character is deprived of Allāh's grace.

May Allāh *ta'ālā* embellish us with good character and safeguard us against bad character. May He bless us with understanding of Dīn, create a quest for Him in our hearts, embellish us with His pleasure, safeguard us against His displeasure, purify our selves, and adorn our hearts with true piety. *Āmīn*

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

## **THE EXTERNAL AND THE INTERNAL**

Allāh *ta'ālā* instructed us to abstain from external sins and internal sins. It is established from this that we have to carry out external acts of obedience and internal acts. Ṣalāh, fasting and so on are external acts. Similarly, gratitude to Allāh *ta'ālā*, humility, reliance on Allāh *ta'ālā* and so on are internal acts.

7<sup>th</sup> Ramaḍān al-Mubārak 1424 A.H.

Musjid of Dār al-'Ulūm Kantāriyah



**Synopsis of The Lecture**

Allāh *ta'ālā* instructed us to abstain from external sins and internal sins. It is established from this that we have to carry out external acts of obedience and internal acts. Salāh, fasting and so on are external acts. Similarly, gratitude to Allāh *ta'ālā*, humility, reliance on Allāh *ta'ālā* and so on are internal acts.

The external and the internal are interlinked. When a person practises on the external, his internal will also be set right. When his internal self is in order, the external will also come right. Based on this, there is a need to abstain from external sins and internal sins. Internals sins like pride, jealousy and so on. As for unbelief and polytheism, these are obviously major sins. In fact, they are major wrongs. However, because this is an assembly of believers, I mentioned pride and jealousy as examples. Were it not for that, the most serious sin of the heart is unbelief and polytheism. There is no pardon for it. Allāh *ta'ālā* can never tolerate anyone apart from Him being in the heart because the heart is the place where Allāh's power and might are manifested. There is no question of any place for anyone apart from Him in it.

When the heart is preserved [from sin], the hands and legs and all body parts will be preserved. But if you open your heart to anyone apart from Him, the rest of your body parts cannot remain safe. This is why it is essential to safeguard the heart.

الْحَمْدُ لِلَّهِ مُحَمَّدُهُ وَدَسْتَعِينُهُ وَدَسْتَعْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ  
مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ  
يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ  
أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى  
آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

وَدَرُّوا ظَاهِرَ الْأَثْمِ وَبَاطِنَهُ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ وَإِذَا  
وَعَدَ أَخْلَفَ، وَإِذَا اتُّمِّنَ حَانَ. (مشكوة: ١٧) صَدَقَ اللَّهُ الْعَظِيمُ، وَصَدَقَ  
رَسُولُهُ النَّبِيُّ الْكَرِيمُ.

My dear friends and elders! Different types of people come here and we deliver talks according to the various conditions that face us. I cannot claim that Allāh *ta'ālā* casts in my heart what I should say. This can only be said by our seniors. However, what I can say that by Allāh's grace a talk is delivered according to the situation. Based on this, someone might like the subject matter a lot while others will like it less. People say things according to their different temperaments. Sometimes the thought crosses our mind that people probably did not like what we said. But later, we meet many of them who tell us that today's talk was most beneficial and was totally in line with their condition.

When I went to Canada, I delivered talks there as well. Allāh *ta'ālā* inspired me to talk on hypocrisy in one

place. Hadrat Maulānā ‘Abdullāh Sāhib Kāpaudrī was present. The people enjoyed the talk and some of them came an informed me that it was most beneficial. On that occasion, I spoke on the same Hadīth [quoted at the beginning]. Rasūlullāh sallallāhu ‘alayhi wa sallam said:

آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتُّبِنَ خَانَ.

Another narration has the following additional words:

وَإِذَا خَاصَمَ فَجَرَ

The first sign of hypocrisy is to speak lies. What an evil trait it is to speak lies while being a believer. This cannot be the demand of imān. Rather, it is the demand of hypocrisy. Rasūlullāh sallallāhu ‘alayhi wa sallam said:

يطبع المؤمن على الخلال كلها إلا الخيانة والكذب (مشكوة: ٤١٤)

A believer can do everything but he cannot be treacherous nor a liar. This is because there is a total contradiction between imān and lies. The meaning of imān is that Allāh *ta’ālā* is hearing everything we say and He is watching our every action and statement. If you say something which is not the truth, it is as though you are rejecting Allāh’s power to hear. In other words, you are thinking that Allāh *ta’ālā* does not know anything about you, that you are saying something which is not factual. If a person is conscious of the fact that Allāh *ta’ālā* is listening to what he is saying, he will not have the courage to speak a lie. Something did not occur and he claims that it did happen. If he is convinced that Allāh *ta’ālā* is listening to this lie of his, he cannot have the courage to speak it because Rasūlullāh sallallāhu ‘alayhi wa sallam said that a believer cannot speak a lie. How, then, does he speak a

lie! He does not fear. People are generally caught up in this illness. People exaggerate a lot when speaking. Sometimes they utter a lie which causes problems and mutual arguments. Yes, there is a concession to speak a lie if it is to reconcile two Muslims who are at loggerheads. A person will not be taken to task for such a "lie". But now the opposite is happening, a person speaks lies to cause fights and disputes. This is a most sorrowful state. We seek refuge in Allāh *ta'ālā*. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said that the first sign of hypocrisy is that when a person speaks, he lies.

The second sign is that when he makes a promise he goes against it. Some people take a loan but do not fulfil the promise which they made for its repayment. First of all they do not pay on time, and when the lender asks for repayment after the expiry of the due date, he replies: "I will pay you when I receive some money. I will not run away with your money." People make other similar statements. In fact, many people also flee with the money. Hadrat Muṣliḥul Ummat *rahimahullāh* used to speak a lot on this subject. He used to say: "Brother! If you cannot repay on time, you should at least inform your creditor that you could not make arrangements at present, you will pay by a certain time." In this way, your creditor will feel at ease.

Hadrat Muṣliḥul Ummat *rahimahullāh* also used to relate: "There was a Maulwī Sāhib during our student days at Dār al-'Ulūm Deoband. He used to need two rupees a month so he used to borrow it from someone and say to the person: 'Brother, I will pay you back within one month.' When the due date arrived, he would take a loan from someone else to pay back the first person. When the time came to pay the second person, he would borrow from a third person. He spent

his entire life taking loans and paying them back in this way.”

When Hadrat came to Allāhābād, he found people immersed in this same evil practice. This is why the first book which he wrote was on this subject. It was titled *Adā'e Huqūq* (fulfilling of rights). He wrote therein: When you take a loan, you must make efforts to pay it back. If a person has the intention of paying back at the time when taking a loan, Allāh *ta'ālā* will make arrangements from the unseen for its repayment. However, if the person resorts to treachery from the very beginning, i.e. he has no intention whatsoever of paying it back, it will become difficult for him later on. This is what happens in most cases.

We travelled from A'zamgarh to Gorukhpūr and stayed over at the house of Maulānā Thanā'ullāh Sāhib. He related the story of a person to us. A person took a loan from him and paid it back on the due date. The man said to him: “You are the first person who took a loan and paid it back. The man then held him by his hand and took him to his house. He opened his safe and said: “Look at all the money which I have! I want Muslims to come and borrow from me at the times of need and then to return it to me by the due date. However, whoever comes and borrows from me never comes back. If that is going to be the case, no matter how much I have, it will come to an end.”

My dear friends! We see a book eaten by white-ants. From the outside the book looks fine, but when we open it, we find it empty because it has been eaten by white-ants. In the same way, white-ants have taken over the *īmān* of Muslims from the inside. Outwardly they seem to be good Muslims, but they are absolutely empty on the inside. May Allāh *ta'ālā* protect us.

The third sign of hypocrisy is that when a person is entrusted with something, he acts treacherously. This too cannot be the quality of believers. Instead, even if something is mentioned before him, he conceals it as though it is a trust. There is a famous saying:

قلوب الأبرار قبور الأسرار

*The hearts of the pious are graves for secrets.*

If someone tells you a secret and it is unwise to say it to a third person, you must never reveal it. A person came to Hadrat Muṣliḥul Ummat *rahimahullāh* and said: “Hadrat! Hājī Sāhib had shared a secret with my father but he went and disclosed it in court. He had shared the secret with him because he believed him to be his confidant and so that our estate does not go to the custodian. However, when a mutual difference took place, he went and revealed the secret. This, notwithstanding the fact that he did many favours to him, and had even sent him for hajj.”

Hadrat *rahimahullāh* became very displeased with him and said: “Why did you come and relate these things to me? This shows that you are happy with what your father did.” It demonstrates fakery in one’s temperament and it is a sign of darkness in it that a person shares a secret with you after considering you to be a friend and confidant, but when there is ill-feeling between you two, he goes and discloses the secret at court.

The Qur’ān says that you should not transgress the limit. You are permitted to eat even carrion and ḥarām items when you are in a state of compulsion. However, even in this situation, you must not transgress the limit. Do not transgress the limits even in your friendships. Shaykh Sa’dī *rahimahullāh* said: “Do not befriend a person so much that you share every secret

with him because if he were to become your enemy, he will disclose all your secrets.” This is what is generally happening nowadays. Shaykh Sa’dī *rahimahullāh* also said: “Do not transgress the limits even in enmity because it could well happen that your enemy will become your friend, and you will have to regret over whatever antagonism and enmity you had displayed towards him in the past.”

My dear friends! The third sign of hypocrisy is that when a person is entrusted, he acts treacherously. You get monetary trusts and verbal trusts as well. This is why it is said:

المجالس بالأمانة (أبو داؤد، كتاب الأدب)

*Assemblies are to be treated as trusts.*

Sometimes special people have private meetings in which they discuss matters which cannot be said in public. A person who is part of such a meeting must not disclose what was discussed there. This is a major shortcoming which has become quite common. Muslims fear Muslims more than anyone else because they fear that they will disclose their secrets.

Hadrat Hasan Baṣrī *rahimahullāh* said something about Hajjāj ibn Yūsuf in one of his assemblies. A person went to Hajjāj and related what was said about him. Hajjāj was a person whose sword was always unsheathed. Hajjāj summoned for him and was on the verge of issuing an order for him to be killed. However, Allāh *ta’ālā* had not willed it so he was saved. When he came back, he said: “I had said this to you because I considered you to be a devoted person, but you went and conveyed it to Hajjāj.”

It is quite common nowadays for a person to share a secret with a person whom he considers to be sincere when in reality he is not sincere. This is the cause of

problems. It also causes problems in institutions, organizations, and the homes. We have to be extremely vigilant in this regard.

Just think! Do you think that these signs were found in the era of the Ṣaḥābah radiyallāhu ‘anhum and will not be found in our times?! It is impossible. Someone asked Hadrat Hasan Baṣrī rahimahullāh: “Are there hypocrites in our time?” He replied: “If the hypocrites were to be exposed, it will become difficult to walk about in Basra.” In other words, there are many hypocrites walking around in Basra.

Yes, hypocrisy in this context refers to practical hypocrisy and not creedal hypocrisy. Hadrat Shāh Walī Allāh Ṣāhib Muḥaddith Dehlawī rahimahullāh says that there are two types of hypocrites:

1. Those who express the kalimah verbally while unbelief is in their hearts. The Qur’ān says with reference to them:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

*The hypocrites shall be in the lowest pit of the Hell-fire.*

2. Those who embraced Islam but are weak in their actions.

Today we cannot refer to anyone as an original hypocrite because imān is connected to the heart and no one knows the condition of the heart. However, practical hypocrisy is common. If all these signs [speaking lies, breaking one’s promise, treachery, etc.] are found in a person, he will be referred to as a hypocrite.

The third sign of hypocrisy is that when a person is entrusted with something, he acts treacherously. We learn from this that abstaining from treachery is a sign



of imān, while being treacherous is a sign of hypocrisy irrespective of whether it is in wealth or in words.

An Egyptian author writes:

هذه الخصال مدار الإسلام، رحي الإسلام تدور عليها

*These traits are the foundations of Islam around which Islam revolves.*

Once these traits disappear, Islam's existence will come to an end. Islam may exist externally, but not in reality. Rasūlullāh sallallāhu 'alayhi wa sallam said that towards the end of time, Islam will remain only in name:

لا يبقى من الإسلام إلا اسمه، ولا يبقى من القرآن إلا رسمه

*Islam will exist only in name, and the Qur'ān will exist only in its letters and words.*

Even if the Qur'ān is taught and studied, it will not be from the heart. It will not go beyond the throat. May Allāh *ta'ālā* inspire us with genuine recitation of the Qur'ān.

I was saying that I had explained this Hadīth on hypocrisy in Canada. The thought then crossed my heart that the audience may be thinking that very cultured people live here. How, then, can these traits of hypocrisy be found in them!? How can lies, breaking of promises, treachery and so on be found here? This thought really did cross my heart that very senior people are seated here and my subject matter was inappropriate. However, later on people said to me: "Maulānā, today's talk was most appropriate. There was a real need for this topic."

We learn from this that these ailments are quite common over there as well. In fact, Western countries

are granaries of lies. All these traits are supplied from there to our countries. Just as a lot of good products are coming from there, lies, fabrication, treachery, immodesty and so on are all coming from their markets. They have new labels and we cannot even realize that they are against Islam. It is so sad to see in which direction we are heading. Where are our children and women heading towards? They are not prepared to listen to us. They are not prepared to listen to religious talks and lectures.

My dear friends! We will have to discard the traits of hypocrisy and embrace the traits of Islam. Muslims today are giving up all the excellent qualities and then speaking out against the enemies of Islam. Hurling verbal abuses at the enemies will not be of any avail. We will have to address our selves as well. We have to check whether Islamic character and qualities are in us or not. We will not achieve anything by complaining to Allāh *ta'ālā* about others only. Rather, we ourselves will have to discard bad qualities and adopt good qualities. We have many weaknesses within us. We will have to remove them, only then can we expect Allāh's help.

My dear friends and elders! You get good character and good deeds, and you also get evil ones. If we have the quality of honesty in us, it is a good quality. On the other hand, if we have lies in us, it is a bad quality. These are two conflicting qualities. If a person chooses honesty, he will be saved. If he chooses lies, he will be seized and punished. In the same way, if he has trustworthiness and he fulfils his promises, he can find salvation through them. If he has the opposite qualities, he will be seized by Allāh *ta'ālā*. Trustworthiness is a quality which is appreciated even by non-Muslims. When travelling by train, non-Muslims ask us to take care of their belongings. For example, they say: "Maulānā, I am going to the toilet,

take care of my belongings.” If we have evil characteristics, we will fall from Allāh’s gaze and from the gaze of His creation as well. Disgrace and humiliation will be our condition.

My dear friends and elders! Hadrat Muṣliḥul Ummat rahimahullāh used to speak a lot on this Hadith which makes reference to hypocrisy. I heard him speaking on this Hadith from the beginning to the end for about seventeen years. He used to speak about it everywhere – in the villages and in different Dār al-‘Ulūms. His first book was also on this subject. It is titled *Tahdhīr al-‘Ulamā’ ‘an Khisāl as-Sufahā’* – i.e. warning the ‘ulamā’ against qualities of the foolish ones. This was his first book which was published by Maulānā Zahūr al-Hasan Sāhib rahimahullāh.

My dear friends and elders! These are extremely important points which need to be thought about and understood. If not, it will be as if we are eating a sweet which is mixed with poison and impurities. Of what benefit will it be? It will cause nothing but harm and destruction.

One objection can be raised, viz. many people speak lies, break promises and act treacherously. Will they all become hypocrites? Hadrat rahimahullāh gave an answer to this after deep investigation. He said: This refers to when it becomes a habit in a person. In other words, whenever he speaks, he speaks lies. If a lie issues from him very occasionally, he will not be included among the hypocrites. A person will be referred to as a hypocrite when this habit becomes part and parcel of him. Whenever he says anything, it is a lie. It is as though he is accustomed to lying. Similarly, whenever he is entrusted with something, he acts treacherously. Whenever he makes a promise, he makes sure he acts contrary to it. The person will be a hypocrite in such situations. Hadrat rahimahullāh had

given this answer after a lot of investigation – may Allāh *ta'ālā* reward him with the best of rewards.

I was saying that talks are delivered according to the situation. Sometimes people benefit from themes of this nature. At other times, we speak about *karāmāt* and *wilāyat*, and people benefit tremendously from them. We speak on a variety of subjects so that the person who has an inclination with a particular theme, he will benefit from it. If a theme applies to a certain person's condition, he will rectify himself accordingly. This is the essence of a lecture. Hadrat Sayyidunā Rifā'ī wrote a book titled *al-Bunyān al-Mushayyad*. It is an excellent book which ought to be studied. It was laid down as a syllabus book in the *khānqāh* at *Thānah Bhawan*. Hadrat Sayyidunā Rifā'ī rahīmahullāh writes that the purpose of a lecture is to explain the ills and evils which are found in people and to show them a treatment for them so that people may learn of their ills and make efforts to remove them. There is a major need for this in our times. May Allāh *ta'ālā* inspire us all. *Āmīn*.

The verse which I had recited at the beginning is on the same theme. I heard a detailed explanation of it from Hadrat Maulānā Abrār al-Haqq Sāhib rahīmahullāh. The verse is:

وَدَّرُوا ظَاهِرَ الْأَيْمِ وَبَاطِنَهُ.

*Abstain from external sins and internal sins.*

*Tafsīr Mazharī* provides a beautiful explanation to it. The author says that external sins refer to sins which are committed with the external body parts, viz. hands, legs, eyes, ears and so on. We are required to abstain from them and also from internal sins, i.e. those committed by the heart and mind. Do not consider any sin to be insignificant. A sin entails disobedience to

Allāh *ta'ālā* irrespective of whether it is minor or major. Minor sins also cause us to become distant from Allāh *ta'ālā*, and we can gain proximity to Allāh *ta'ālā* from even minor acts of obedience. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

أيها الناس، ليس من شيء يقربكم إلى الجنة ويباعدكم من النار إلا  
وقد أمرتكم به، وليس شيء يقربكم من النار ويباعدكم من الجنة  
إلا وقد نهيتكم عنه. (مشكوة: ٤٥٢)

*O people! There is nothing which would take you closer to Paradise and further away from the Hell-fire without my having ordered you to do it. There is nothing which would take you close to the Hell-fire and further away from Paradise without my having prohibited you from it.*

This does not refer to major orders only. Rather, minor orders are also included. For example, Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

يا أبا ذر! إذا طبخت مرقا فأكثر ماءها وتعاهد جيرانك

*O Abū Dharr! When you cook a curry, add some water in it so that you could send some to your neighbours.*

If a woman sends a little gravy to her neighbour, she will be rewarded for it. Rasūlullāh *sallallāhu 'alayhi wa sallam* said to Hadrat 'Ā'ishah *radīyallāhu 'anhā*:

يا عائشة! استتري من النار ولو بشق تمره (جمع الفوائد، ٢٠٨/٣)

*O 'Ā'ishah! Safeguard yourself from the Hell-fire even if it is by giving a piece of date.*

We learn from this that we must continually give in charity to save ourselves from the Hell-fire. If we cannot give large amounts, we must not desist from giving small minor amounts. It does not mean that we have to

give a thousand rupees, only then will Allāh *ta'ālā* accept our charity. Each person must give according to how much he has and how much he can give. It will earn him rewards and will be a cause of proximity and acceptance in Allāh's court. May Allāh *ta'ālā* inspire us all in this regard.

External sins include the following: Sins committed by the hands. We must not touch anything which the Sharī'ah prohibited us to touch. We must not use our legs in actions which are against the Sharī'ah. Allāh *ta'ālā* gave us legs. Gratitude for this demands that we use them in acts of obedience – to go to the masjid, attend assemblies of dhikr, go to meet pious people, go to market places to acquire lawful and wholesome sustenance. Do not use your hands incorrectly. Use them to study and write, to give in charity, to help an injured or paralysed person. These are acts of obedience of the hands. The opposite use of them is to push and shove a person, to beat and strike a person, to cause him pain. These are sins of the hands. The same can be said of the tongue. Speaking lies, backbiting, speaking ill of a person, offending him and so on. You know well that the injury of the tongue is worse than that of a sword. There is a famous couplet in this regard:

جراحات السنان له الالتيامُ – ولا يلتام ما جرح اللسانُ

*Injuries sustained by a sword can be treated, but injuries inflicted by the tongue cannot be treated.*

My dear friends and elders! We have to be very careful about safeguarding our tongue. We must be extremely wary of offending anyone. If we are able to pay particular attention to this we will acquire immense benefit and effulgence from our dhikr and other spiritual practices. Unfortunately, our tongues are not safeguarded. We do not protect our hands and legs.

Hadrat Mu'adh ibn Jabal *radiyallāhu 'anhu* asked Rasūlullāh *sallallāhu 'alayhi wa sallam*: “Will we be taken to task for what our tongues utter?” Rasūlullāh *sallallāhu 'alayhi wa sallam* replied: “O Mu'adh! May your mother be bereft of you! It is really the transgressions of the tongue which would cause people to fall headlong in the Hell-fire.”<sup>1</sup>

A Sahābī by the name of 'Uqbah ibn 'Āmir *radiyallāhu 'anhu* says:

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: لَقِيتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ مَا  
التَّجَاةُ؟ فَقَالَ: أَمْسِكْ عَلَيْكَ لِسَانَكَ وَلَا تَسْعَكَ بَيْتُكَ وَأَبْكَ عَلَى خَطِيئَتِكَ.

(مشكوة: ٤١٣)

*I met Rasūlullāh sallallāhu 'alayhi wa sallam and asked him: “What would ensure salvation?” He replied: “Restrain your tongue, let your house suffice for you, and cry over your sins.”*

Look at the wonderful question which the Sahābī asked! We learn that they used to pose questions of this nature because they were desirous of rectification, they wanted Allāh *ta'ālā* to be pleased and happy with them, to save themselves from sins and become attached to acts of obedience.

Hadrat 'Uqbah ibn 'Āmir *radiyallāhu 'anhu* tells us that he met Rasūlullāh *sallallāhu 'alayhi wa sallam* and asked him this question: “O Rasūlullāh! What would ensure salvation?” The question itself was excellent. He did not say admonish me or advise me. Rather, he asked about salvation. Salvation is a general word which applies to salvation in this world and in the Hereafter. The perfect mentor and expert physician

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<sup>1</sup> *Tirmidhī, Mishkāt, 14.*

Rasūlullāh sallallāhu ‘alayhi wa sallam said: “Restrain your tongue.”

My dear friends! Be very careful about saying things which could injure the hearts of the Ahlullāh. Their hearts are like glass. If you say anything inappropriate to them, you will fall into destruction.

I heard Hadrat *rahimahullāh* saying that the author of *Rūh al-Ma‘ānī* wrote under the verse:

لَا يَغْتَبُ بَعْضُكُم بَعْضًا

Backbiting is nonetheless prohibited. However, you get backbiting of ordinary people and you get backbiting of ‘ulamā’ who are the servants of Dīn and inviters to it. Their backbiting in comparison to the backbiting of the masses is worse. If you backbite the ‘ulamā’, you will fall into destruction. This is why we have to safeguard our tongues.

I probably related this incident to you previously. There was an old woman who went to Hadrat Maulānā Shāh ‘Abd al-Qādir Sāhib Dehlawī *rahimahullāh*. He was the son of Hadrat Shāh Walī Allāh Sāhib Muḥaddith Dehlawī *rahimahullāh* and the younger brother of Shāh ‘Abd al-‘Azīz Dehlawī *rahimahullāh*. He was a very senior pious personality and man of Allāh *ta’ālā*. His translation of the Qur’ān is considered to be most unique. Many eminent ‘ulamā’ are of the opinion that it is a divinely inspired translation. He was a very great man, what can we say about him? The entire world knows him.

Anyway, an old woman went to him. She used to earn a living from weaving. She saved some of her earnings and gave a small gift to Shāh Sāhib who did not accept it. The incident passed – she came and left. Subsequently, Shāh Sāhib stopped receiving the many gifts which he used to receive on a regular basis. By



and large these personalities receive these things from Allāh *ta'ālā* and they live their lives through them. Shāh Sāhib became quite worried when he stopped receiving the gifts. He made *du'ā'* to Allāh *ta'ālā*: “O Allāh! Pardon me if I committed any wrong.” These are the true Ahlullāh – they keep a constant watch over their hearts. They are like spies over their hearts. My dear friends, safeguarding the heart and keeping a watch over it are great acts. The Ahlullāh are always mindful of this. They think to themselves: “This was my condition in the morning, why has it left me now? Is it because darkness has crept into my heart?” They are forever vigilant over their hearts.

When Shāh Sāhib saw that the gifts have stopped coming, he perceived some turbidity in his heart. He cried before Allāh *ta'ālā* and beseeched him saying: “O Allāh! Tell me what wrong did I commit?” Allāh *ta'ālā* inspired in his heart: “The gifts have ceased because you refused the gift of the old woman.” Shāh Sāhib proceeded to the woman's house and knocked on the door. She asked: “Who is it?” He replied: “Abd al-Qādir. O mother! Give me that gift.” She cried and said to him: “I had saved some money from my work and brought the gift for you but you did not accept it. I have been crying since that day because I feel there was no sincerity in my gift, that is why you did not accept it.” Look at the intelligence of this old woman – she put the blame on herself. Nowadays we are very quick to put the blame on others. Look at that old woman's recognition and fear of Allāh *ta'ālā*! Shāh Sāhib then accepted her gift and found that the turbidity in his heart had disappeared. He started receiving gifts once again. So you see how these Ahlullāh are watchful over their external body parts and their internal ones, especially the heart?

I recall another incident. I think it was related by 'Allāmah Qushayrī *rahimahullāh*. An 'ālim went in the service of a Sufi. When he decided to leave, the Sufi said: "Spend the night here." The 'ālim offered some excuse and left for his house. The fact of the matter was that he had asked his house people to cook a chicken and was really looking forward to eating it. He thought to himself that if he were to stay over in the khānqāh, he will be deprived of the chicken. Anyway, he reached his house and his wife presented the chicken on the table. A dog came, pounced on the chicken and ran away with it. He was about to eat some left over gravy when the corner of his wife's scarf hit it and it fell down. When he went to the Sufi the next morning, the latter asked: "What happened to the chicken?" He had received divine inspiration. The 'ālim felt embarrassed. The Sufi said: "When a person injures the heart of a shaykh, Allāh imposes a dog over him who then disgraces and humiliates him."

The Sufis are very particular about safeguarding their hearts. Allāh *ta'ālā* confers them with sound understanding. First of all, they do not have evil thoughts about others. They keep their hearts pure. When any such matter comes before them, they explain it away by saying that there must be some underlying reason for it. We too must save ourselves from these things and try to save those who are associated to us.

A Sufi was walking somewhere when a liberal-minded person with his wife passed by. The Sufi accidentally pushed the woman slightly. The man slapped the Sufi who exercised patience, did not say anything and continued on his way. Subsequently, the man could not pass urine and was severely pained. A person who cannot pass urine alone knows the pain and discomfort which he suffers. The inability to pass urine is worse than feeling thirsty. The man's wife said to him: "You

had slapped that pious man, this is why Allāh *ta'ālā* has seized you in this manner. Go and ask him to pardon you.” The man went to the Sufi, held his feet and begged his pardon by saying: “Hadrat, pardon me and make du'a' that this difficulty of mine is removed.” The Sufi said: “Look! I did not curse you. Rather, it is Allāh who punished you. Your wife got pushed mistakenly by myself but you hit me. I did not exact any revenge from you, it was Allāh *ta'ālā* who did.” The Sufi pardoned him, made du'a' for him and he was relieved of his difficulty.

My dear friends and elders! This is what the previously-quoted verse teaches us. That is, we must abstain from external and internal sins. We must rectify our inner selves and our outer selves. Our hands and legs which form the outer parts of our body must not be used in matters which conflict with the Sharī'ah. This is how we get closer to Allāh *ta'ālā* through optional acts. A Hadīth Qudsī states:

لا يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه  
الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي  
يمشي بها. (البخاري)

*My servant continues getting closer to me through optional acts until I love him. Once I love him, I become his ears with which he hears, his eyes with which he sees, his hands with which he holds and his feet with which he walks.*

What this means is that these body parts do not commit sins. All these spiritual exercises which we engage in are for the purpose of making our hearts, minds, hands, legs and everything subservient to Allāh *ta'ālā*. Our hands and legs cannot come under control without the rectification of the heart. The straightness

of the heart is essential for this. Dhikr and spiritual exercises are prescribed for this purpose.

When you perform optional acts of worship, you will acquire proximity to Allāh *ta'ālā*. When you acquire proximity, then the status which the hand receives is that it becomes Allāh's hand. It cannot happen that we continue committing sins and our hands become Allāh's hands. When the person abstains from sins, and is very particular about safeguarding his external and internal selves, it is impossible for his hands and feet to go in another direction and disobey. It is impossible for the tongue to say the wrong things. Rectification of the heart is essential for the realization of this because the external self is a reflection of what is inside. When the internal self is correct, it will have an effect and influence on the external self. When something affects the heart, it is immediately reflected on the face. The same applies to sin. When the heart is empty of sin, then – Allāh willing – the hands, feet, etc. will all abstain from sins and a special effulgence will be noticed on the face.

It is related in the traditions that a Sahābī was playing with his beard while in ṣalāh. On seeing this, Rasūlullāh sallallāhu 'alayhi wa sallam said:

لو خشعت قلب هذا لخشعت جوارحه<sup>١</sup>

*If his heart had been fearful [of Allāh], his limbs would have done the same.*

In other words, he would not have played with his beard. We learn the need for the rectification of the heart from this incident.

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<sup>١</sup> قال العراقي: رواه الترمذي في النوادر من حديث أبي هريرة رضي الله عنه بسند ضعيف، والمعروف أنه قول سعيد بن

المسيب. رواه أبي شيبة في المصنف. (تحاف السعادة المتقين ٣٩٨٣)

The external and the internal are interlinked. When a person practises on the external, his internal will also be set right. When his internal self is in order, the external will also come right. Based on this, there is a need to abstain from external sins and internal sins. Internal sins like pride, jealousy and so on. As for unbelief and polytheism, these are obviously major sins. In fact, they are major wrongs. However, because this is an assembly of believers, I mentioned pride and jealousy as examples. Were it not for that, the most serious sin of the heart is unbelief and polytheism. There is no pardon for it. Allāh *ta'ālā* can never tolerate anyone apart from Him being in the heart because the heart is the place where Allāh's power and might are manifested. There is no question of any place for anyone apart from Him in it.

When the heart is preserved [from sin], the hands and legs and all body parts will be preserved. But if you open your heart to anyone apart from Him, the rest of your body parts cannot remain safe. This is why it is essential to safeguard the heart.

My dear friends and elders! Based on what was said, the Dīn in its entirety is encapsulated in:

وَذَرُوا ظَاهِرَ الْأَثْمِ وَبَاطِنَهُ.

*Abstain from external sins and internal sins.*

It is from this point that I say that just as Allāh *ta'ālā* instructed us to abstain from external and internal sins, we must carry out external and internal acts of obedience. *Ṣalāh*, *zakāh* and so on are external acts of obedience. Gratitude, humility, reliance on Allāh *ta'ālā* and so on are internal acts of obedience. We must adopt them as well. Just as we have to give up external and internal sins, we have to carry out external and internal acts of obedience.

My dear friends! I delivered this short talk based on an external influence. The fact of the matter is that conditions are such that if a person is not influenced by them, it will be something to be astonished about. One's age makes demands on a person, illnesses make their own demands, and conditions of the community and government also have their demands. This is why I said all these things. May Allāh *ta'ālā* bless us with peace and safety by His grace and kindness. May He protect us. May He keep us all on the straight path. May He set right our character. We must all make efforts to fulfil the rights of people, of our neighbours, of outsiders and even of animals as explained to us by Islam. If we make efforts in this direction then – Allāh willing – Allāh *ta'ālā* will help and assist us. May Allāh *ta'ālā* inspire us.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let's make du'ā':

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَاءِ وَالْآخِرِينَ،  
وَعَلَى إِلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

O Allāh! Protect us against external and internal sins. Inspire us to carry out external and internal acts of obedience. O Allāh! Enable all of us to enjoy the fruits of internal and external acts of obedience. Shower us with every type of goodness. O Allāh! Enable us to be obedient to You. Enable us to engage in Your dhikr. O Allāh! Inspire us to follow the character of Rasūlullāh *sallallāhu 'alayhi wa sallam*. O Allāh! Enable us to fulfil Your rights and the rights of fellow humans. O Allāh! Protect our tongues. Protect our hearts. Protect our hands. O Allāh! Safeguard us against sin. Safeguard us against Your disobedience. Enable us to carry out as many acts of obedience as possible. O Allāh! This is the

blessed month of Ramadān. The Qur'ān was revealed in this month. Shower us with its blessings. We have all come with the hope of receiving even more blessings. Accept us all. Enable us to acquire goodness and effulgence from each other.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: لَقِيتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ مَا  
النَّجَاةُ؟ فَقَالَ: أَمْسِكْ عَلَيْكَ لِسَانَكَ وَلْيَسَعَكَ بَيْتُكَ وَابْنُكَ عَلَى خَطِيئَتِكَ.  
(مشكوة: ٤١٣)

### **THREE PRESCRIPTIONS FOR SALVATION**

8<sup>th</sup> Ramaḍān al-Mubārak 1424 A.H.

Musjid of Dār al-'Ulūm Kantāriyah



**Synopsis of The Lecture**

Every person wants to find a cure to his illness. He wants to find a simple medication so that he can get salvation from his illness. My dear friends! The Ahlullāh are always thinking of how we can obtain salvation from Allāh's punishment. How we can free ourselves from Allāh's displeasure. The Sahābah radiyallāhu 'anhum were always conscious of what is going to happen in the Hereafter, how we are going to be presented before Allāh *ta'ālā*, He is going to question us and we will have to answer to Him.

This is why Hadrat 'Uqbah ibn 'Āmir radiyallāhu 'anhu asked Rasūlullāh sallallāhu 'alayhi wa sallam as to where salvation is. How can we gain salvation from worldly calamities? Rasūlullāh sallallāhu 'alayhi wa sallam replied immediately:

أَمْسِكْ عَلَيْكَ لِسَانَكَ وَلْيَسَعَكَ بَيْتُكَ وَابْنُكَ عَلَى خَطِيئَتِكَ

*Restrain your tongue, let your house suffice for you, and cry over your sins.*

In explaining this Hadīth, Mullā 'Alī Qārī rahimahullāh writes in Mirqāt: Remain in your homes. Do not go out unnecessarily. Do not become agitated at having to remain in your houses. Consider it to be a boon because this is a prescription for salvation from all types of evils and temptations. There is a famous saying with regard to salvation from an era of tribulations:

هذا زمان السكوت، وملازمة البيوت، والقناعة إلى أن يموت

*This is a time of silence, remaining within one's home, and being content with one's essential livelihood until death.*

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَكَسْتَعِينُهُ وَكَسْتَعْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمْسِكْ عَلَيْكَ لِسَانَكَ وَلْيَسَعَكَ بَيْتُكَ وَابْكِ عَلَى خَطِيئَتِكَ.

My dear friends and elders! I touched on this Hadīth yesterday. I feel I should explain the three parts of it briefly because I had said previously that as long as a point is not firmly embedded in the mind – in fact, in the heart – the programme of speaking and listening must continue.

This is a very important Hadīth which is narrated in *Tirmidhī Sharīf*. Hadrat ‘Uqbah ibn ‘Āmir *radiyallāhu ‘anhu* asked Rasūlullāh *sallallāhu ‘alayhi wa sallam*: “What would ensure salvation?” The question itself is most important. Salvation is no ordinary matter. My dear friends! If a person were to learn that salvation from cancer is to be found in a certain thing, from blood pressure in a certain medication or from diabetes in a certain thing, he will rush for it and make efforts to acquire it. In fact, he will make sure he obtains it. If he does not know the treatment for it, he will continue searching for one and inquire from people. He will go and get himself checked by every doctor, he will mention it to everyone in the hope that someone will show him a medication which will uproot his illness completely.

**We Must be Considerate of Our Associates**

Just yesterday we went to visit a sick person in Ankleshwar. He is a well known person and is known as Jeebhāi. He used to attend our assemblies regularly. He got afflicted by cancer. I said to my companions: “It is our duty to go and visit him.” And so, we went. He was overjoyed to see us. He began crying out of joy and thanked us again and again. I said: “There is no need to thank us, it is our duty to visit you. You phone us regularly, you ask us how many durūds to read, and even ask us if you must increase the number.” He is a man who engages in a lot of different types of dhikr. He may not be very learned in Dīn, but is a senior worldly and political person. For a person to engage in a lot of dhikr in such a situation is a great thing. It is by Allāh’s grace and kindness.

**The Criterion For Wilāyat**

There was a Deputy Inspector by the name of Iqbāl Aḥmad Sāhib. He used to read the Qur’ān by day and night. He used to remain in the company of Ḥadīrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh*. Ḥadīrat used to say: “Look! People will not consider him to be a walī, but if the same people look at a person who is not aligned to the Sharī’ah, they will bring faith in him. Whereas imān and good deeds are essential for wilāyat. Allāh *ta’ālā* says:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ.

*Remember! Those who are the friends of Allāh – neither is there fear on them nor will they grieve. Those who believed and continued fearing.<sup>1</sup>*

### **'Ulamā' Quickly Become Eligible For Khilāfat**

Someone said to Hadrat Maulānā Thānwī rahimahullāh: “Hadrat! How is it you confer khilāfat quickly to ‘ulamā’?” He replied: “Brother, they come here after having striven. They come here after having rectified their hearts to a certain extent. This is why they quickly become eligible for khilāfat. As for the one who never turned his attention towards rectification, who never toiled and strove, how can he be eligible for khilāfat?”

I was saying that every person wants to find a treatment for his illness and an easy medication with which he can acquire salvation from his illness. My dear friends! In the same way, the Ahlullāh are always thinking of how to acquire salvation from Allāh’s punishment and freedom from His displeasure. The Sahābah radiyallāhu ‘anhum were always conscious of what is going to happen in the Hereafter, how we are going to be presented before Allāh *ta’ālā*, He is going to question us and we will have to answer to Him. A Hadīth states:

عَنْ أَبِي بَرزَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمْرِهِ فِيمَا أَفْتَاهُ، وَعَنْ عِلْمِهِ مَا عَمِلَ بِهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ. (الترمذي)

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<sup>1</sup> Sūrah Yūnus, 10: 62-63.

*Abū Barzah radiyallāhu ‘anhu narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam said: “A person’s feet will not move on the day of Resurrection until he is asked about four things: (1) His life – where he spent it. (2) His knowledge – how much he practised on it. (3) His wealth – from where he earned it and where he spent it. (4) His body – in what he wore it out.”*

### **The First Path to Salvation**

My dear friends! Our imān demands that we ask about the ways to salvation. This is why Hadrat ‘Uqbah ibn ‘Āmir radiyallāhu ‘anhu asked Rasūlullāh sallallāhu ‘alayhi wa sallam the way to salvation, in what can one find salvation from worldly calamities, and how can one find salvation from the torments of the Hereafter? The word نَجِّنَا (save us, rescue us, give us salvation) is mentioned in the Qur’ān. This is why he asked: “O Rasūlullāh! Where does salvation lie?” Rasūlullāh sallallāhu ‘alayhi wa sallam immediately responded:

أَمْسِكْ عَلَيْكَ لِسَانَكَ

Safeguard your tongue, keep it under control. This is a very short statement but a very powerful piece of advice. Just ponder over how much we safeguard our tongues! If we are able to restrain our tongues, a lot of rectification can be achieved. A person will be saved from many futilities, he will be protected against many useless conversations.

### **The Second Path to Salvation**

Rasūlullāh sallallāhu ‘alayhi wa sallam said:

وَلْيَسَعَكَ بَيْتُكَ

In other words, your house must suffice for you. Remain in your house. The training and tutoring of

your wife and children depends on remaining in your house. Only if you are in your house will you be able to train them. Your wife and children will acquire affinity by your presence. If we are not going to be in our houses, we will not even know what our sons and daughters are doing and where they are going. This is why Rasūlullāh sallallāhu 'alayhi wa sallam said: “Let your house suffice you.”

In explaining this Hadīth, Mullā 'Alī Qārī rahimahullāh writes in Mirqāt: Remain in your homes. Do not go out unnecessarily. Do not become agitated at having to remain in your houses. Consider it to be a boon because this is a prescription for salvation from all types of evils and temptations. There is a famous saying with regard to salvation from an era of tribulations:

هذا زمان السكوت، وملازمة البيوت، والقناعة إلى أن يموت

*This is a time of silence, remaining within one's home, and being content with one's essential livelihood until death.<sup>1</sup>*

A Sufi said: “When you see a lot of windows in a house, you must deduce that there is no peace in that house.” This is an era of tribulation and temptation, we have to pay particular attention to saving ourselves from temptation. This is why our elders say that the house must not be constructed in such a way that it causes us to be more attached to the outside.

### **A Pre-Planned Scheme**

My dear friends! Previously there was no peace from the telephone. Now we have mobile phones. A person will be speaking in salāh, in his house, while he is

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<sup>1</sup> Mirqāt, vol. 9, p. 74.

eating, and so on. We will be speaking to a person and suddenly he will get onto his mobile. There is no peace at any given moment. Peace of the heart is a great boon, but these things [mobiles] interfere in that peace.

Evil schemes are being plotted to put an end to peace so that people are left unsatisfied. They are not given a single moment to turn to Allāh *ta'ālā*. Shameless and immoral programmes are aired on the television, and that too late in the night. Now just tell me! First of all, they are filthy programmes, and that too, at two and three in the morning. If a person sleeps after that, will he be able to wake up early? His heart is nevertheless spoilt by the immoral program, and when he wakes up late, his brains are also corrupted. Now when the heart and mind have both been corrupted, what good can one expect from such a person? May Allāh *ta'ālā* protect our Muslim boys and girls. Āmīn.

The Westerners themselves say: We will teach everything to the children by the time they reach eighteen years of age (when it is essential for them to go to college). After that, they will have no interest in Islam. They say: Let the Muslims run their masājid and madāris, our compulsory education will ensure that their children are under our influence. This is what we see. A boy memorizes the Qur'ān and then heads in a different direction. Someone related to me in London that there was a *ḥāfiẓ* of the Qur'ān who used to read very beautifully. But he suddenly changed completely and headed in the opposite direction. When someone asked him the reason, he said to one of his friends: "When my father used to take me to the maktab, he would never go inside, he would never meet the teachers. When I saw that my father has no value whatsoever for the teachers in the maktab, and that he does not even bother to meet them, what will I do with such knowledge?" The boy left Dīn because of this.

**Peace And Tranquillity Are Great Bounties**

My dear friends and elders! Peace and tranquillity are great bounties. When these are not found, a person will succumb to confusion and anxiety. He will have no peace. We have to have some peace in order to be able to turn to Allāh *ta'ālā*. The 'ulamā' state that if you desire tranquillity of the heart, you must get closer to dhikr than the wall. The closer you get to the wall, the more peace and tranquillity you will experience. Try it out for yourself. However, there must be no window in the wall. Because if you are able to see outside for two or three kilometres, you will not get any tranquillity from the dhikr. Our Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* would not permit the opening of the windows which were in the front of the masjid. He said that they are a distraction to those engaging in dhikr. People said to him: "Hadrat! What do you say about the four walls around the courtyard, should there be a meshed wall or not?" He replied: "There is no need for it, it will also interfere with dhikr." Those elders really valued peace and tranquillity, this is why they paid so much of attention to it.

**Value For Time**

Hadrat Maulānā Shāh Ghulām 'Alī *rahimahullāh* was a very senior Sufī whose Naqshbandī lineage is running in Turkey. I have heard that the author of *Rūḥ al-Ma'ānī* and 'Allāmah Shāmī *rahimahullāh* were aligned to the same spiritual lineage. A man went to Shāh Ghulām 'Alī Sāhib *rahimahullāh* and remained seated there for a long time. The shaykh went into his house, brought out his documents and placed them in front of the man. The man asked: "Hadrat, what is this?" He replied: "You have been sitting here for so long and making no move to leave, so my heart feels that I should hand over the title deeds of this house to you, make you its owner, and I will leave from here."



Look! This is what you call value for time. Time is a two-edged sword. No one can bring time back. No such instrument has been invented which can bring back past time. My dear friends! This is why we really need to value it.

### **A Severe Need to Monitor One's House**

Rasūlullāh sallallāhu 'alayhi wa sallam said:

وَلَيْسَ عَكَ بَيْتِكَ

Monitoring and supervision of your house is only possible if you remain in it and see to your children. If you do not give sufficient time in your house, your children will become free-minded, your daughters will become liberal. If you remain outdoors, sit on street corners and roam about in the shopping centres, you will fall into futile conversations. A Hadīth states:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

*The beauty of a person's Islam lies in his abstaining from what does not concern him.*

Do you think these are ordinary Ahādīth? It is not easy to practise on them.

There was a Sufi who had a Muhaddith who lived nearby. Someone asked the Sufi: "Hadrat, do you go to sit in the company of the Muhaddith?" He replied: "Yes, I went once and heard one Hadīth from him:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

I have not been able to practise on it as yet. Once I put it into practice, I will go to him to listen to a second Hadīth."

**An Excellent Definition of Ihsān**

I just thought of something on the subject of beauty. An ‘ālim gave me a book which contained an excellent definition of ihsān. The actual definition of ihsān has already been provided by Rasūlullāh sallallāhu ‘alayhi wa sallam as follows:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

*That you worship Allāh as though you are seeing Him. If you are not seeing Him, He is certainly seeing you.*

The book which was given to me contained a linguistic definition:

تحري الحسن في الإيمان والإسلام، لهذا قال رسول الله صلى الله عليه وسلم أن تعبد الله كأنك تراه.

Searching for beauty in imān and Islam. Because beauty in worship entails acquiring the ability to see Allāh. If this cannot be realized, then imagine that Allāh *ta’ālā* is seeing you. Thus, searching for beauty in worship is an excellent bounty.

**The Need to Develop Beauty in Salāh**

Not long ago I went to Hadrat Maulānā Taqī ad-Dīn Sāhib Nadwī Mazāhiri’s place (Jāmi’ah Islāmīyah, Muzaffarpūr, A’zamgarh). In my talk there, I said to the people with reference to the musjid: “Look! We consider it necessary to create beauty in these walls, so we paint them.” A while before, some people came from Pālanpūr. I asked them if their musjid is completed? They replied: “Yes, the construction is complete but it is presently being plastered and painted.” Thus, the actual musjid is built but because plastering and painting is needed for its beautification, they made special mention of this. We learn from this that there is

a need for beauty as well. There is a need for plastering and painting. This brings beauty to a masjid, it brings beauty to a building. Sometimes more money is spent in the beautification than in the actual construction.

I was saying that I went to the place of Maulānā Taqī ad-Dīn Sāhib where they built a very beautiful masjid. I said: “So much of effort has been put to create beauty in it. There is now a need to create beauty in our prostration, there is a need to create beauty in our salāh.” Many ‘ulamā’ were present. I said: “There is a need to develop beauty in our prostration, in the bowing posture, and in the entire salāh. We have to try to make our salāh in line with the Sunnah. If we perform our salāh in accordance with the Sunnah externally and internally, we will develop beauty in it. If we strive for this, then – Allāh willing – we will acquire it.

### **The Three Levels of Īmān**

An excellent definition of ihsān is given [in the book mentioned previously], i.e. develop beauty in īmān and beauty in Islam as well. The beauty of īmān lies in acquiring its levels. I said on several occasions before that the first level of īmān is:

إِجْرَاءُ الشَّهَادَتَيْنِ عَلَى اللِّسَانِ

*To utter the shahādātayn verbally.*

The second level is to seek the light of īmān, to constantly wait for Allāh *ta’ālā* to illuminate us with the light of īmān. The third and highest level of īmān is to acquire perfect light. Just recently I came across in a book that a muttaqī is one who abstains from unbelief and polytheism. This is the first level of taqwā. The second level is to abstain from major sins. The third level is to keep away from minor sins. The fourth level

is to abstain from whisperings so that even the thought of disobedience cannot enter the heart.

My dear friends! Beauty in *īmān* and beauty in Islam are desirable and approved of. There has to be beauty in everything – in our acts of worship, dealings, statements, actions and character. The *Ḥadīth* which I quoted just now mentions beauty in speech.

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ

This refers to beauty in speech. In the same way, there will be beauty related to injunctions, character, the fundamentals of Islam, actions and so on. Beauty in all these things will be acquired by following the *Sunnah*. Allāh *ta'ālā* wants His servants to embrace *īmān* and to develop beauty in it. He wants them to embrace Islam and develop beauty in it.

### **The Purpose of Going to The Pious Elders**

My dear friends! We go to the pious elders in order to develop this beauty. *Qādī Thanā'ullāh Pānīpattī rahimahullāh* writes: The pen testifies with the tongue, and the tongue testifies with the pen (i.e. testimony is provided both verbally and in writing) that we used to perform *ṣalāh* before spending time in the company of the righteous. However, the nature of our *ṣalāh* changed after spending time in their company.

Encouragement towards beautifying our Islam is found in several *Aḥādīth*. Similarly, *Rasūlullāh ṣallallāhu 'alayhi wa sallam* also asked for perfection in actions. He supplicated for perfection in *wuḍū'*, *ṣalāh*, Allāh's pleasure and His forgiveness:

اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ الْوُضُوءِ، وَتَمَامَ الصَّلَاةِ، وَتَمَامَ رِضْوَانِكَ، وَتَمَامَ

مَغْفِرَتِكَ. (مطالب عالية: ٢٥١)

*O Allāh! I beg You for perfection in wudū', perfection in salāh, and Your perfect and complete pleasure and forgiveness.*

Sometimes a person used to come to our Hadrat Maulānā Shāh Waṣiyyullāh Sāhib *rahimahullāh* and say: “Hadrat, I have not developed humility as yet.” Hadrat would ask: “When did you come? [in other words, you have just started in the path]. Just continue and you will eventually acquire humility. Even if you do not acquire it, you will certainly be rewarded for your efforts and toiling – these will not go to waste.”

### **The Third Path to Salvation**

Rasūlullāh sallallāhu *'alayhi wa sallam* said:

وَأَبْكُ عَلَى خَطِيئَتِكَ

*Cry over your sins.*

This is the third prescription for salvation. Hadrat Maulānā Shāh Waṣiyyullāh Sāhib *rahimahullāh* used to say: “A very senior scholar said in one of his assemblies: ‘There is no explicit Hadīth wherein we are ordered to cry.’ This Hadīth came to my mind but I did not say anything out of respect for the scholar.”

I was saying that Rasūlullāh sallallāhu *'alayhi wa sallam* provided us with a third piece of advice for salvation, viz. we must cry over our sins. However, the situation today is that people cannot even see their own sins and faults. Hadrat Hakīmul Ummat Maulānā Thānwī *rahimahullāh* used to stress on two points: *ittilā' wa ittibā'*. In other words, informing one's shaykh of one's conditions, following the shaykh's guidelines for the condition. This is essential for rectification. When anyone used to write to him: “Hadrat, I do not find any fault in me”, he would reply: “This is the biggest defect that you cannot see any fault in you.”

This is what is known as the true and genuine path. A person can reach his destination when he treads this path.

### **For Whom is Good Destined?**

Hadrat Anas *radiyallāhu ‘anhu* narrates:

إذا أراد الله بعبد خيرا يفقهه في الدين، وزهده في الدنيا، وبصره عيوبه.

*When Allāh ta‘ālā wills good for a servant, He confers him with understanding of Dīn, makes him abstinent to the world, and enables him to see his own faults.*

When a person comes to know his faults and becomes conscious of them, he will experience humbleness within himself and consider himself small. Hadrat Maulānā Muḥammad Aḥmad Sāhib *rahimahullāh* rightly said:

Ever since our insightful gaze opened, we fell before our own eyes.

When our eyes of realization really open, we will not see our excellences. Instead, we will see our faults, defects and slip ups.

### **The Condition of a Lamp From The House of Prophet-Hood**

Hadrat Zayn al-‘Ābidīn *rahimahullāh* is a lamp and light from the house of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. He would turn pale when he used to perform wuḍū’. People asked him: “Hadrat, why does your face turn pale?” He replied: “Don’t you know before whom I am preparing to stand up?!”

These were our elders in Dīn. They used to fear, they used to tremble. This is how Allāh *ta‘ālā* conferred such high ranks to them.

**The Need For Self-Consciousness**

When you think of your sins, you will cry. When you start understanding your mistakes, you will grieve, it will create softness in you. Hadrat Khwājah Ma'sūm rahimahullāh said: Set aside a time wherein you meditate over your mistakes and shortcomings. When you meditate over your shortcomings, it will create softness in your heart. If the thought comes to your mind that you do not need anything and you have reached the point of perfection, you will not look at your faults, you will forget your mistakes and shortcomings, and there is no question of softness coming to your heart. When there is no softness in the heart, there is no question of crying. A person will only cry when he is conscious of his sins. This is why it is essential to be conscious and aware of one's sins. There is no need to expose them. Once you are conscious of them, you will get the inspiration to repent, you will express remorse. Remorse conveys a person from the pits to the peaks. A poet rightly said:

O Allāh! I repented repeatedly from my sins  
but broke my repentance on every occasion.  
There is nothing but kindness from Your  
side, and nothing but mischief from the  
servant.

Although my "blackness" is not worthy of  
pardon, open Your gaze of mercy and take  
my grey hair into consideration.

All praise is due to Allāh *ta'ālā*, I have been reading the above couplet from the time I had a black beard. But I used to think, where are the grey hairs? Now that my hair is gone grey, I became happy because I am now suited to this couplet.

**Poetry Creates Softness**

Reading the poetry of the pious servants of Allāh *ta'ālā* creates softness in the heart. Sometimes poetry is more effective than prose in creating softness. This is why Hadrat Khwājah 'Azīz al-Hasan Sāhib Majdhūb *rahimahullāh* used to compose poems and read them with real emotion. Our Hadrat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh* used to read the following couplet very often when he was overtaken by emotion:

This heart is finding no attachment to the  
orchard, and is agitated by the desert. Now  
where can we take such a mad man to?

My dear friends! It is a great bounty to be able to cry and remorse over one's sins. It is not necessary to shed tears. As long as there is remorse and shame, it is included in remorse. Allāh *ta'ālā* certainly knows the condition of the hearts. There are many who are unable to cry, they just cannot shed tears. If there is remorse in the heart, remorse which is within one's control, then Allāh *ta'ālā* will confer the same reward as He does for crying.

**Khwājah Naqshbandī's Bequest**

I recall another couplet. Khwājah Bahā' ad-Dīn Naqshbandī *rahimahullāh* had made a bequest that the following couplet be read before his janāzah:

O Allāh! We have presented ourselves as  
paupers before Your court. Confer us with  
some of Your beauty. Extend Your hand of  
generosity towards our begging hand.  
Blessed is Your hand and wing.

Will we not enjoy it when we read these couplets at the Ka'bah!? But that will only happen if we remember the couplets. Nowadays Persian has vanished from our



madāris. I say: As long as you do not learn Persian, you will not be able to perceive a pain and yearning in your heart. Persian was the language of all our elders. This is why something said in Persian has a completely different effect. It contains many realities. It is specifically the language of Sufism. It is certainly not equal to Arabic, but it is more dignified than Urdu.

When you go for 'umrah or hajj, you must bear in mind that you were not worthy of being conveyed to these holy lands. This is why you must give thanks to Allāh *ta'ālā* for having conveyed you here. We have to be conscious of our worthlessness. Ayāz used to address himself repeatedly:

O Ayāz! Recognize your worthlessness.

Therefore, think to yourself: I was not worthy of coming to the House of Allāh, to stand before Allāh *ta'ālā*, to go to Musjid-e-Nabawī, to present myself at the blessed grave of Rasūlullāh *sallallāhu 'alayhi wa sallam*.

Hadrat Shāh Wasīyyullāh Sāhib *rahimahullāh* had a close associate. He did not have a beard and was a very soft-hearted person. He went to perform hajj and then proceeded to Madīnah Munawwarah, but he could not pluck the courage to present himself in front of the blessed grave of Rasūlullāh *sallallāhu 'alayhi wa sallam*. He thought to himself: My face is in conflict with the blessed Sunnah of Rasūlullāh *sallallāhu 'alayhi wa sallam*, how can I go before him?

### **Better Than One Year's Worth of Worship**

My dear friends! We have to have this awareness that we are in Musjid-e-Nabawī, we are in the House of Allāh, we are performing tawāf, Allāh *ta'ālā* is watching us. If we are going to be heedless even when we are at the Ka'bah, then this is most unfortunate. If a person is heedless outside the musjid, if he is heedless in the

market place, then it is understandable it is not surprising. But to be heedless at the Ka'bah and at Musjid-e-Nabawī is most certainly very unfortunate. A single moment's meditation is superior to a year's worth of optional worship. We have to think about where we are, what we have to do, Allāh is watching us. Thinking in this way is no ordinary matter. It is counted as an act of worship.

### **A Person is Deprived Due to an Absence of Meditation**

It was Allāh's practice with people of previous nations that if a person engaged in worship for a specific period of time, Allāh *ta'ālā* would appoint a cloud to shade him. On hearing this, a youngster began immersing himself in a lot of worship, but no cloud came to shade him. He said to his mother: "Mother! I am occupied in worship for so long and striving so hard, but I yet to have a cloud to come over me and shade me." His mother was a true servant of Allāh *ta'ālā*. She said: "My dear son! It may well be that you looked up to the skies but did not ponder and meditate. You are probably deprived of this bounty because of a lack of meditation on your part."

Look at the moon and think to yourself that Allāh *ta'ālā* is the one who gave it light. Look at the sun and think to yourself that Allāh *ta'ālā* is the one who gave it brightness. Allāh *ta'ālā* is the one who gives light to the heavens and the earth. The Qur'an says:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

*Allāh is the light of the heavens and the earth.*<sup>1</sup>

This means:

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<sup>1</sup> Sūrah an-Nūr, 24: 35.

اللَّهُ مُنَوِّرُ السَّمَوَاتِ وَالْأَرْضِ

*Allāh is the illuminator of the heavens and the earth.*

Think over the fact that since He has given light to all these creations, He has the power to snatch away their light as happens when a solar or lunar eclipse takes place. Allāh *ta'ālā* is the one who placed juice in the sugar-cane, He can take it away whenever He wills. In our area we get a type of cane which is known as *bajhrā*. It does not have the slightest amount of juice in it. It is given to animals to eat. It looks just like sugar cane but has neither juice in it nor any sweetness. On the other hand, we find juice and sweetness in sugar cane. All this displays the perfection of Allāh's power.

Waves rise in the ocean. Allāh *ta'ālā* is the one who gives them motion. Scientists say that the rise in the waves gives rise to the monsoon rains. If the waves do not rise, there will be no monsoon. Allāh *ta'ālā* causes the waves to rise, and He is the one who sends down rain. Hundreds of thousands of tons of water are raised at a time. If there is a ship somewhere there at the time, it totters and staggers; and even sinks at times. Sometimes this is the cause for the sinking of ships. They do not sink by mere waves. Rather, the constant motion of the waves turns thousands of tons of water into vapour which rises up, causes a vacuum and sinks the ship.

Allāh *ta'ālā* is the creator of waves and He alone is the creator of the vapour. It then receives a direct order from Allāh *ta'ālā* to go to a certain place and to rain down on it. It will move to the place to which it is commanded, that is where you will experience the monsoon and that is where rain will come down. As for the place where it is not ordered to go, it will neither go there nor rain on it. This is why some regions receive rains and others do not. There are no rains in our area

at present. Everyone is saying that Allāh *ta'ālā* is displeased with us. It is raining everywhere but not in Allāhābād. Listen! The moon, the sun, the clouds, the rains – everything is subservient to Allāh's order. He alone causes the wind to blow and instructs it in which direction it must blow. There is no power to stop it. These are the powers of Allāh *ta'ālā* over which we ought to ponder and reflect.

### **An Astonishing Display of Allāh's Power**

I was gone to South Africa just recently. While returning from Durban, the city of Mukarram Hāfiz Ayyūb Kadwa Sāhib, people showed us a point where the sea level is higher than the ground level. I myself perceived it.

Hadrat Maulānā Aḥmadullāh Sāhib of Rander, Gujarat said in one of his lectures: O people! Just ponder! The sea level is higher than the ground level. Logic demands that the water must flow onto the ground because it is lower. Despite this, the water does not come onto the ground, it remains in its place. What power of Allāh *ta'ālā* that the ocean is higher than us. Just one wave must come across and we will all drown. But no, it is Allāh's order that it must not cross over by even one inch. This is why the waves remain in their place. In fact, we can say that that is where the life of the waves ends. All this is by the power of Allāh *ta'ālā*. A Sufi said: We are waves. As long as we are in motion, we are alive. Once we stop moving, we are dead. In other words, as long as a seeker continues with his good actions, he is alive. Once he stops, death overtakes him. Glory to Allāh! What a beautiful example.

My dear friends and elders! Just think about all the bounties which Allāh *ta'ālā* showered us with. Still we do not value them. Allāh *ta'ālā* blessed us with wealth.

In fact He is so generous that although He blessed us with good health, time and so on, we do not appreciate them. A Hadīth of *Mishkāt Sharīf* states:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِّنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ. (البخاري)

*There are two bounties which have really deceived people: good health and free time.*

These two are very great bounties. Shāh ‘Abd al-‘Azīz Sāhib *rahimahullāh* wrote that good health is from among the causes of guidance. Can you do anything if you do not have good health? You cannot even study, you cannot read the Qur’ān. This is why we must make du‘ā’ for good health. Make du‘ā’ for my good health as well.

My dear friends and elders! We must be conscious of the fact that Allāh *ta’ālā* blessed us with good health and comfort in our livelihood. We have to value and appreciate these bounties. Every single moment is valuable. Spend it in pondering and reflecting. How much worship can one engage in? The most he can do is six, eight or ten hours. However, we have to be in worship for 24 hours. So how are we going to do it? We will do it through pondering and reflection. The worship of Hadrat Yūnus *‘alayhis salām* equalled that of all the people of the world. The ‘ulamā’ objected: How can this be possible? They were told: It equalled that of all the people of the world through pondering and reflection.

Some people do a bit of outward worship and think that they are doing a lot. However, we should not scorn anyone because his worship may well be in the form of pondering and reflection. A moment’s reflection is better than a year’s amount of worship. This is why no

one should criticize another, look down on another, or consider one's self to be great.

Rasūlullāh sallallāhu 'alayhi wa sallam states in a Hadīth:

خصلتان من كانتا فيه كتب الله شاكرا وصابرا، من نظر في دينه إلى من هو فوقه فاقتدى به، ونظر في دنياه إلى من هو دونه فحمد الله على ما فضله الله عليه.

*If a person possesses these two qualities, he will be recorded as a thankful and patient person by Allāh ta'ālā. One is of the person who looks at those who are above him in Dīnī matters and emulates them. The other is of the person who looks at those who are below him materially and therefore thanks Allāh ta'ālā for His favours on him.*

My dear friends and elders! This is the way to reach Allāh ta'ālā. It is an internal government which is in motion all the time. Everything is before Allāh ta'ālā. Everything is being recorded. No act of ours is overlooked. In this world, the most highly educated person can overlook something. But there is no possibility of this in the court of Allāh ta'ālā. There is an equal recording of every minor and major thing. There is not the slightest possibility of excesses and shortfalls. Allāh ta'ālā says in this regard:

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ

*Everything, be it small or big, has been written down.<sup>1</sup>*

We will find every single thing noted and recorded in Allāh's court. Yes, it is another matter if Allāh ta'ālā

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<sup>1</sup> Sūrah al-Qamar, 54: 53.

pardons someone or wipes off his record out of His grace and kindness. However, the angels cannot overlook it, they cannot display shortcomings in this regard.

My dear friends and elders! The respite, free time and good health which Allāh *ta'ālā* gave us are all through His kindness. It is also a great favour that we received a bounty like Ramaḍān. It is indeed a very great favour. We are performing tarāwīḥ ṣalāh, we are fasting, we are reading the Qur'ān – are these not favours? May Allāh *ta'ālā* enable us to appreciate them. Āmīn.

Our pious elders used to be very concerned about their rectification. Look at the concern of Ḥaḍrat 'Umar *radiyallāhu 'anhu*. One day he said to Ḥaḍrat Ḥudhayfah *radiyallāhu 'anhu*: “O Ḥudhayfah! Did Rasūlullāh *ṣallallāhu 'alayhi wa sallam* say anything about hypocrisy with reference to me?” Ḥaḍrat 'Umar was from among those ten *Ṣaḥābah radiyallāhu 'anhum* who were given glad tidings of Paradise in this world. Furthermore Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said with reference to him:

لَوْ كَانَ بَعْدِي نَبِيًّا لَكَانَ عُمَرُ (فيض القدير، ٣٢٥١٥)

*If there was to be a Prophet after me it would have been 'Umar.*

What a great glad tiding yet look at how he used to fear hypocrisy. It was due to this fear that he received such high and lofty ranks. We learn from this that this path is a path of fear, humility and humbleness; not of fearlessness and audaciousness. It is a path of self-obliteration, not of self-conceit.

In his explanation of the following verse:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

*We have passed for you a manifest decision.*<sup>1</sup>

A scholar wrote that despite this glad tiding, Rasūlullāh sallallāhu 'alayhi wa sallam used to spend lengthy periods of the night in intense worship to the extent that his feet used to get swollen. A verse of this nature ought to be conveyed to such a personality who – despite this glad tiding – bears fatigue in worshipping Allāh *ta'ālā*. This lofty position cannot be conferred to every Tom, Dick and Harry who thinks that there is no need for worship now that he has received the glad tiding of forgiveness. Such a person will be considered to be an insincere seeker, in fact, a worshipper of his desires.

Look at the extent of Hadrat 'Umar's fear despite being the Amīr al-Mu'minīn and from among the 'Asharah Mubashsharah. When he asked Hadrat Hudhayfah radiyallāhu 'anhu about his hypocrisy, the two began crying. Hadrat 'Umar radiyallāhu 'anhu began crying because he feared hypocrisy. Hadrat Hudhayfah radiyallāhu 'anhu began crying because he thought to himself that if 'Umar radiyallāhu 'anhu – who is the Amīr al-Mu'minīn and has so many other accolades – can fear hypocrisy, ordinary people like us ought to fear it even more. Imām Ghazzālī rahimahullāh writes in *Ihyā' al-'Ulūm*:

قال ابن أبي مليكة: أدركت ثلاثين ومائة وفي رواية خمسين ومائة أصحاب النبي صلى الله عليه وسلم كلهم يخافون النفاق. (إحياء العلوم، ١٦٤١)

*Ibn Abī Mulaykah relates: I met 130 or 150 Companions of Rasūlullāh sallallāhu 'alayhi wa sallam all of whom feared hypocrisy.*

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<sup>1</sup> Sūrah al-Fathh, 48: 1.



These personalities feared hypocrisy lest there is a contradiction between their internal and external selves, between their appearance and their mannerisms. They were constantly thinking and pondering over this. This was their mark of perfection and not a sign of weakness.

### **In The Khānqāh of Hadrat 'Umar**

I heard this from Hadrat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh*. The chief of Basra, Hadrat Aḥnaf ibn Qays, who was very eloquent went to Hadrat 'Umar *radiyallāhu 'anhu*. The latter was very impressed by his eloquence and manner of speaking. Hadrat 'Umar *radiyallāhu 'anhu* said to him: "You must go into that room and live there." He kept him in that room for one year. Hadrat 'Umar *radiyallāhu 'anhu* used to go to him daily to inquire about him and find out about his wellbeing. He then called for him after one year and said: "I suspected hypocrisy in you, this is why I kept you here for one year and checked on you to see if the trait of hypocrisy is in you. This is because you are a very eloquent speaker and Rasūlullāh *sallallāhu 'alayhi wa sallam* said with reference to such people:

إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي كُلِّ مُنَافِقٍ عَلِيمِ اللِّسَانِ

*The thing which I fear the most for my ummat is a hypocrite who has an eloquent tongue.*

We learn from this that a person who has the gift of the gab is suspected of hypocrisy. Rasūlullāh *sallallāhu 'alayhi wa sallam* said that he fears such a person the most, i.e. with regard to his misguidance. The reason is that one who is very eloquent can put the ummat onto the path of deviation and misguidance through his eloquence and style. Consequently, Hadrat 'Umar *radiyallāhu 'anhu* said to this person: "I suspected you of hypocrisy on the basis of this Hadīth. I kept you with

me for one year so that I can convince myself. I am now satisfied that you are a sincere person. You may now return to your city.”

From this incident we also derive the origin of a khānqāh. Hādrat ‘Umar *raḍiyallāhu ‘anhu* confined this person in a room for one year for his rectification. The Sufis refer to it as solitude. And where rectification takes place, we call it a khānqāh. How, then, can this be a bid‘at? We need a hospital for the rectification and treatment of physical ailments. Now is there no need for a place of treatment for spiritual ailments? Since no importance is given to spiritual ailments, there is no quest for a cure or good spiritual health. Whereas the harms of spiritual ailments are more than those of physical ailments. May Allāh *ta‘ālā* give us the understanding and keep us attached to this task. Āmīn.

### **Rectification of The External And Internal**

My dear friends and elders! We will understand all these things when there is a concern for rectification. If a person wants to continue living as a freeman, he will not understand anything. May Allāh *ta‘ālā* confer all of us with a concern for rectification. May He develop a worry for the rectification of our heart and character. If there is a worry for it, its importance will be realized, and then – Allāh willing – rectification will certainly be achieved.

When a person suffering from physical ailments gets cured through the treatment of a physical doctor, will a person suffering from spiritual ailments not be cured through the treatment of a spiritual doctor, viz. the mashā’ikh and spiritual guides? This is more so when the original expert specialist physician for this is Rasūlullāh *sallallāhu ‘alayhi wa sallam*. If we practise on the prescriptions described to us by Rasūlullāh

sallallāhu 'alayhi wa sallam, our spiritual maladies will certainly be cured. If we practise on the pure Shari'ah, our external and internal selves will also be rectified. Allāh *ta'ālā* says:

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ.

*Abstain from external sins and internal sins.*

This is how we will develop perfection within us and acquire proximity and acceptance in Allāh's court. May Allāh *ta'ālā* inspire us all in this regard. Let's make *du'ā'*:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَاءِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا  
وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

O Allāh! We all have displayed many shortcomings, pardon them all. Rectify us by Your grace and kindness. O Allāh! Fill our hearts with Your love and recognition. Illuminate our hearts with Your remembrance. O Allāh! Bestow us with every type of wellness. Safeguard us against all calamities and hardships. O Allāh! Keep us all firm and steadfast on the straight path. O Allāh! Make it such that we consider all worldly bounties to be insignificant in the face of the bounty of Dīn. Let us consider the bounty of Dīn to be the best bounty. Let us consider the bounty of *īmān* to be the greatest bounty. O Allāh! Make it such that no one can move us from *īmān*, to make us shaky in our *īmān*. O Allāh! Keep our sons and daughters steadfast on Dīn and continue the chain of *īmān* until the day of Resurrection. O Allāh! Bless us and our succeeding progenies with a life of piety and purity. O Allāh! Do not allow any misguided person to deviate us. O Allāh! Protect us from the evils,

tribulations and destructions of these destructive technological inventions. Protect our gazes. Protect our ears. Protect our hearts. Protect our thoughts. Make our intellects, minds and every part of our body subservient to the Sharī'ah. Āmīn.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

عَنْ أَبِي أَيُّوبَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ! عَلِّمْنِي وَأَوْجِزْ. قَالَ: "إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُؤَدِّعٍ، وَلَا تَكَلِّمْ بِكَلَامٍ تَعْتَدِرُ مِنْهُ، وَأَجْمِعِ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ." (ابن ماجه: ٣٠٧)

## **RASŪLULLĀH'S THREE PIECES OF ADVICE**

**Synopsis of The Lecture**

Rasūlullāh *sallallāhu 'alayhi wa sallam* gave three pieces of advice:

(1) When you stand up to perform *ṣalāh*, perform it like a person who is bidding farewell. What a beautiful piece of advice! This is a very important point in *taṣawwuf*. This is what is taught here. That is, develop humility in *ṣalāh*. *Ṣalāh* is a bond which attaches the slave to his Master. Thus, perform it well and in its correct manner.

(2) Do not say something for which you will have to apologize tomorrow.

(3) Do not have any hope whatsoever as regards whatever wealth and possessions people have. Whatever problems we see today are on account of hopes. Every person has hopes in his brother, in his uncle and so on. When he experiences anything which is against his hope, it results in ill-feeling and will be a cause of mutual enmity and antagonism. If you do not have hope in any one and then you acquire something, be grateful to Allāh *ta'ālā*. But if you harbour hopes and the contrary of what you hoped for happens, it will result in grief, it will cause you to feel constricted, there will be no contentment in the heart. Once grief enters the heart, your mutual relationships will be spoilt. This will result in fighting and killing. Finally this will go to court. This is why Rasūlullāh *sallallāhu 'alayhi wa sallam* cut off this evil from its roots by saying that we must have no hopes whatsoever in whatever people possess. The more the absence of hope, the more peace and tranquillity you will experience.

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَا بَعْدُ!

عَنْ أَبِي أَيُّوبَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ! عَلِّمْنِي وَأَوْجِزْ. قَالَ: "إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُوَدِّعٍ، وَلَا تَكَلِّمْ بِكَلَامٍ تَعْتَدِرُ مِنْهُ، وَأَجْمِعِ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ." (ابن

ماجه: ٣٠٧)

My dear friends and elders! Last night I spoke about a short Hadīth in which Rasūlullāh sallallāhu 'alayhi wa sallam gave three pieces of advice. Today I quoted another Hadīth which also contains three pieces of advice. In the previous Hadīth Rasūlullāh sallallāhu 'alayhi wa sallam was asked about salvation. In the present Hadīth Rasūlullāh sallallāhu 'alayhi wa sallam is asked for a short piece of advice. The previous Hadīth spoke about how salvation can be gained, how one can gain salvation in this world and in the Hereafter. This question on salvation refers to an all-encompassing salvation. It does not, for example, refer to salvation from an illness only, or from poverty only. Rather, it refers to all forms of salvation. Rasūlullāh sallallāhu 'alayhi wa sallam listed three points which you people most probably remember.

**There Are No Formalities in Islam**

This second Hadīth is of a similar nature. Its translation follows:

Hadrat Abū Ayyūb Anṣārī *radiyallāhu 'anhu* narrates that a person came to the blessed presence of Rasūlullāh *sallallāhu 'alayhi wa sallam* and said: “O Rasūlullāh! Advise me but be brief.” Look at the simplicity and informality of the Sahābah *radiyallāhu 'anhum*. If a person were to go to a shaykh and say: “Teach me a wazīfah but let it be a short one”, the shaykh would reply: “You worthless fellow! You want a wazīfah and you also voicing your opinion!?” On the other hand, the Sahābah *radiyallāhu 'anhum* did not have any airs. There were no informalities and pretences in their lives. They would say to Rasūlullāh *sallallāhu 'alayhi wa sallam* whatever they had to say, and he would listen to them happily. Sometimes he would even smile. We can therefore say that our Dīn is very simple. It is absolutely pure from formalities and pretences.

Hadrat Shāh Walī Allāh Sāhib Muḥaddith Dehlawī *rahimahullāh* writes: “Affiliation with the Sufis is a very great bounty and favour. However, they have no regard for customs and norms. They will not tell you to sit like this, or lean like that, or place a pillow like that. They do not bother about such customs. Each person can do according to his temperament. He can do according to the need. Yes, he must never do anything against the Sunnah.”

On one occasion I went to visit Hadrat Maulānā Masīhullāh Khān Sāhib *rahimahullāh* in Jalālābād. A bolster pillow was placed by his head side and a carpet was laid on which he was seated. However, he was not leaning against the pillow. He said: “The pillow is left here so that I can lean on it whenever there is a need.



It does not mean that if the pillow is placed there, one has to essentially lean on it. He may lean on it whenever he feels the need for it.” What a beautiful point! Hadrat Masīhul Ummat *rahimahullāh* was himself a very simple person. Generally all our *mashā'ikh* were like that.

### **Formalities Are Hallmarks of Non-Arabs**

All these formalities are from non-Arabs not from Arabs. All praise is due to Allāh *ta'ālā* we see the informalities of Arabs here in Gujarat. This quality is not to be found where I come from. I say to my people: “My temperament in this matter has become like the Gujaratis. This is why I do not like formalities.” In short, the traces of Arab culture are to be found in Gujarat. All thanks are due to Allāh *ta'ālā* that many people from my area come here to Gujarat and are very impressed by the simplicity which they see. Even now, the temperament of Arabs is a simple one. However, when their interactions with non-Arabs increased, formalities increased.

### **Ibn 'Abbās's Advice to His Student**

Hadrat Ibn 'Abbās *radiyallāhu 'anhu* said to his student, 'Ikramah:

حدث الناس كل جمعة مرة، فإن أبيت فمرتين، فإن أكثر فثلاث مرات.

(البخاري)

O 'Ikramah! You must relate Hadīth to people just once a week. If they ask for more, then twice a week. If they insist on more, then three times a week. But do not do it more than that so that they do not start disregarding the Qur'an on account of Hadīth because the Qur'an is the original source, and Hadīth comes after it.

I was saying that Shāh Walī Allāh Sāhib Dehlawī *rahimahullāh* said that the affiliation of the Sufis is a

great bounty but there is no regard for customs. He also said: "People may be offended by what I am saying but I am not bothered. This is why I am compelled by Allāh *ta'ālā* to convey these facts and this task has been delegated to me by Allāh *ta'ālā*." Even in those days, Shāh Sāhib *rahimahullāh* suspected disapproval from the Sufis. This is why he wrote this.

My dear friends! Now listen to what I have to say about the Hadīth which I read to you. A Sahābī came to Rasūlullāh *sallallāhu 'alayhi wa sallam* and said:

عَلِّمْنِي وَأَوْجِزْ

*Teach me, but be brief.*

The narration of *Musnad Ahmad* states:

عِظْنِي وَأَوْجِزْ

*Advise me, but be brief.*

Similarly, another Sahābī had also said the same thing on a different occasion. In other words: O Rasūlullāh! There are many things to be done in the Shari'ah, show me something which I could continue doing. Rasūlullāh *sallallāhu 'alayhi wa sallam* said: Your tongue must remain moist with the remembrance of Allāh *ta'ālā*.

This reply covers everything. What an excellent reply – your tongue must be moist with the dhikr of Allāh *ta'ālā*. How will the tongue remain moist with the dhikr of Allāh *ta'ālā*? That is when you really engage in His remembrance. If you are going to refer to it as a bid'at, where will you ever receive this bounty? There are some people who say that this dhikr and other associated practices are all bid'at. I say: These people are the impotent people of this path, they have no taste whatsoever. As the saying goes:

مَنْ لَمْ يَذُقْ لَمْ يَدْرِ

*If a person has not tasted a certain thing, he will never know its taste.*

Come onto this path and then you will learn what type of taste and enjoyment there is in it. If a person has never tasted sweetmeats, what will he know of its taste? Similarly, when people look from a distance, they see hardships in this path. However, once they come close, they themselves will perceive its sweetness. There is sweetness in the remembrance of Allāh *ta'ālā*. There is sweetness in saying *Sub-hānallāh*. Shāh 'Abd al-'Azīz *Sāhib rahimahullāh* wrote in his explanation to the following verse:

كَلَّمَا رَزَقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ

*Whenever they will be provided with any fruit there from as a sustenance, they will say: "This is exactly what we had received prior to this."*<sup>1</sup>

Whenever the dwellers of Paradise are given a fruit to eat, they will say: "We have already eaten this."

'Allāmah Baydāwī *rahimahullāh* and others raise a question to this. He says that the word *kullamā* – which means whenever – comes for repetition whereas when a Paradise dweller is given a fruit for the first time, the word "whenever" cannot apply to him because he never ate it the first time. How, then, will he say: "This is what we had been given previously"? There are many people in the world who have never tasted certain fruits.

Shāh *Sāhib rahimahullāh* writes in reply to this: There is no Muslim who did not say *Sub-hānallāh*, *al-*

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<sup>1</sup> Sūrah al-Baqarah, 2: 25.

Hamdulillāh. The taste and enjoyment which he experiences from saying these words will take the form of a fruit in Paradise. He will then say: I already received the taste of this in the world. When I had said *Sub-hānallāh*, I had received this taste. When I had said *al-Hamdulillāh*, I had received this taste. When I had said *Allāhu Akbar*, I had received this taste.

### **The Salām And Message of Hadrat Ibrāhīm**

When Rasūlullāh *sallallāhu 'alayhi wa sallam* went on Mi'rāj, Hadrat Ibrāhīm *'alayhis salām* said: "O Muḥammad! Convey my salām to your ummat (it is stated that we must reply to his salām) and say to them that there are still many bare fields in Paradise. Their trees are your *Sub-hānallāh* and *al-Hamdulillāh*." We must say *Sub-hānallāh*, *al-Hamdulillāh* in abundance so that we may have many trees and orchards in Paradise. When a person wants to start a farm or orchard in this world, it takes him very long. It takes even longer for the trees to bear fruit. But here the situation is that say *Sub-hānallāh*, *al-Hamdulillāh* now, and a fruit-bearing tree is immediately there for you. If you die now, you can go and eat of it.

### **Three Types of People**

Take the following example: A person goes to an embassy to obtain a visa. There are three types of people as regards such an application: (1) One who is given a visa without hesitation. He returns happily and we can make out from his face that he received his visa. (2) A person is asked to remain seated for some questioning and investigation. He is made to sit there. (3) The one who is refused blankly. He comes back with a sad face.

Similar is the case with Allāh *ta'ālā*. My dear friends! The path is completely open for some people and it continues opening for him as he proceeds. He is known

as a *sālik*. The other is the one who is stopped. He is known as a *wāqif*. His matter is in the balance – like the visa applicant who is delayed for further investigation. The third is known as the *rāji'* – the one who goes back – like the one who is refused a visa there and then.

### **Allāh Does Not Need a Minister And Advisor**

The 'ulamā' state that Allāh *ta'ālā* is completely self-sufficient, He does not need angels. These angels who are on our shoulders and recording our deeds, they are there for our understanding. Just as we record things in order to preserve them, the angels are recording our deeds. Allāh *ta'ālā* neither needs any angels nor any scribes. He does not need a minister nor an advisor. He is totally and completely independent and self-sufficient. He is totally autonomous as regards His self.

قُلْ هُوَ اللهُ أَحَدٌ، اللهُ الصَّمَدُ

*Say: He, Allāh, is one. Allāh is independent.*<sup>1</sup>

### **Rasūlullāh's First Piece of Advice**

My dear friends! The first piece of advice which Rasūlullāh *sallallāhu 'alayhi wa sallam* gave is that when you stand up for *ṣalāh*, perform it like a person who is about to depart. What an excellent advice! It is a very important point in *taṣawwuf*. This is what is taught here. That is, develop humility in *ṣalāh*. *Ṣalāh* is a bond which attaches the slave to his Master. Thus, perform it well and in its correct manner.

There were many people in the past who used to pass away while performing *tarāwīḥ ṣalāh*. Many of our 'ulamā' passed away in this way. *Ḥaḍrat Maulānā Minnatullāh Rahmānī Ṣāhib rahimahullāh* also passed

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<sup>1</sup> Sūrah al-Ikhlās, 112: 1-2.

away while in tarāwīh ṣalāh. I personally saw a person passing away while in tarāwīh ṣalāh. Incidents of this nature take place periodically.

The first thing which Rasūlullāh sallallāhu 'alayhi wa sallam said was:

إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُودِّعٍ

*When you stand up to perform ṣalāh perform it like a person who is about to bid farewell.*

What a beautiful piece of advice and what comprehensive words! The best of Arabic linguists and litterateurs cannot produce a comprehensive statement like this. What a superb thing Rasūlullāh sallallāhu 'alayhi wa sallam said in a few words. This was after all his peculiarity. He himself said:

أُوتِيْتُ جَوَامِعَ الْكَلِمِ (مشكوة: ٥١٢)

*I have been given comprehensive words.*

In other words, I say in a few words something which has a lot of meaning.

### **Concern For Increasing One's Book of Deeds**

If you perform your ṣalāh like a person who is about to depart, you will certainly feel that you ought to read it better than normal, that you ought to read it with humility. Hadrat Junayd Baghdādī raḥimahullāh is considered to be the chief of the Sufis. It is related that his time of passing away had drawn near and he was reading the Qur'ān in that condition. One of his murīds came in and said: "O Abul Qāsim! Have mercy on your self. You are in so much pain and you are busy reading the Qur'ān!?" He replied: "Look! My book of deeds is getting rolled up. Who is not in need of reading the Qur'ān at such a time? I want that as many good deeds

as possible be recorded in it. I am reading the Qur'ān out of my desire for this, so that there are additions to the records in my book of deeds.”

You see! It is the time of departure, yet he is so concerned about his deeds. Even in such a condition [of departure from the world], these personalities' hearts and minds used to be sound and normal.

### **There Still Are a Few Moments**

A Sufi was close to leaving this world so Shayṭān came to him and said: “Congratulations to you that you are departing while you were saved from the tricks and plots of Shayṭān.” He replied: “I am not saved as yet. I still have a few moments, I can be misguided in these moments as well. If I assume that I am saved from your plot and am liberated from you, then this plot of yours to lead me astray will be successful. Therefore, if this moment passes with imān and I leave this world with imān, only then will I be convinced that I am leaving while I was saved from your plot.”

اللَّهُمَّ إِنِّي أَسْأَلُكَ نَفْسًا بِكَ مُطْمَئِنَّةً، تُؤْمِنُ بِلِقَائِكَ، وَتَرْضَى بِقَضَائِكَ،  
وَتَقْنَعُ بِعَطَائِكَ. (كنز العمال: ١٩٨٢)

*O Allāh! I ask You for a self which is satisfied with You, which has conviction in meeting You, which remains happy with Your decree, and which is satisfied with Your gifts.*

The only successful person is the one whose life ends with imān. There is no success before that.

### **The Condition of Two Men of Allāh**

Hadrat Maulānā Muḥammad ‘Alī Maungerī *rahimahullāh* was a very great personality, he was the founder of Nadwatul ‘Ulamā’. Someone asked him: “Hadrat, how are you feeling?” He replied: “What can I

tell you! I am between fear and hope. When I die with *īmān* and gain entry into Paradise, then you must ask me how I am.” Hadrat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh* used to relate this incident very often. His condition was also the same. On one occasion we all assumed that it was Hadrat's final moments, it seemed as if he was in the throes of death. He recovered a bit after a short while and said to us: “I was just thinking that the condition in which I am departing is not a good condition. I was saying to myself in my heart: O Allāh! Change this condition.” Thus we see that Hadrat also felt that it was his final moment, this is why he made *du'ā'* and got life. We are convinced that Allāh *ta'ālā* took him from this world in a state of *īmān*. He was going for hajj and departed from this world on the way. Can there be a better death than that! He will continue receiving the reward for hajj forever.

My dear friends and elders! The first piece of advice which Rasūlullāh *sallallāhu 'alayhi wa sallam* gave was that you must perform *ṣalāh* as though you are about to depart. We must be able to meet Allāh *ta'ālā* in a condition in which He is happy and pleased with us. He will only be pleased with *īmān* and good deeds.

### **Rasūlullāh's Second Piece of Advice**

The second piece of advice given by Rasūlullāh *sallallāhu 'alayhi wa sallam* is:

وَلَا تَكَلِّمْ بِكَلَامٍ تَعْتَذِرُ مِنْهُ

*Do not say something for which you will have to apologize.*

This is similar to the other Hadīth which we had spoken about:



## أَمْلِكْ عَلَيْكَ لِسَانَكَ

*Restrain your tongue.*

When a person restrains and controls his tongue, he will not have to feel ashamed later on and apologize to people. A person utters something and people latch onto it and say that he said such and such thing. Many senior people do these things. They say something and then turn around and claim that the press and media said it. Those who read the newspapers will know what I am talking about. We must not utter something for which we will have to apologize tomorrow. If people were to ask you tomorrow, how could you have said such a thing? Then you will have to apologize to them, you will have to speak lies. This will destroy your honour and respect.

This advice applies to everyone. Rasūlullāh *sallallāhu 'alayhi wa sallam* was not sent as a Prophet to us only. He was sent for the entire world. This includes America, Britain, Russia, China and everyone else. These people are also addressed in this piece of advice. It is not for only one *Sahābī* but for the entire humanity. Whether they are Jews, Christians or idolaters, everyone is addressed. If we practise on this today, there will be peace in the world.

### **The Evil Consequences of Immorality**

I go quite often to Zambia. There is large Christian graveyard there which is filled with graves. The Muslims also have a small graveyard nearby but it is empty although there is a considerable number of Muslims there. Nowadays there is a fatal illness known as aids. Countless people succumb to this illness daily, and almost all of them are Christians. I said: "They know that they catch this illness because of such and such reasons, why do they not put a stop to the

causes?" The people said to me: "If they put a stop to the causes, the Christian religion will come to an end." Homosexuality and adultery are common there, and this is the main cause of this illness. The president's son was also afflicted by it and died. These are the conditions there. When frivolity and immorality become common, these are the consequences. Worldly peace will be snatched away, there will be no worldly tranquillity.

### 'Allāmah Ibn Qayyim's Investigation

'Allāmah Ibn Qayyim *rahimahullāh* says:

لَوْ لَا التُّبُؤَاتُ لَبَطَلَ الْمَعَاشُ وَالْمَعَادُ

*Were it not for prophet-hoods, livelihoods and the afterlife would all be rendered baseless.*

Because people are not practising on the teachings of prophet-hood today and because the light of prophet-hood is not being accepted, there is darkness and doom everywhere. No one anywhere has any peace. We ourselves do not have peace. Even the Muslims of today are restless and worried. The reason for this is that the Qur'ān and Hadīth have been cast aside.

Rasūlullāh *sallallāhu 'alayhi wa sallam* was sent as a mercy for the entire universe as stated by the Qur'ān:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*We have not sent you but as a mercy to the worlds.*<sup>1</sup>

If the path of mercy is going to be discarded, how will we receive mercy? It will result in nothing but problems and worries. My dear friends and elders! This is why I say that the Qur'ān and Hadīth are for everyone, not

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<sup>1</sup> Sūrah al-Ambiyā', 21: 107.

for Muslims only. Peace and tranquillity are to be found in them. If the world adopts them today, peace and tranquillity will pervade the entire world.

### **Rasūlullāh's Third Piece of Advice**

The third piece of advice which Rasūlullāh sallallāhu 'alayhi wa sallam gave was:

وَأَجْمِعِ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ

*Do not have any hope whatsoever as regards whatever wealth and possessions people have.*

Whatever problems we see today are on account of hopes. Every person has hopes in his brother, in his uncle and so on. When he experiences anything which is against his hope, it results in ill-feeling and will be a cause of mutual enmity and antagonism. If you do not have hope in any one and then you acquire something, be grateful to Allāh *ta'ālā*. But if you harbour hopes and the contrary of what you hoped for happens, it will result in grief, it will cause you to feel constricted, there will be no contentment in the heart. Once grief enters the heart, your mutual relationships will be spoilt. This will result in fighting and killing. Finally this will go to court. This is why Rasūlullāh sallallāhu 'alayhi wa sallam cut off this evil from its roots by saying that we must have no hopes whatsoever in whatever people possess. The more the absence of hope, the more peace and tranquillity you will experience.

### **How to Acquire The Love of The Creator And The Creation**

A Sahābī asked Rasūlullāh sallallāhu 'alayhi wa sallam:

دلني على عمل إذا عملته أحبني الله وأحبنى الناس، قال: إزهد في الدنيا  
يحبك الله، وازهد في ما عند الناس يحبك الناس. (الترمذي)

*Show me a deed which if I do, Allāh ta'ālā will love me and people will also love me. Rasūlullāh sallallāhu 'alayhi wa sallam said: Be abstinent in the world and Allāh will love you. Abstain from what people possess and people will love you.*

We can only acquire Allāh's love when we present all our needs solely to Allāh ta'ālā. But if we want the love of the creation, we will have to do the opposite, i.e. we must sever all our hopes from them, only then will they love us. The more independent a person is of the creation and the more hopes he cuts off from them, the more respect and dignity Allāh ta'ālā will place in their hearts for the person. The reason why the genuine mashā'ikh enjoy general acceptance by the people is that the people know that they are not in need of their wealth, rather we are in need of their Dīn. In fact, we also need them [mashā'ikh] for our worldly needs. If this was not the case, they would not even receive any blessings and benefit from the mashā'ikh.

### **Two Prerequisites For Interacting With People**

Hadrat Shāh Walī Allāh rahimahullāh writes:

وَاضْحَبِ النَّاسَ عَلَى شَرِيْطَتَيْنِ قَطْعُ الظَّمْعِ عَنِ النَّاسِ عَمَّا فِيْ أَيْدِي النَّاسِ، وَحُسْنُ الخُلُقِ مَعَ كُلِّ أَحَدٍ.

*Be companionable to people on two conditions: (1) Sever all hopes from what they possess. (2) Display good character with everyone.*

Such was the rank of Hadrat Shāh Walī Allāh Sāhib rahimahullāh because all these Ahādīth were before him. He was a reviver of Dīn. This is why whatever he said was derived from the Qur'ān and Hadīth. He says that together with cutting off all hopes in people, you must interact with them with good character. In the process of severing hopes from people, you must not

allow yourself to become stern and ill-mannered. He says further on that if someone is harsh towards you despite your good character towards him, then it stems from his internal wickedness. It is his vileness that is urging him towards antagonism.

Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* also penned the criterion for good character. He says that good character will be based on the rank of different people. Ordinary people will be happy with a little consideration while senior people will need additional respect.

### **Hadrat Musliḥul Ummat's Practice**

It was a special practice of our Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* to ask everyone about their wellbeing when he was walking on the road. People think of Hadrat to this day and say: “Hadrat would always inquire about our wellbeing.” He obviously did this because of his good character so that people may become inclined to him, come close to him, and learn about Dīn from him.

### **The Gist of The Talk**

Rasūlullāh sallallāhu *‘alayhi wa sallam* mentioned three points in this Hadīth. The first thing he said was that when you stand up to perform ṣalāh, perform it like a person who is departing from this world. People generally complain about not being able to develop humility in ṣalāh and ask what they should do. I do not think there is a greater treatment than this, i.e. consider each ṣalāh to be your final ṣalāh, as though you are departing from this world. Allāh willing, humility and concentration in ṣalāh will develop in this way. The prescriptions of all the pious elders can be placed one side and this one single treatment of Rasūlullāh sallallāhu *‘alayhi wa sallam* on the other side. What an excellent treatment Rasūlullāh sallallāhu

'*alayhi wa sallam* gave! A person will most certainly develop some sort of humility and concentration in ṣalāh if he practises on this.

We are standing before Allāh *ta'ālā*, we are standing with our faces in front of His House, yet our hearts are turned away from Him. This is a most astonishing and sorry state of affairs. The 'ulamā' have written that when you stand up for ṣalāh, then just as your face is in the direction of the Ka'bah, your heart must be focussed on the Lord of the Ka'bah. This is what is meant by humility in ṣalāh.

My dear friends! It is essential for us to develop humility and concentration in ṣalāh. Every person does not have humility in ṣalāh. Shaykh 'Abd al-Ḥaq Muḥaddith Dehlawī *rahimahullāh* has written that if a person focuses on Allāh *ta'ālā* in the beginning of ṣalāh, then – Allāh willing – his entire ṣalāh will have humility and concentration. Based on this, we must make full efforts to ensure that our intention is in line with the Sunnah, we say the takbīr taḥrīmah according to the Sunnah. Through the blessings of this, our ṣalāh will enjoy acceptance in Allāh's court.

The second piece of advice was that we should not say anything for which we will have to apologize tomorrow. I spoke briefly on this already.

The third piece of advice is also most excellent, viz. do not have hopes in people. The root of all problems is having hopes in others. When what we hoped for does not materialize, it results in ill-feeling and disputes.

This was a short Ḥadīth which I explained to a certain extent. I had another topic in mind, but then I thought to myself that since I have already explained a similar Ḥadīth yesterday, let me explain another Ḥadīth which will serve as an explanation for the previous one. Subsequently, Allāh *ta'ālā* enabled me to say

something in this regard. May Allāh *ta'ālā* inspire me to practise on it and you people as well. I deliver a talk through the blessings of your sincerity, whereas I do not feel too well at times. This is why I request you to make du'ā' that Allāh *ta'ālā* blesses me with good health and strength. Sometimes I feel very weak. Previously I never felt so weak, but now I experience extreme debility. I feel unbearably thirsty. Although I had kept fast previously in May and June, I never felt this way. Now I feel thirsty even in winter. Ramaḍān will once again come in May and June. It is possible that we may depart from this world before that. I am in so much of pain at present that I cannot even speak. Make du'ā' Allāh *ta'ālā* blesses me with good health and strength. May He instil me with sincerity so that whatever work of Dīn we are doing can continue. May Allāh *ta'ālā* – through His grace and kindness – enable you to benefit, confer me with rewards, and make this a means of goodness for me. Āmīn. Let's make du'ā':

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَاءِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا  
وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

O Allāh! Bless us with wellbeing. Give us all perfect health. Give us complete salvation from every physical and spiritual ailment. Rectify our hearts. Rectify our character. Set right our matters of the Hereafter. O Allāh! Inspire us to act on all that would please You. Bless us with Your love and bond. Illuminate our hearts through the light of dhikr. O Allāh! Maintain this khānqāh, let there be benefit to Dīn from here, bless everyone with Your consciousness and faith in You. O Allāh! Reward all the administrators of this khānqāh and all those who help it in whatever way possible. O Allāh! Bless those who have come here with

total blessings from this khānqāh. Develop within them an affinity with spiritual matters. O Allāh! Create in them a concern for rectification. Set right their affairs of the Hereafter. O Allāh! Bless them with wellness in Dīn and in their worldly matters. O Allāh! Confer them with every type of goodness. Inspire them with love for Rasūlullāh *sallallāhu 'alayhi wa sallam* and total obedience to You. O Allāh! Perpetuate the spiritual chain which commenced with Rasūlullāh *sallallāhu 'alayhi wa sallam* and has come down to us. Enable it to progress and let its goodness spread to the entire world. O Allāh! Shower its blessings to the whole world. O Allāh! Confer us with every type of wellness through Your grace and kindness.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الثَّوَابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.



قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْلُهُ رَحْمَةٌ، وَأَوْسَطُهُ مَغْفِرَةٌ، وَآخِرُهُ عِتْقٌ  
مِّنَ النَّارِ. (مشكوة: ١٧٤)

**BE HOPEFUL OF ALLAH'S MERCY**

10<sup>th</sup> Ramaḍān al-Mubārak 1424 A.H.  
Musjid of Dār al-'Ulūm Kantāriyah

**Synopsis of The Lecture**

Rasūlullāh *sallallāhu 'alayhi wa sallam* asked Allāh *ta'ālā* for mercy:

اللَّهُمَّ اعْطِنِي رَحْمَةً أَنْالَ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ

*O Allāh! Bless me with mercy through which I may acquire the honour of Your generosity in this world and the Hereafter.*

This is one of the du'ā's which Hadrat Maulānā Shāh Waṣīyyullāh Sāhib rahimahullāh taught especially to me. We ought to be hopeful of Allāh's mercy all the time. When Allāh *ta'ālā* – through His grace - showers His mercy on a person, he is definitely at peace in every respect – whether Dīnī or worldly. Different conditions will certainly come, hardships and worries will also be experienced, but the heart will be content.

We cannot traverse Allāh's path on our own strength. We need Allāh's help for it, we need His grace. This is why our Hadrat Maulānā Shāh Waṣīyyullāh Sāhib rahimahullāh used to say: “Bhāi! Old people must make this du'ā': ‘O Allāh! Have mercy on our old age. We cannot traverse the path on our own. As long as You do not show kindness to us, as long as Your mercy is not with us, we cannot traverse the path.’”

Hadrat Maulānā Muḥammad Ya'qūb Sāhib Nānautwī rahimahullāh (who was the head teacher at Dār al-'Ulūm Deoband and a teacher of Hakīmul Ummat Hadrat Maulānā Thānwi rahimahullāh) says: “Miyā! The path is so long that even if a person was given a lifespan as long as Hadrat Nūḥ 'alayhis salām, he will not be able to complete the journey. However, if Allāh's mercy is with him, he can traverse it in a single moment.”

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَا بَعْدُ!

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْلُهُ رَحْمَةٌ، وَأَوْسَطُهُ مَغْفِرَةٌ، وَآخِرُهُ عِتْقٌ مِنَ النَّارِ. (مشكوة: ١٧٤)

Dear friends, elders and brothers! This is a part of a lengthy Hadīth which Rasūlullāh sallallāhu ‘alayhi wa sallam included in a sermon before the arrival of the month of Ramadān so that no part of this month is passed in heedlessness. When people are informed of something from before hand, they will certainly make efforts to derive benefit from it. This is why Rasūlullāh sallallāhu ‘alayhi wa sallam delivered a sermon before the arrival of Ramadān. It is a sermon which I think most people must have heard ‘ulamā’ speaking about. The sermon commences with these words:

قَدْ أَظْلَكُكُمْ شَهْرٌ عَظِيمٌ

*There has dawned upon you a mighty month.*

“It is a blessed month. It contains a night which is superior to a thousand months.” Rasūlullāh sallallāhu ‘alayhi wa sallam then went into some details.

The section of the Hadīth which I read at the beginning came to my mind because tonight is the tenth night. It is the night preceding the tenth day. In other words, it

is the last night of the ten nights of mercy. The thought came to my mind that I should speak something about it so that we may devote more attention to it. By Allāh's will, you people are enthusiastic in this regard, have knowledge of it, have recognized it, and also do something with regard to it. However, it is our duty to inform you of these things. It is possible that someone may be neglectful. By speaking about it, he will come to attention and – Allāh willing – make efforts to fulfil its rights.

### **The Ten Days of Mercy Refer to Special Mercy**

My dear friends and elders! Rasūlullāh *ṣallallāhu 'alayhi wa sallam* divided this month into three parts of ten days each. He described the first ten as a mercy. What kind of mercy is this? What is the nature of this mercy? It is only Rasūlullāh *ṣallallāhu 'alayhi wa sallam* who can tell us because we have always been saying and hearing that Allāh's mercy is showered all the time. It is showered in this world and will be sent down in the Hereafter as well. No moment of a person's life is devoid of Allāh's mercy. If it were not for Allāh's mercy, Shayṭān would snatch us away and reduce us to oblivion. Even these unbelievers would reduce us to bits. It is solely through the shade of Allāh's mercy that we are existing.

### **Continue Your Efforts Towards Rectification**

Two years ago when I went for ḥajj, I also had the opportunity of presenting myself in Madīnah Munawwarah. Ḥadrat Maulānā 'Āshiq Ilāhī *Sāhib rahimahullāh* was alive at the time. He was a distinguished scholar who passed away recently. Someone said to him: “Ḥadrat, all these calamities are being experienced by the Muslims in the Indian city of Kānpūr. So many Muslims have been murdered and the businesses of so many others have been set on

fire.” He replied: “Bhāi! This is nothing new. It has been happening for the last 1 400 years and will continue happening. Just continue making du‘ā’ that Allāh *ta‘ālā* is merciful and kind to us, and continue your efforts for the rectification of your self.”

The Jews had conspired against Rasūlullāh *sallallāhu ‘alayhi wa sallam* himself. They had seated him in a certain place so that they could throw a rock on him from above and put an end to his life. However, Allāh *ta‘ālā* informed him of their plot through Jibrīl *‘alayhis salām* and he moved away from that place. This was nothing but the mercy, affection and kindness of Allāh *ta‘ālā*. We too are, up to now, protected by virtue of Allāh’s mercy. It is solely due to His mercy that He is showering us with His favours. We ought to be conscious of this mercy all the time. This is why we must also continue making du‘ā’ for mercy. We must ask Allāh *ta‘ālā* to shower His special mercy on us and to protect our lives, wealth and īmān. Āmīn.

### **Rasūlullāh Asks For Mercy**

Rasūlullāh *sallallāhu ‘alayhi wa sallam* himself made the following du‘ā’:

اللَّهُمَّ أَعْطِنِي رَحْمَةً أَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ

*O Allāh! Bless me with mercy through which I may acquire the honour of Your generosity in this world and the Hereafter.*

This is one of the du‘ā’s which Hadrat Maulānā Shāh Waṣiyyullāh Sāhib *rahimahullāh* taught especially to me. We ought to be hopeful of Allāh’s mercy all the time. When Allāh *ta‘ālā* – through His grace - showers His mercy on a person, he is definitely at peace in every respect – whether Dīnī or worldly. Different conditions will certainly come, hardships and worries will also be experienced, but the heart will be content.

**Illness – A Means of Progress**

This world is a place of tribulation. Progress is achieved through tribulation. There are many wisdoms and hidden mysteries of Allāh *ta'ālā* in all this. We cannot understand these wisdoms and mysteries. When hardship comes, there is wisdom in it as well. When calamities befall us, there are wisdoms in them also. Allāh *ta'ālā* enables us to traverse many stations through them. It is stated in the traditions that Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

إن العبد إذا سبقت له من الله منزلة لم يبلغها بعمله، ابتلاه الله في جسده أو ماله. (مشكوة: ١٣٧)

*When man cannot reach a rank which Allāh ta'ālā decreed for him through his actions, Allāh ta'ālā puts him through a tribulation as regards his body or wealth.*

The man then reaches that rank which had been decreed for him. The reason is that illness creates humbleness and servitude, and a person becomes aware of his weakness. This is very much liked by Allāh *ta'ālā*.

**Hadrat Mu'āwiyah's Consciousness**

Hadrat Mu'āwiyah radiyallāhu 'anhu was on his death bed. He was extremely ill. He said: "I ruled for 20 years, but now my condition is that I cannot even take this sheet and cover myself." His thinking in this way is no ordinary thing. Just as worship takes one closer to Allāh *ta'ālā*, thinking of one's helplessness [before Allāh *ta'ālā*] and one's vulnerability also takes one closer to Allāh *ta'ālā*. It is also one of the means of proximity to Allāh *ta'ālā* for you to believe that Allāh *ta'ālā* is the all-powerful while you are totally and absolutely powerless. When we think that we have weaknesses within us, we will recognize Allāh's might and power.

The following statement of Hadrat Yahyā ibn Mu'adh ar-Rāzī rahimahullāh conveys the same message:

مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ

*The one who recognized his self has recognized his Sustainer.*

### **Old People Must Make This Du'a'**

We cannot traverse Allāh's path on our own strength. We need Allāh's help for it, we need His grace. This is why our Hadrat Maulānā Shāh Waṣīyyullāh Sāhib rahimahullāh used to say: "Bhāi! Old people must make this du'a': 'O Allāh! Have mercy on our old age. We cannot traverse the path on our own. As long as You do not show kindness to us, as long as Your mercy is not with us, we cannot traverse the path.'"

### **If Allāh's Mercy is With Us...**

Hadrat Maulānā Muḥammad Ya'qūb Sāhib Nānautwī rahimahullāh (who was the head teacher at Dār al-'Ulūm Deoband and a teacher of Hakīm Ummat Hadrat Maulānā Thānwi rahimahullāh) says: "Miyā! The path is so long that even if a person was given a lifespan as long as Hadrat Nūh 'alayhis salām, he will not be able to complete the journey. However, if Allāh's mercy is with him, he can traverse it in a single moment."

A person cannot traverse the path to America or Britain by his own strength. Certain means and causes are needed for it. So do you think the path to Allāh *ta'ālā* will be traversed just like that!? Allāh's mercy is also needed for this. This is why Rasūlullāh sallallāhu 'alayhi wa sallam made du'a' for Allāh's mercy:

اللَّهُمَّ أَعْطِنِي رَحْمَةً أَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ

*O Allāh! Bless me with mercy through which I may acquire the honour of Your generosity in this world and the Hereafter.*

Allāh *ta'ālā* must confer us with the honour of His generosity in this world and in the Hereafter. Even in this world, we cannot do anything on our own. Only if Allāh *ta'ālā* gives us, can we achieve anything. As for the Hereafter, there is no question whatsoever of us acquiring anything there through our own power and strength. It is only Allāh's rule and authority in the Hereafter. There will be no pseudo authority or king there. Therefore, if Allāh *ta'ālā* does not give Dīn or anything of this world to a person, he can do nothing and achieve nothing. We must make *du'ā'* that Allāh *ta'ālā* is merciful towards us in this world and in the Hereafter. *Āmīn.*

As I was saying, mercy is being showered on us all the time. So what is the meaning of Rasūlullāh's statement: "The first part of Ramaḍān is a mercy"? I checked many books but could not find any particular meaning. What does come to my mind is that Allāh's special mercy must be descending on the first ten days of Ramaḍān, and which Rasūlullāh *sallallāhu 'alayhi wa sallam* must have perceived. Allāh's mercy descends all the time, but a special type of mercy descends during these ten days which Rasūlullāh *sallallāhu 'alayhi wa sallam* felt and regarding which he said:

أَوَّلُهُ رَحْمَةٌ

Reference is made to the fact that we should seek more of Allāh's mercy during these days. Beg Allāh *ta'ālā* for more of His mercy. If Allāh *ta'ālā* shows mercy on you, you would have accomplished everything. This is why you must seek Allāh's mercy during this period for yourself and for all your fellow Muslims.



اللَّهُمَّ أَصْلِحْ أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، اللَّهُمَّ ارْحَمْ أُمَّةَ مُحَمَّدٍ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ.

*O Allāh! Rectify the ummah of Muḥammad ṣallallāhu 'alayhi wa sallam. O Allāh! Have mercy on the ummah of Muḥammad ṣallallāhu 'alayhi wa sallam.*

### **Inspiration to do Good is Through Allāh's Mercy**

Rasūlullāh ṣallallāhu 'alayhi wa sallam said:

مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ إِلَّا بِرَحْمَةِ اللَّهِ تَعَالَى ثَلَاثًا. قُلْتُ وَلَا أَنْتَ يَا رَسُولَ  
اللَّهِ؟ فَوَضَعَ يَدَهُ عَلَى هَامَتِهِ فَقَالَ: وَلَا أَنَا إِلَّا أَنْ يَتَّعَمَدَنِي اللَّهُ مِنْهُ بِرَحْمَتِهِ.

*No person will enter Paradise except by the mercy of Allāh ta'ālā. Rasūlullāh ṣallallāhu 'alayhi wa sallam said this three times. The Ṣahābah asked: "Not even you, O Rasūlullāh?" He placed his hand on his head and said: "Not even I unless Allāh ta'ālā engulfs me with His mercy."*

This is the statement of Rasūlullāh ṣallallāhu 'alayhi wa sallam despite the fact that the Qur'ān and Ḥadīth contain so much of encouragement towards good deeds. The fact of the matter is that even the inspiration to do good is through Allāh's mercy. If Allāh's mercy is not with us, we will not be able to do good. There are so many people who have the time to remember Allāh ta'ālā, they sit idle, yet they do not engage in His remembrance. This too is a matter of inspiration. When Allāh ta'ālā inspires a person, only then can he do good. If not, then as per the words of Ḥadīrat Maulānā Shāh Waṣīyyullāh Ṣāhib *rahimahullāh*, this entire world is a maze. When man falls into it, he cannot find a way out. He neither knows the entry point nor the exit. Only the one to whom Allāh ta'ālā shows the way can find it. If not, man

wanders about in this world aimlessly, and becomes more and more deviated. There are so many highly educated people, so many logicians and philosophers who have not found the straight path. They wanted to reach Allāh *ta'ālā* through their knowledge, logic and philosophy, but Allāh *ta'ālā* could not tolerate this. This is why they remained deprived of divine inspiration, and this is why they remained misguided forever.

### **Deprivation of Mercy**

It is related in the *Mathnawī* that someone saw Rasūlullāh *sallallāhu 'alayhi wa sallam* in a dream so he asked him: "What happened to such and such shaykh?" Rasūlullāh *sallallāhu 'alayhi wa sallam* replied: "He wanted to enter Paradise without me as an intermediary. Allāh *ta'ālā* did not permit him entry." We learn from this that we will receive Allāh's mercy through Rasūlullāh *sallallāhu 'alayhi wa sallam*. If a person does not make Rasūlullāh *sallallāhu 'alayhi wa sallam* the means, he will be deprived of Allāh's mercy. This is why we must continue making *du'ā'* for mercy and make obedience to Rasūlullāh *sallallāhu 'alayhi wa sallam* the hallmark of our life.

### **The Story of a Worshipper**

This is a very well-known story which Hakīmul Islam Hadrat Maulānā Qārī Muḥammad Tayyib Sāhib rahimahullāh related in one of his lectures. There was a worshipper who used to occupy himself in worship on a mountain top. When he remained in this way for a long period of time, inspiration was sent: "Admit this worshipper into Paradise by virtue of My mercy." He said: "I have been striving so hard and toiling in Allāh's worship on this mountain top for so long, and now I will gain entry into Paradise just by His mercy!?" A reply was given to him: "We had appointed a buck to

come and provide you with milk, caused a grape-vine to grow nearby so that you could eat the grapes from it, and caused a fountain to gush forth from which you used to drink. If We did not make all these provisions, how would you have continued your worship? You can learn from this that it was Our mercy which was the means for your worship. It was solely out of Our mercy that you did all this.”

My dear friends and elders! Our coming here, engaging in dhikr, reciting the Qur'ān and so on are all solely through Allāh's mercy. Were it not for His mercy, a person could not achieve a single thing.

### **Hadrat Muslihul Ummat's Statement**

Some people used to write to Hadrat Muslihul Ummat Maulānā Shāh Waṣiyyullāh Sāhib rahimahullāh saying: “We will come to you in Ramaḍān.” But they would not come. Hadrat used to say: “Allāh's mercy was not with them, this is why they could not come. As for those who have come, you must conclude that Allāh's inspiration was with them, this is why they could come here and listen to Dīnī talks. They freed their time to imbibe and absorb Dīnī talks in their hearts, and to engage in Allāh's dhikr. This is a great fortune because only when Allāh *ta'ālā* shows His grace on a person, his heart will turn towards coming here and he will free his time to come to the khānqāh.

### **Sitting in an Assembly of Dhikr**

Just recently I read in *Tafhīmāt Ilāhīyyah* that to sit in assemblies of dhikr is a good fortune. 'Allāmah Nawawī rahimahullāh writes that just as the virtue of dhikr is proven, attending an assembly of dhikr is also established.

Based on this, Mujaddid Alf Thānī rahimahullāh said: “You must heat the assemblies of dhikr.” We learn from

this that just as we get individual dhikr, there ought to be collective dhikr as well. Rasūlullāh sallallāhu 'alayhi wa sallam said:

إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا، قَالُوا وَمَا رِيَاضُ الْجَنَّةِ، قَالَ جَلَّتِ الدِّكْرُ.

*When you pass by the gardens of Paradise, you must graze to your hearts content. The Sahābah asked: "What are the gardens of Paradise?" He replied: "The assemblies of dhikr."*

### **Sell Your House And Buy *Kitāb al-Adhkār***

'Allāmah Nawawī rahimahullāh was a very distinguished personality. His book *Kitāb al-Adhkār* goes into details on the subject of dhikr. I have quoted parts of it in my book *Riyād as-Sālikīn fī Ahādīth Sayyid al-Mursalīn*. I was actually going to translate the entire book and had already translated some of it but could not complete it. In the course of translating it, I made mention of it to Hadrat Maulānā Habīb ar-Rahmān Sāhib A'zamī rahimahullāh so he said: "Allāmah Nawawī was a very senior Hadīth expert and also an eminent Sufī. So you must most certainly translate his book. It is a very important book." There is famous saying with regard to this book:

بِيع الدَّارَ وَاشْتَرِ الأَذْكَارَ

*Sell your house and buy *Kitāb al-Adhkār*.*

'Allāmah Nawawī rahimahullāh encourages towards the assemblies of dhikr.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَعَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِي مَنْ

عِنْدَهُ. (مسلم)

*Rasūlullāh ṣallallāhu 'alayhi wa sallam said: When a group of people sit to remember Allāh ta'ālā, the angels most certainly surround them, mercy engulfs them, tranquillity descends on them, and Allāh ta'ālā makes mention of them by those who are with Him.*

If a person pays a little attention to these things he can acquire immense benefit. Whether it be the assemblies of dhikr or the studying and teaching of the Qur'ān, if people turn their attention to them, Allāh ta'ālā most certainly showers His mercies on them.

### **How to Acquire Real Happiness**

It is said that three things are essential for the acquisition of real happiness. (1) Safeguard your heart against things which waste your time and destroy your heart. (2) Adhere strictly to the Sunnah in every matter. (3) Acquire the effulgence of emulating the Sunnah.

It is then stated that the first two are within a person's control. However, to acquire the effulgence of īmān is not within man's control. It is bestowed by Allāh ta'ālā, it is a gift from Allāh ta'ālā. The author of *Mirqāt* states that although the acquisition of the light of īmān is not within one's control, its causes are within one's control. When a person opts for these causes, Allāh ta'ālā will shower His mercy on him and confer him with that effulgence. Those who received Allāh's light and those on whom Allāh's mercy descended were those who followed the means and causes for their acquisition. In fact, even the causes are bestowed by Allāh ta'ālā according to His mercy. Man can acquire nothing on his own.

The elders write in their explanation of the following verse:

فَاذْكُرُونِي أَذْكُرْكُمْ

*Remember Me and I will remember you.*

Allāh is between two remembrances. Allāh *ta'ālā* remembered us, so we were able to remember Him. When we remembered Allāh *ta'ālā*, Allāh *ta'ālā* remembered us with His mercy and kindness.

A pious elder said: "I come to know when Allāh *ta'ālā* thinks of me. When I remember Allāh *ta'ālā*, I conclude that Allāh *ta'ālā* is thinking of me because He said:

فَاذْكُرُونِي أَذْكَرْكُمْ

*Remember Me and I will remember you.*

Only when He gave me the inspiration to remember Him was I able to remember Him.

Another elder said: I am able to realize when Allāh *ta'ālā* is pleased and when He is displeased, when He is happy with me and when He is unhappy with me. When my cow remains obedient, I conclude that Allāh *ta'ālā* is happy with me. When my cow jumps about and is disobedient, I conclude that Allāh *ta'ālā* is displeased with me. The effects of obedience and submission are seen on the creation. The same can be said of disobedience.

### **A Du'ā' Displaying True Recognition of Allāh**

Man must be hopeful of Allāh's mercy at all times. May Allāh *ta'ālā* inspire us to do this. May He enable us to beg of Him as much as possible. There are many shortcomings in this regard. To beg of Allāh *ta'ālā* is also part of *īmān*. It also displays our affirmation. The more the *īmān* and the affirmation, the more we will enjoy making *du'ā'* and the more we will focus on *du'ā'*. The hardness in our hearts and the absence of concentration have resulted in an absence of the quality of crying and begging before Allāh *ta'ālā*. Our eyes do not obey us [in crying] because there is no

concentration and focus in our hearts. It is as though our eyes have dried up. Whereas Rasūlullāh sallallāhu 'alayhi wa sallam made a separate du'ā' for this:

اللَّهُمَّ ارْزُقْنِي عَيْنَيْنِ هَطَّالَتَيْنِ تَسْقِيَانِ الْقَلْبَ بِدُرُوفِ الدَّمْعِ مِنْ حَشِيَّتِكَ  
قَبْلَ أَنْ تَكُونَ الدَّمُوعُ دَمًا وَالْأَضْرَاسُ جَمْرًا.

*O Allāh! Endow me with eyes which tear profusely and thereby drench the heart with flowing tears out of Your fear; before the arrival of the time when tears turn into blood and jaws turn into embers.*

What a powerful du'ā' of Rasūlullāh sallallāhu 'alayhi wa sallam! It is filled with cognition. It is a du'ā' displaying servitude. In fact, I say that the du'ā's of Rasūlullāh sallallāhu 'alayhi wa sallam are miracles in themselves. No one else could ever have made these du'ā's. Only a Prophet could. Such a fine and focussed sight could only be given to a Prophet.

### **Only Rasūlullāh Could Have Made Such a Distribution**

Look at what a beautiful example Rasūlullāh sallallāhu 'alayhi wa sallam gave of a person who reads the Qur'ān. Look at the excellent manner in which he distinguished between a person who reads the Qur'ān and one who does not! An Egyptian scholar by the name of 'Allāmah 'Abd al-'Azīz Khawli writes in *al-Adab an-Nabawī* that the distinction and differentiation which Rasūlullāh sallallāhu 'alayhi wa sallam made in the following Hadīth could only have been done by him, and no one else. Rasūlullāh sallallāhu 'alayhi wa sallam said:

مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرَجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ،  
وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الثَّمَرَةِ لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ،

وَمَثَلُ الْمُتَّقِينَ الَّذِينَ يَتْلُونَ الْقُرْآنَ مِثْلَ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ،  
وَمَثَلُ الْمُتَّقِينَ الَّذِينَ لَا يَتْلُونَ الْقُرْآنَ كَمَثَلِ الْخَنْزَلَةِ لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا  
مُرٌّ.

*The similitude of the believer who recites the Qur'ān is like that of a citron.<sup>1</sup> Its fragrance is beautiful and its taste is good. The similitude of the believer who does not recite the Qur'ān is like that of a date. It has no fragrance but its taste is good. The similitude of a hypocrite who recites the Qur'ān is like that of a basil. Its fragrance is beautiful but its taste is bitter. The similitude of a hypocrite who does not recite the Qur'ān is like that of a colocynth.<sup>2</sup> It has no fragrance and its taste is bitter.*

In other words, the person who recites the Qur'ān and practises on it is like an orange which has an appealing colour, a nice fragrance and a good taste. What a beautiful example! There is good in it in all respects. The person is reciting the Qur'ān and, together with that, setting right his actions and character. He is like a complete and perfect person.

The second person is one who does actions but does not recite the Qur'ān. He is compared to dates which contain sweetness but no fragrance. You can take the best quality date or dry dates, they will have an excellent taste but no fragrance. This person is like one who has washed his heart with the water of Salsabīl,<sup>3</sup> but did not apply the perfume of recitation of the Qur'ān. This is why there will be no fragrance. You can

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<sup>1</sup> A fruit belonging to the citrus family with an aromatic rind, similar to an orange.

<sup>2</sup> Also known as a bitter apple.

<sup>3</sup> Name of a fountain in Paradise.



wear the best of garments, but no fragrance will emanate from them. Fragrance will only emanate when you apply perfume. Rasūlullāh *sallallāhu 'alayhi wa sallam* says that the person who sets right his actions and character, has upright transactions and rectified his mannerisms, but does not recite the Qur'ān, then although he is appealing, he is not fragrant. We learn from this that a special fragrance emanates from a person who recites the Qur'ān and engages in the dhikr of Allāh *ta'ālā*.

The third person is one who recites the Qur'ān but does not practise on it. He is like the basil plant which has a nice fragrance but is bitter in taste.

The above example encourages and urges us to develop a fragrance within us. It warns us against having a heart which has bitterness and corruption in it. In other words, although a person is reciting the Qur'ān, he is not concerned about his rectification. This does not mean that his rectification is not being realized on account of reciting the Qur'ān. Instead, he will have to make a separate and special intention for rectification. He will have to make special efforts in this direction. The more a person strives for knowledge, the more he acquires. In the same way, when he strives on good deeds, they come into his life. When a person strives on sincerity, it comes into him. If a person strives on good character, he will develop good character.

The third thing which Rasūlullāh *sallallāhu 'alayhi wa sallam* spoke of is of the person who recites the Qur'ān but does not practise on it. He is like a basil which has an appealing fragrance but bitter in taste. *Ḥaḍrat raḥimahullāh* used to say: "Previously I used to occasionally keep the name Rayḥānah for girls. But ever since I read this *Ḥadīth*, I just do not feel like keeping this name for them because it is referred to in a blameworthy sense in this context."

The fourth example given by Rasūlullāh *sallallāhu 'alayhi wa sallam* is of the one who neither recites the Qur'ān nor is his character in order. He is like a bitter apple which has a bad taste and a foul smell. It is neither tasty nor does it have any fragrance.

The Egyptian scholar, 'Allāmah 'Abd al-'Azīz Khaulī, then says: "O you of sound temperament! You must decide in which of the four categories of people you would like to include yourself in. I think you would like to include yourself with the first group."

I was speaking on the subject of the du'ā's of Rasūlullāh *sallallāhu 'alayhi wa sallam*. They are based on absolute servitude and cognition. No one else can ever think of such du'ā's. It is only for a Prophet to make du'ā's of this nature. Rasūlullāh *sallallāhu 'alayhi wa sallam* made the following du'ā': "O Allāh! Endow me with eyes which tear profusely and thereby drench the heart with flowing tears out of Your fear; before the arrival of the time when tears turn into blood and jaws turn into embers."

### **The Peculiarities of Sūrah Yūsuf**

Many themes are coming to my mind. There are so many themes from Sūrah Yūsuf itself which are coming to my mind at present. What can I say and what can I leave out! Sūrah Yūsuf is no ordinary sūrah. Allāh *ta'ālā* Himself refers to it as "the best of stories". It must not be read as a novel but as an admonition. The injunctions, pieces of advice, wisdoms and admonitions which it contains are beyond one's imagination. The 'ulamā' have written commentaries devoted to this one sūrah alone.

Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* used to give special attention to this sūrah when he used to teach it. May Allāh *ta'ālā* reward Hadrat. He used to teach sūrahs of this nature with particular

importance. He used to focus more on the moral aspects because these are mentioned to a large extent in this sūrah. He used to say: “Look! The brothers of Yūsuf *‘alayhis salām* were the sons of Hadrat Ya‘qūb *‘alayhis salām*. But they were so antagonistic towards their brother that they cast him in a well. Can this be considered an act of good character? Most certainly not. It stems from jealousy and malice. Hadrat Yūsuf’s only “fault” was that his father loved him more. This is why they wanted to murder him and cast him into a well. We learn from this that even the children of a Prophet will only be rectified if they themselves have an intention for rectification. If not, they can also succumb to pride and jealousy.

Although there are differing discussions on whether they [the brothers] were from the Auliya’ or not, this is a different discussion. The matter which is clear to us is that Hadrat Yūsuf *‘alayhis salām* was loved by his father and this is why his brothers became his enemies. This demonstrates jealousy, resentment and pride. We also learn of their major plot and plan on how to put an end to him. Nowadays we here of plots to remove a certain government. This is how the brothers also plotted. The brothers proved their absolute enmity while Hadrat Yūsuf *‘alayhis salām* demonstrated his total patience and forbearance. He was lying in the well when Hadrat Jibrīl *‘alayhis salām* came to him and asked: “Do you have any need for me?” He replied: “I do have a need, but the one whom I need is aware of my need. He is the one who will fulfil my need.” He said this despite being of tender age.

Look! They are all the children of a Prophet, they only have different mothers. But look at the difference in their dispositions. All that the brothers can think of is that Hadrat Yūsuf *‘alayhis salām* must be removed from the way, he must go far away, he is an obstacle in

their path. On the other hand, Hadrat Yūsuf's condition is that even when he is in the well, he was totally content with absolute tauhīd. This is why he could say to Hadrat Jibrīl 'alayhis salām that the one whom I need is the one who will remove me from this hardship.

Allāh ta'ālā then removed him from the well. You all probably know the events which followed. He was sold for a cheap price because those who sold him did not know his true worth. We learn from this that when a person does not value a certain thing, he will sell it at a cheap price. The Qur'ān says in this regard:

وَكَاؤُوا فِيهِ مِنَ الرَّاهِدِينَ

*They were indifferent to him.*<sup>1</sup>

However, the one who realized his value and worth took him to the king. Allāh ta'ālā then allowed him to reach great heights. In the course of all this, many incidents took place. The incident with Zulaykhā took place. She was the minister's wife, she was in solitude with Hadrat Yūsuf 'alayhis salām. She was young, and worst of all, she desired him. However, Allāh's help and protection was with him. Therefore, although he was a young man, he did not incline towards her in the least. Allāh ta'ālā safeguarded him. When Allāh ta'ālā protects a person, then even if he is in the deepest of waters, Allāh ta'ālā will not allow him to drown. Even if he is in a thousand fires, Allāh ta'ālā protects him from burning. The fact that he saved himself was in itself a demonstration of his being divinely protected. If not, no one could have saved himself from such a situation. This is why we must constantly ask Allāh ta'ālā for His protection. We must always consider ourselves to be in

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<sup>1</sup> Sūrah Yūsuf, 12: 20.

need of Him. His protection also centres around His mercy and kindness.

Look at the severe tribulation which Hadrat Yūsuf *'alayhis salām* had to face. When he came out safe and sound from it, he considered his success to be from Allāh's mercy. He did not consider it to be his own achievement. Rather, he believed his innocence to be by the grace of Allāh *ta'ālā*:

وَمَا أُبْرِئُ نَفْسِي جَ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

*I do not absolve my self; surely the self teaches evil except those on whom my Sustainer has mercy.*<sup>1</sup>

This was Allāh's mercy. Allāh was merciful to him and saved him. Mercy is not confined to making food arrangements for the opening of the fast at the end of the day. Rather, the real mercy is when Allāh *ta'ālā* safeguards our Dīn and supervises it. He protects our imān. On this occasion when Zulaykhā came before Hadrat Yūsuf *'alayhis salām*, Allāh's mercy protected him. Allāh *ta'ālā* Himself speaks about this in the Qur'ān as follows:

وَلَقَدْ هَمَّتْ بِهِ جَ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ

*She certainly sought him and he would have sought her had he not seen the power of his Sustainer.*<sup>2</sup>

In other words, there was an urge from both sides, but Allāh *ta'ālā* showed Hadrat Yūsuf *'alayhis salām* His power. The word *burhān* has been explained in many ways. Some commentators reject that Hadrat Yūsuf *'alayhis salām* had an urge, and translate the verse as translated above. However, if we were to accept that he

<sup>1</sup> Sūrah Yūsuf, 12: 53.

<sup>2</sup> Sūrah Yūsuf, 12: 24.

did experience some sort of whispering, then as explained by some commentators, Hadrat Ya'qūb *'alayhis salām* came before him and pointed with his finger saying: "If you merely take a step in that direction, your name will be cut off from the register of prophet-hood." He was protected because Allāh *ta'ālā* protected him. Allāh *ta'ālā* has the power to protect a person in every way – physically and spiritually.

Qādī Thanā'ullāh Sāhib Pānīpattī *rahimahullāh* quotes a statement of Hadrat Ja'far Sādiq *rahimahullāh* in *Tafsīr Mazharī* that the word *burhān* refers to that light of prophet-hood which Allāh *ta'ālā* had placed in the chest of Hadrat Yūsuf *'alayhis salām*. It was this light which defended him against earning the displeasure of Allāh *ta'ālā*.

### **The Fruit of Obedience to One's Shaykh**

A murīd asked his shaykh: "Hadrat, what right do you have over us? And what right do we have over you?" The shaykh did not reply immediately. After some time, on a certain occasion he said to him: "Go to Afghanistan." He also gave him a gift saying: "You must give this gift to the king over there." The murīd departed immediately for Afghanistan in obedience to the shaykh's order. He was not even wearing shoes at the time. He left bare-footed to carry out his shaykh's order. On reaching there, he proceeded to the king and presented the gift which he was entrusted with. When the murīd was about to leave, the king gave him a beautiful slave girl and said: "You must present her to your shaykh as a gift from me." When they were in solitude on their journey, the time for a test came upon them. The murīd's heart inclined towards her and he intended to break the trust. The shaykh immediately appeared, pressing his fingers in the murīd's teeth. On seeing this, he desisted from his intention, and conveyed the slave girl safe and sound to the shaykh.

The shaykh said to him: “My right over you was that when I asked you to go to the king, you left immediately without even thinking about wearing your shoes. You displayed your devotion when you did this. And your right over me was that I saved you at a time when your intention was becoming corrupt and protected your Dīn in this way.”

### **An Explanation by The Author of Mirqāt**

A Hadīth states:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ  
 كُرْبِ يَوْمِ الْقِيَامَةِ. (الترمذي، مشكوة: ٣٢)

*Anyone who removes a worldly hardship from a believer, Allāh will remove from him one of the hardships of the Hereafter.*

The author of *Mirqāt* comments on this Hadīth:

If by removing a worldly hardship, Allāh *ta'ālā* removes one of the hardships of the Hereafter for the person, how many more hardships He will remove from that person if he were to remove a Dīnī hardship from a person!? The Ahlullāh really remove Dīnī hardships and difficulties for us in this world. Sometimes you find a person having doubts and misgivings, another is wandering in the valleys of whisperings. By bringing the person onto solid proofs and evidences, and enabling him to taste the joy of conviction – all this entails the removal of Dīnī hardships and difficulties. How many hardships and difficulties of the Hereafter Allāh *ta'ālā* will remove for the one who does this!

### **Practising on One Tenth of Dīn**

My dear friends and elders! Allāh *ta'ālā* also made arrangements for salvation in our times. If a person really wants to tread the right path, he will find light

everywhere. Just think! If the path to America is open and the way to Britain is open, how can the path to Allāh *ta'ālā* be shut off?! We may be suffering at the hands of our enemies everywhere, but if Allāh *ta'ālā* were also to seal off His path from us, where will we go to? We can therefore say that Allāh's mercy is still all-embracing. Rasūlullāh *sallallāhu 'alayhi wa sallam* said to the *Sahābah radiyallāhu 'anhum*:

إِنكُمْ فِي زَمَانٍ مِنْ تَرَكْتُمْ مِنْكُمْ عَشْرًا مَا أَمَرَ بِهِ هَلَكٌ، ثُمَّ يَأْتِي زَمَانٌ مِنْ  
عَمَلٍ مِنْهُمْ بِعَشْرٍ مَا أَمَرَ بِهِ نَجَا. (الترمذي)

*You are living in such an era that if anyone of you was to leave out even one tenth of Dīn, he will be destroyed. There will then come an era wherein if anyone of them was to practise on one tenth of Dīn, he will gain salvation.*

This certainly seems to be the era which Rasūlullāh *sallallāhu 'alayhi wa sallam* predicted. However, there is certainly a need to do something. If we have a quest, intention and determination, we will get help from Allāh *ta'ālā*, the way will be opened to us by Him. This is why we must earnestly beg Allāh *ta'ālā* for His mercy.

### **A Prophet's Faith-Filled Supplication**

My dear friends! I was saying that Allāh *ta'ālā* safeguarded *Ḥadīrat Yūsuf 'alayhis salām* and then conferred him with so much of progress that he eventually became the finance minister of Egypt. In fact, he had asked for this post as related in the Qur'ān:

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۗ إِنِّي حَفِيظٌ عَلَيْمُ



*Yūsuf said: Place me in charge of the treasures of the land. I am observant, possessing knowledge.*<sup>1</sup>

Qāḍī Thanā'ullāh Pānīpattī *rahimahullāh* writes in his commentary to this verse that when a person has full confidence in himself that he can carry out a certain job in an excellent manner, he may ask for that post.

You know how Allāh *ta'ālā* helped and supported Hadrat Yūsuf *'alayhis salām*. Eventually there came a time when he became the king of Egypt and his brothers and father came over to Egypt. Qāḍī Thanā'ullāh Pānīpattī *rahimahullāh* writes that Hadrat Yūsuf *'alayhis salām* asked his respected father Hadrat Ya'qūb *'alayhis salām*: “O father! Why did you cry so much over me to the extent that you became blind? You are a Prophet. Why did you grieve so much?” Hadrat Ya'qūb *'alayhis salām* replied: “My dear son! My grief was not over the fact that you disappeared. Rather it was over my fear that you might get caught up with outsiders, give up your religion and go astray. I was more concerned about your Dīn, this is why I was so grief-stricken.” We learn from this that he was crying for the protection of his son's Dīn, not for his life. Look at how important Dīn was in the father's mind! Dīn and knowledge are great bounties and immense treasures. Teach Dīn to your children and fill their lives with Dīn. Understand this well.

### **The Rank of a Prophet**

Hadrat Yūsuf *'alayhis salām* then pardoned his brothers for their error and clearly announced:

قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ

*He said: There is no reproach on you this day.*<sup>1</sup>

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<sup>1</sup> Sūrah Yūsuf, 12: 55.

This is no ordinary matter. It is only a Prophet who could do this. Look at the intensity of their enmity: they cast him into a well and did their utmost to put an end to him. Our condition is such that if someone were to give us a few slaps we will not be prepared to pardon the person. We will portray ourselves as extremely oppressed people and prolong the matter. However, a Prophet's rank is unique. He clearly said to them: "There is no reproach on you. I will not exact any revenge from you."

My dear friends! This is a great thing. This is what you call the rank of a Prophet. Just as he had clearly saved himself from seduction on the basis of the status of prophet-hood, in the same way he clearly saved himself from the harm of anger when the occasion warranted anger. He did not exact any revenge although he had full right to do it. But no! He suppressed his power of anger in this case, and had restrained his sexual power on the other occasion [when Zulaykhā had tried to seduce him]. The mercy of Allāh *ta'ālā* was with him on both occasions. Based on his innocence and purity, the woman and a wall were the same to Yūsuf *'alayhis salām*.

Similarly, our pious elders say: We have rectified ourselves to such an extent that no difference remains between a woman and a wall. My dear friends! When a person makes an intention for rectification and strives for it, Allāh *ta'ālā* creates rectification within him. There is moderation in his sexual urges and in his anger. My dear friends! This is also an excellent way of rectification, i.e. to make an intention for rectification and to strive for it. When a person makes an intention for rectification, Allāh *ta'ālā* confers him with the ability to realize it and he is eventually rectified.

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<sup>1</sup> Sūrah Yūsuf, 12: 92.

**The Du'ā' of Hadrat Yūsuf**

I was saying: Hadrat Yūsuf 'alayhis salām had saved himself from both – following his desires and anger. On the occasion of anger, he clearly announced to his brothers that there is no reproach on them. He made this announcement at a time when he was the king of a country. And which country was it? The same country over which Pharaoh had made the claim of divinity when he said:

أَنَا رَبُّكُمْ الْأَعْلَى

*I am your Lord most high.*

As for Hadrat Yūsuf 'alayhis salām, although the reigns of government were in his hands, he said:

رَبِّ قَدْ أَنْتَنِي مِنَ الْمَلِكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَوَاتِ  
وَالْأَرْضِ ۚ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ ۚ تَوَقَّعْنِي مُسْلِمًا وَأَلْحِقْنِي  
بِالصَّالِحِينَ.

*O my Sustainer! You have given me some power and taught me the interpretation of things. O Creator of the heavens and the earth! You alone are my guardian in this world and in the Hereafter. Make me die on Islam and join me with the righteous.*

It must not happen that a defect comes into my imān on account of this power which I have, or that my Islam becomes weak. If any defect in one's bond with Allāh ta'ālā creeps in on account of power and authority, there is no dignity in such a position. If a person becomes a prime minister or a minister, but goes further away from Allāh ta'ālā, then it is a very destructive position. Understand this well. There are many Ahlullāh who will cast aside ministerial posts even if they come to them for free. They will say: Leave

us to live as we are living, we have no need for these positions.

### **If You Want, I Will do The Opposite**

There was a Sufi who went into a city and saw the gates of the city-wall closed. He asked: "Why are the defence walls of this city still sealed?" The guard said: "Don't you know, the king's falcon has disappeared." He said: "O Allāh! You have given kingdom to such foolish people who do not even know that there is no use in closing the city gates for a bird! Our shoes are not even in order and you gave kingdom to so stupid people!?" He received inspiration from Allāh *ta'ālā* who said: "If you want, I will turn the tables around. I will give you the kingdom and My recognition to the king." The Sufi fell into prostration immediately and said: "O Allāh! I do not want such a kingdom. I desire Your recognition and Your pleasure. This kingdom is nothing. It is just a glitter for a few days and then it is a dark night." The kingdom of this world is of no value in the eyes of the Ahlullāh. They are not impressed by it in the least."

Hadrat Junayd Baghdādī *rahimahullāh* said: "If the worldly kings were to learn of the treasure which is in our hearts, they will attack us." Our shaykh, Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* used to immediately add the following statement: "They will not obtain this treasure even if they attack them. They can only obtain it if they remain in the service of a shaykh."

### **Every Muslim is a Wali**

You must also understand this well: Every Muslim has affinity and friendship with Allāh *ta'ālā* at some level or the other. The Qur'ān says:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

*Allāh is the friend of the believers.*<sup>1</sup>

Friendship and affinity with Allāh *ta'ālā* are acquired by *īmān* itself. However, if there is abundance of dhikr, recitation of the Qur'ān and so on, the friendship increases. Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* writes that an affiliation with Allāh *ta'ālā* is realized by mere *īmān*.

وَأِنْ كَانَ فَاسِقًا أَوْ فَاجِرًا

*Even if he is a flagrant sinner or immoral person.*

However, if a person desires true affinity, he will have to engage in excessive dhikr and adhere strictly to acts of obedience. If he does that, the affinity and bond will increase by the day and he will move ahead in this regard.

We who have assembled here in the khānqāh have come here for the acquisition of this affinity. We have assembled here solely for the realization of this special bond with Allāh *ta'ālā*. We all do have some sort of affinity – we thank Allāh for it. My dear friends! We are concerned about our relatives and affiliations. We are worried about our bond with our wives, our fathers, our shaykh – we are concerned about all these affiliations and worried about them. We want them to get stronger and we make efforts for it. Now is our affiliation with Allāh *ta'ālā* such that there is no need to worry about it? We ought to have concern for it. We must not sit back and be satisfied with the affinity which we have already acquired. A poet says:

O the one who cannot be patient over his  
wife and children! How have you become

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<sup>1</sup> Sūrah al-Baqarah, 2: 257.

satisfied with that Sustainer who showers you with so many favours and bounties?

When you are not satisfied with this lowly world, and you always want more of it and desire progress in it, how can you have enough of the Allāh who has spread out the earth?

My dear friends! You have seen that I am not feeling well. However, all thanks are due to Allāh *ta'ālā* that I could speak to you after much difficulty and hardship. Make du'ā' that what I said is of benefit to me and you as well.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let's make du'ā':

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَاءِ وَالْآخِرِينَ،  
وَعَلَى إِلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

O Allāh! Through Your grace and kindness, enable us to practise on what was said. Shower Your special mercy on all of us. Treat us with Your grace and kindness. O Allāh! Shower us with mercy in these ten days which are special days of Your mercy. O Allāh! Purify our selves through this mercy. Rectify our selves. Purify our character. O Allāh! Create within us the special qualities of the Prophets '*alayhimus salām* and the Auliya'. And give us total salvation from the qualities of the unbelievers, idolaters and hypocrites. O Allāh! Bless us with every type of goodness. Enrich us with the blessings of the month of Ramadān and of the Qur'ān. O Allāh! Bless all Muslims with wellness. Shower all Muslims with the blessings of Ramadān, Your affinity, Your love and Your recognition. O Allāh! Keep us, our children and our succeeding generations

firm on īmān, Dīn and piety. O Allāh! Rectify our character. Enable us to treat our people and outsiders with consideration, respect and love. O Allāh! Inspire us to practise on the special teachings of Islam.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

وَالْعَصْرَ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّاصَوْا  
بِالْحَقِّ وَتَوَّاصَوْا بِالصَّبْرِ.

**THE PURPOSE OF KNOWLEDGE: ALLAH'S FEAR**

11<sup>th</sup> Ramaḍān al-Mubārak 1424 A.H.

Musjid of Dār al-'Ulūm Kantāriyah



## **Synopsis of The Lecture**

There is a reason for the pride and arrogance which are in the heart. Someone prides over his wealth while another prides over his knowledge. *Majma' al-Bihār* states:

إِنَّ لِلْعِلْمِ طُغْيَانًا كَطُغْيَانِ الْمَالِ

*A person of knowledge transgresses like the transgression of a wealthy person.*

Our Hadrat used to say: “Likewise, there is transgression in worship. A person engages in worship and becomes conceited. He starts looking down on others. Such a person succumbs to retrogression and falls from his rank.” Shaykh Muhīyy ad-Dīn Ibn ‘Arabī said:

كَمْ رَأَيْنَا سُيُوحًا سَقَطُوا

*We saw many mashā'ikh who fell from their ranks.*

This is because when they began looking at their actions and their ranks, Allāh *ta'ālā* caused them to fall. Then He does not allow them to progress, He causes them to remain down. What right do we have to claim perfection? We ought to obliterate our selves and choose humility. In it lies our safety.

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَكَسْتَعِينُهُ وَكَسْتَعْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ. صَدَقَ اللَّهُ الْعَظِيمُ.

My dear friends and elders! The sūrah which I recited just now is one of the short sūrahs of the Qur’ān. There are a few sūrahs which are extremely short. This is one of them. However, it is not short as regards its meanings and significance. In fact, it encompasses the whole of Dīn within itself. Hadrat Imām Shāfi’ī *rahimahullāh* used to say that if only this one sūrah of the Qur’ān was revealed, it would have sufficed for action. His statement is considered to be very significant. It is also mentioned in the traditions that when the Sahābah *radiyallāhu ‘anhum* used to meet, they used to recite this sūrah to each other. This too shows its importance. It contains such themes that each Sahābī wants to inform the other of them. He wants to draw the attention of the other and convey to him the message that it has themes which ought to be considered.

Allāh *ta’ālā* revealed this sūrah, His servants turned their attention to it and made important statements with reference to it. It therefore becomes our

responsibility to consider its themes. This sūrah is more important for rectification. If we were to bear in mind just the themes of this sūrah, then – Allāh willing – it will be most beneficial and useful for our rectification. May Allāh *ta'ālā* inspire us all in this regard.

### **Time is Also Important**

The first thing which Allāh *ta'ālā* says in this sūrah is that man is in loss. He says this in a general sense and emphasises this point by taking an oath. An oath is taken to emphasise a point. When Allāh *ta'ālā* takes an oath about His speech, its importance will be obvious. Furthermore, the oath which He took is not in His own name but in the name of time. We learn from this that time is extremely important. By Allāh *ta'ālā* taking an oath in the name of time, He increased its value and importance hundreds and thousands of times. You and I – all of us are living in time but we do not even turn our attention to the fact that we are in time. Just as there has to be a place for an action, there has to be a time for it. If this masjid was not here, how would you have performed your ṣalāh? Every action needs a place and a time. If a time is made available, you will be able to perform the ṣalāh or any other good action. There were many of our friends who used to observe i'tikāf in Ramaḍān. We then learnt of their passing away. So now they did not get the time of Ramaḍān in which they could keep fast and observe i'tikāf. Thus, we see that there is a need for time as well. Some of you must have read in the grammar books that there are two types of zarf – zarf zamān and zarf makān. We deduce from this that every action has to have a place and a time.

## **The Purpose Behind The Creation of Life And Death**

Let me explain another point based on the above. Allāh *ta'ālā* says:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. الَّذِي خَلَقَ الْمَوْتَ  
وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا.

*Blessed is He in whose hands is sovereignty. And He has power over everything. Who created death and life so that He may test who among you does good.*<sup>1</sup>

Allāh *ta'ālā* says that He created life and death. Death is something which is non-existent, what is the meaning of creating it? Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* and other commentators of the Qur'ān have written that life is connected to action, but death is connected to the recompense of the action. Just as life is necessary for an action, death is necessary for the recompense of that action. Therefore, just as Allāh *ta'ālā* created life, He gave existence to death. There can be no question of recompense without death. All the other recompenses which we are receiving – such as the food and drink which Allāh *ta'ālā* is giving to us – are not the actual recompenses for our actions. The actual recompense will be given by Allāh *ta'ālā* after our death.

What is the recompense for saying *Sub-hānallāh* one time? What is the reward for it? Our Hadrat Maulānā Muḥammad Aḥmad Sāhib *rahimahullāh* used to say that the reward for one *Sub-hānallāh* cannot be accommodated by the entire world. Its recompense is so vast that the entire world is not enough for it. This is because the world is limited while Allāh's reward for it

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<sup>1</sup> Sūrah al-Mulk, 1-2.

is unlimited. The person will receive its reward in the Hereafter.

*Bukhārī Sharīf* contains a narration from Hadrat ‘Abdullāh ibn Mas‘ūd *radīyallāhu ‘anhu* who said: Rasūlullāh *sallallāhu ‘alayhi wa sallam* drew a square on the ground. He then drew a line from the centre of the square coming out of the square. He then drew several small lines on either side of the long line and said: This is man, and this is his apportioned time which is surrounding him from all sides. The line which is extending out of the square is man’s hopes and desires.

What we need to ponder from the above is that if our hopes are going beyond the square, how will they be fulfilled in this worldly life? The Hereafter has been set aside for the fulfilment of our hopes and desires. Allāh *ta‘ālā* says in this regard:

وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ، نَزَلًا مِنْ غَفُورٍ  
رَحِيمٍ.

*There is for you therein whatever your selves desire, and there is for you therein whatever you ask for. This is a hospitality from the Forgiving, the Merciful.*<sup>1</sup>

In this world, you must place some “ice” on your hopes and cool them. Curtail your desires. Leave them for the Hereafter. If you do that, then Allāh *ta‘ālā* who is Forgiving and Merciful will be your host. Just as everyone else’s life in this world is passing, so is ours. In this world, everyone – the unbelievers and the Muslims – appear to be equal. However, on reaching there, the two will be separated. Both groups will be kept separately. Allāh *ta‘ālā* says in this regard:

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<sup>1</sup> Sūrah Hā Mīm Sajdah, 41: 31-32.

فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

*One group will be in Paradise and one group will be in the fire.*<sup>1</sup>

In other words, the Muslims will go to Paradise and the unbelievers to Hell.

### **Ibrāhīm ibn Ad-ham**

Ibrāhīm ibn Ad-ham *rahimahullāh* was a very senior pious personality. He was not only a Sufi but also a king. The incident I am about to relate is well-known. Almost everyone must have heard his name. His name is also mentioned in our Chishtī lineage. His heart became disinclined to the world and the kingdom. People give many reasons for this disinclination.

It is said that one night he was sleeping in his palace on an extremely comfortable bed. He heard a sound of someone walking on the roof. He asked: “Who is it?” He received the reply: “I lost my camel, I am out looking for it.” Now look! When Allāh *ta’ālā* wants to help and inspire a person, He causes incidents of this nature to take place. Ibrāhīm ibn Ad-ham said: “O you foolish fellow! How will a camel come onto this roof?” The voice replied: “Hadrat! In the same way, you are sitting on your throne and seeking Allāh *ta’ālā*. How will you find Allāh *ta’ālā* while sitting on your throne?”

When he heard this, his heart turned cold, he gave up his entire kingdom and left. This one statement caused him to move towards Allāh *ta’ālā*. It was actually guidance and inspiration from Allāh *ta’ālā*. He then became a very senior person and is well-known in the Chishtī spiritual lineage.

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<sup>1</sup> Sūrah ash-Shūrā, 42: 7.

Look! Just yesterday I spoke about how Allāh *ta'ālā* inspired Hadrat Yūsuf *'alayhis salām*, and we saw how he passed all those tests and tribulations. Allāh *ta'ālā* protected him when he was being seduced. The Prophets *'alayhimus salām* are divinely protected from sin, this is why Allāh *ta'ālā* showed him a proof and protected him. When he sat on the throne of Egypt and his brothers came to him, it would have been a natural reaction for him to become angry at them because they were the ones who had cast him into a well and left him there. It was inevitable for him to recall this incident. But even on this occasion, Allāh's inspiration was with him, he subdued his anger and announced:

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ

*There is no reproach on you this day.*<sup>1</sup>

Had he reproached them, what difference would there have been between a Prophet and a non-Prophet? This is really the rank of the Prophets who are even prepared to pardon outsiders; and these were his brothers!

### **Ibn Taymīyyah**

'Allāmah Ibn Taymīyyah *rahimahullāh* was a very senior person. He was the 'allāmah of his time. The whole of Saudi Arabia looks up to him. However, people in general used to complain about him to the king on account of which he used to be sent off to prison. He eventually passed away in prison. His *Fatāwā* comprises 37 volumes. He wrote many other books. Unfortunately, people were against him. The 'ulamā' were also displeased with him so they too used to complain about him. The king would then imprison him. Someone said: "Hadrat! These people make

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<sup>1</sup> Sūrah Yūsuf, 12: 55.

baseless complaints about you and cause you to be imprisoned. Why don't you also lodge complaints against them?" He replied: "If I were to do that, what difference will there be between myself and them?"

### **Dhikrullāh is my Breakfast**

Just recently I came to the opening function of Jāmi'ah as-Sālihāt (Tankāriyah, Bharūch, Gujarat) which is established by Hadrat Maulānā Ismā'īl Sāhib Bhūtā. About 15 000 people were in attendance with Arab guests as well. I related this incident [about Ibn Taymīyyah *rahimahullāh*] and said that when he suppressed his anger and desires, he was able to write his *Fatāwā* and several other books. This was an inspiration from Allāh *ta'ālā*. He had rectified his character and adhered to the remembrance of Allāh *ta'ālā*. Consequently, he used to sit until *ishraq* and refer to it as:

هذا غدوتي

*This is my breakfast.*

When I do not complete this practice of mine and miss it out, I perceive a weakness in my body.

### **The Khānqāh's Foundation is on Two Things**

Hadrat Maulānā Abrār al-Haq Sāhib *dāmat barakātuhum*<sup>1</sup> asked me on one occasion: "What do you talk about in your khānqāh?" I replied: "Hadrat, I speak about two things: (1) Excessive dhikr. (2) Good character." In other words, together with excessive dhikr, I consider beautification of character to be essential. "This is the foundation of my khānqāh." Hadrat was very pleased at hearing this and said: "Note

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<sup>1</sup> Hadrat Maulānā passed away on 8 Rabī' ath-Thānī 1427 A.H./17 May 2005. (compiler)



it down for me.” I wrote it and presented it to him. Hadrat Maulānā Qārī Siddīq Ahmad Sāhib Bāndwī rahimahullāh also used to pose a similar question to me from time to time and I used to give him the same reply.

‘Allāmah Ibn Taymīyyah *rahimahullāh* who was a man of Allāh *ta’ālā* used to pay particular attention to these points as his observed from his life. Hadrat Maulānā Ashraf ‘Alī Thānwī rahimahullāh used to say that ‘Allāmah Ibn Taymīyyah was a Sufī, but a very hard Sufi. People generally consider him to be an opponent of Sufism, but Hadrat Thānwī rahimahullāh refers to him as a Sufī because he could not have reached the rank which he did without Sufism and after bearing in mind the revivalist works which he did.

Similarly, Mujaddid Alf Thānī rahimahullāh and Hadrat Shāh Walī Allāh Sāhib Dehlawī rahimahullāh did not accomplish such major achievements just like that. Rather, they first made their hearts into genuine hearts. They established a bond and affiliation with Allāh *ta’ālā*, they engaged in excessive dhikr and rectified their character. Subsequently, Allāh *ta’ālā* elevated their ranks and enabled them to render sterling services to Islam.

### **‘Allāmah Ibn Taymīyyah’s Fortitude**

As I was saying, ‘Allāmah Ibn Taymīyyah *rahimahullāh* is a very senior personality. He used to say: “What can my enemies do to me? What can the government do to me? If they send me to prison, then:

هذا خلوتي

*This will be my place of solitude.*

I will get an opportunity to engage in Allāh’s remembrance. If they cast me out of the city, it will be:

هذا سياحتي

*My way of journeying and travelling around.*

I will practise on the verse:

سَيُرَوُّوا فِي الْأَرْضِ

*Journey into the land.*

If they kill me, then:

هذا شهادتي

*I will acquire martyrdom.*

Can my enemies do anything more than that? I am happy with any of these three. If they send me to prison, I am happy. If they expel me from the city, I am still happy. If they kill me, I am still happy.

### **Points of Good Character**

My dear friends and elders! I was saying that Ibn Taymīyyah *rahimahullāh* was not even prepared to complain against his opponents as a way of exacting revenge against them. He said: “If I were to do that, what difference will there be between myself and them?”

In the same way, you heard yesterday that Hadrat Yūsuf *‘alayhis salām* did not exact any revenge from his brothers, but pardoned them. When Rasūlullāh *sallallāhu ‘alayhi wa sallam* conquered Makkah Mukarramah, he entered the city with his head lowered [and not like a proud conqueror]. Look! This demonstrates his intense humility and humbleness. When worldly leaders and kings conquer a country and enter it, they enter proudly and display their pomp and splendour. They then turn the place upside down and

spread destruction. The Qur'ān clearly makes mention of this:

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً

*When kings invade a town, they ruin it, and they turn its noble people into the most abject.*<sup>1</sup>

Look at what is happening nowadays. Those who are in power, those who are ruling are doing their utmost to humiliate those of knowledge and those who are affiliated with Allāh *ta'ālā*. It is a true manifestation of what this verse of the Qur'ān describes. This is the situation throughout the world. The noble people are being humiliated and disgraced, they are being sent to prison.

However, this is not the practice of the Prophets *'alayhimus salām*. This is not their way. They possess the highest level of servitude. They are exponents of the most sublime character. They show kindness to all, see to the needs of the poor and even go to the extent of abstaining from causing harm to ants. Testimonies in this regard are to be found in Islamic teachings and were displayed by Muslim kings.

### **Become The Servant of Allāh's Creation**

Yesterday I was explaining in one assembly that whatever positions people receive, they receive them through public support and public help. Subsequently, the very same ones who are holding these positions oppress and tyrannize the public. On the other hand, when a person receives a worldly position from Allāh *ta'ālā*, he shows more consideration to Allāh's creation and helps them. In fact, he becomes their slave and

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<sup>1</sup> Sūrah an-Naml, 27: 34.

servant. Allāh *ta'ālā* said to Hadrat Dāwūd *'alayhis salām*:

إِذَا رَأَيْتَ طَالِبًا يَنِي فَكُنْ خَادِمًا لَهُ

*When someone who is in My quest comes to you, you must become his servant.*

Hadrat Dāwūd *'alayhis salām* was a senior Prophet. Yet he is being told that when any person who is seeking Allāh *ta'ālā* comes to him, he must become the person's servant. In other words, he must be considerate to him and he must value him. He must not scold and rebuke him. He must not devalue him. This can never be tolerated.

### **The Attendants of Mashā'ikh Are Generally Deprived**

My dear friends! Nowadays we see the attendants of mashā'ikh left deprived. The real reason for this is that they [the attendants] do not treat the seekers properly. They are not cordial to them. Consequently, Allāh *ta'ālā* causes them to be deprived of the blessings of the mashā'ikh. If you are not good to the seekers of Allāh *ta'ālā*, Allāh *ta'ālā* will not honour you with spiritual treasures. This is why I am saying that we must be respectful and cordial towards the seekers of Allāh *ta'ālā*. If not, we will derive nothing but deprivation. I belong to this group, I have been in this field since childhood, so I know very well what the attendants of the mashā'ikh are up to.

### **Rasūlullāh's Servitude**

My dear friends and elders! Rasūlullāh *sallallāhu 'alayhi wa sallam* is entering Makkah Mukarramah as a conqueror but he is sitting on his camel with his head lowered. This is because he is neither arrogant nor proud. He considers everything to be from the grace of Allāh *ta'ālā*. This was his condition although it

is the same place from which he was expelled. Today he is entering the same city with absolute humility. If it was anyone else, pride, arrogance and self-conceit would have crept into him. He would have announced: "Kill all those who had expelled me from here and all those who had supported them. Send them to prison."

This is what is happening today. There is the slightest suspicion against someone, he has a very distant contact with a certain opponent, and so he is sent off to prison and has to suffer various types of torments and tortures. But look at what Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said:

يا معشر قريش! ما ترون أني فاعل بكم؟ قالوا: خيرا، أخ كريم وابن أخ كريم. قال: فإني أقول لكم كما قال يوسف لإخوته: لا تثريب عليكم اليوم. إذهبوا فأنتم الطلقاء. (البداية والنهاية: ٣٠٠٤)

*"O assembly of Quraysh! What do you think I am going to do with you?" They replied: "You will treat us well. You are a noble brother and the son of a noble brother." Rasūlullāh ṣallallāhu 'alayhi wa sallam said: "I am saying the same thing to you which Yūsuf said to his brothers: There is no reproach on you today. Go, you are all free."*

Glory to Allāh! Such was the noble character of our Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. Unfortunately, our Dīn is labelled as a terrorists religion today. We seek refuge in Allāh *ta'ālā*.

### **There is Spirituality in Islam**

My dear friends and elders! This is the Dīn of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. It is no ordinary superficial Dīn. It contains spirituality. There is factualness in it. It is essential for us to understand it. It is not a Dīn only in words. Rather it has meaning,

it has facts. It is a religion of humility, humbleness and servitude. It is therefore necessary for all of us – its adherents – to develop these qualities within us. It must not happen that we merely say with out tongues: “We are nothing”, while in our hearts we are filled with pride. This is not Dīn. This is not sulūk and taṣawwuf. It is ostentation and hypocrisy. May Allāh *ta’ālā* protect us all from this illness.

### **There is Safety in Acknowledgement**

A person from Afghanistan came to meet Hadrat Maulānā Shāh Faḍl ar-Rahmān Sāhib *rahimahullāh*. He asked him: “Brother, what is your name?” He replied: “Maulānā...” The Shaykh said: “Allāh forbid! Do you have no shame, you are calling yourself a Maulānā!?” The Shaykh was very angry. He then asked: “Okay, tell me why have you come?” He replied: “Hadrat, I have come to wipe out and obliterate this very same Maulāniyat from my self.” The Shaykh embraced him immediately and said: “You are a very good person.” The Shaykh commenced with his education and training there and then. He had come as a seeker of Allāh *ta’ālā* and one who sought his rectification. There was no pride and arrogance in his heart. This is why he admitted his error immediately and which made Hadrat Maulānā Faḍl ar-Rahmān Sāhib *rahimahullāh* extremely happy. He therefore paid particular attention to his rectification.

### **Knowledge, Wealth And Worship Are Causes of Transgression**

Look! There is a reason for the pride and arrogance which are in the heart. Someone prides over his wealth while another prides over his knowledge. *Majma’ al-Bihār* states:

إِنَّ لِلْعِلْمِ طُغْيَانًا كَطُغْيَانِ الْمَالِ

*A person of knowledge transgresses like the transgression of a wealthy person.*

Our Hadrat used to say: “Likewise, there is transgression in worship. A person engages in worship and becomes conceited. He starts looking down on others. Such a person succumbs to retrogression and falls from his rank.” Shaykh Muḥīyy ad-Dīn Ibn ‘Arabī said:

كَمْ رَأَيْنَا سُيُوءًا سَقَطُوا

*We saw many mashā’ikh who fell from their ranks.*

This is because when they began looking at their actions and their ranks, Allāh *ta’ālā* caused them to fall. Then He does not allow them to progress, He causes them to remain down. What right do we have to claim perfection? We ought to obliterate our selves and choose humility. In it lies our safety.

### **When Effort is Made on The Heart...**

My dear friends and elders! This is the Tarīqah. There is reality in the Tarīqah. There is reality in the Sharī’ah.

لَهُ ظَهْرٌ وَبَطْنٌ

*It has an external and an internal.*

The Qur’ān has an external side and an internal side. When Allāh’s servants purify their hearts, Allāh *ta’ālā* exposes the meanings of the Qur’ān to them, He opens it to them. When a person makes efforts on the words of the Qur’ān, he develops fluency in its recitation. When he makes an effort on his heart, the meanings of the Qur’ān are exposed to him. The external and the internal are both necessary. May Allāh *ta’ālā* inspire us all.

## **Do Not Lose Hope**

A few heart-rending traditions were read to us in the session after the 'aṣr ṣalāh of today. I became terrified on hearing them and said to myself: "O Allāh! What is going to happen to us? We spend night and day in studying and teaching the Qur'ān and Ḥadīth. What will happen to us if our intentions are not correct?" I was extremely overcome by emotion when I thought of this. However, I recalled a couplet of Ḥadīrat Maulānā Muḥammad Aḥmad Sāhib *rahimahullāh* and received some solace from it. He said:

O Aḥmad! Why are you so restless? Allāh's mercy is well beyond your imagination.

Allāh's mercy is immense. Man must make efforts and strive. When Allāh *ta'ālā* blessed him with knowledge, there is hope that He will treat him well. This is why we have to pay particular attention to rectifying our intention. At the same time, we must not lose hope in Allāh *ta'ālā*. When Allāh *ta'ālā* blessed us with the external Dīn and inspired us to do a bit of teaching of Dīn, we must have the hope that Allāh *ta'ālā* – solely out of His kindness – will bless us with internal Dīn as well. However, the condition is that we must continue striving. There is no need to become too worried. Even if we maintain a little attention and focus, Allāh *ta'ālā* will certainly bless us.

## **Do Not Object Against a Spiritual Master**

I recall an incident. 'Allāmah Dahlān was a very senior expert of Ḥadīth. Shaykh Madyan was his contemporary. The latter was well known as a spiritual master while the former was known for his expertise in the field of Ḥadīth. When the murids of Shaykh Madyan used to pass by the 'Allāmah, he used to make certain derogatory statements against the Shaykh. It is the practice of some 'ulamā' that as long as they



remain engrossed on the external, they object to those who are devoted to the internal. This has been happening in every era.

I recall another incident. Let me relate it first. People used to frequent Sayyidunā ‘Abd al-Quddūs Gangohī *rahimahullāh*. There was a very senior ‘ālim at the time whose name was Nizām Thānesarī. He used to ask those who used to pass by on the way to Shaykh Gangohī *rahimahullāh*: “Brother! How is your dancing shaykh?” The people used to feel quite offended. The shaykh’s murīds said to him one day: “Hadrat! Such and such person says these things about you.” The shaykh replied: “He is right, but if he tells you that the next time, you must say: ‘He dances and he makes others dance as well.’” When the murīds passed by the ‘ālim, he asked them: “How is your dancing shaykh?” They replied: “He dances and he makes others dance as well.” The moment he heard this, he proceeded and covered a distance of about 12 miles while dancing all the way, and presented himself before the shaykh.” The shaykh asked: “What happened, Maulānā? Why are you dancing? Someone is causing you to dance, that is why you are dancing. In the same way, someone causes me to dance, so I dance.” Hadrat Nizām repented and took admission into the spiritual family. He remained in the company of the shaykh and became a senior shaykh himself.

I was relating the story of ‘Allāmah Dahlān *rahimahullāh* to you. The story of Shaykh Gangohī came to mind so I related it to you. Consequently, ‘Allāmah Dahlān would make certain statements about Shaykh Madyan. When Shaykh Madyan heard about it, he said to his murīds: “Extend an invitation to him on my behalf.” The murīds extended an invitation to him. He had no reason to refuse, after all, he was an ‘ālim and a senior expert of Hadīth. He knew that it is

Sunnah to accept an invitation, so he accepted it. In the meantime, the Shaykh said to his murīds that when he arrives, no one must pay any attention to him. When the ‘Allāmah arrived, the Shaykh was in meditation and so were all his murīds. No one paid any attention to him. He was becoming angry and going into a rage. He was thinking to himself: They invited me here but no one is even turning towards me!? It is stated that he became so angry that he was on the verge of bursting forth out of rage. Shaykh Madyan then turned to him and seated him. Shaykh Madyan then asked him: “Tell me, what is the ruling with regard to a person who is a servant but expects respect like the respect which is accorded to Allāh *ta’ālā*?” ‘Allāmah Dahlān said: “This is polytheism.” Shaykh Madyan asked: “Tell me the truth, when we were sitting with our heads lowered, did you become angry or not? And were you expecting respect from us or not?” The ‘Allāmah was most affected by this question and said: “I want you all to bear witness that I was a polytheist until now, and I am becoming a Muslim at the hands of the Shaykh today.”

The Shaykh turned his attention to him, admitted him into the Tarīqah and he traversed the stations of sulūk.

This is what I was really going to speak about. When Allāh *ta’ālā* honours a person with knowledge of Dīn and knowledge of Hadīth, and enables him to serve the science of Hadīth, Allāh *ta’ālā* cannot tolerate the person to be deprived of internal spiritual treasures. He most certainly confers him with spiritual treasure at some time or the other. Like how ‘Allāmah Dahlān was teaching Hadīth and explaining the Ahādīth of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*. Allāh *ta’ālā* could not see him confined to external knowledge only and be deprived of spiritual knowledge. Consequently, such conditions presented themselves whereby he

became a Sufi master and was honoured with spiritual treasures.

### **This Dīn is Not a Dry Dīn**

My dear friends and elders! Our Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* would very often say: “This Dīn is not dry and wasted. It has freshness in it. Love for Allāh *ta’ālā*, affiliation with Him, humility, servitude and demonstrating one’s worthlessness are things which create freshness in one’s Dīn. If a person practises a lot on Dīn but also considers himself to be great, feels that he enjoys a distinguished position, believes himself to be a senior worshipper, and looks at others with scorn; then all these things are deviations from Dīn. They have nothing to do with the Dīn and Tarīqah.

The more a person progresses in Dīn, the more humility it ought to create in him. The more knowledge he acquires, the more humble he becomes. The more unassuming he will become. The ‘ulamā’ of Deoband used to come to Allāhābād to meet Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh*. He explained to them on several occasions that the biggest sign of the benefit of knowledge is that it creates humbleness in a person. Like a tree having branches. The more the number of fruit on a branch, the lower that branch will be. When you see humbleness in an ‘ālim, you must deduce that he has acquired beneficial knowledge. If there is no humbleness in him, you can conclude that he is devoid of the fruits of knowledge. Hadrat used to explain this with much emotion before many senior ‘ulamā’. Māshā Allāh, Hadrat Musliḥul Ummat Shāh Waṣīyyullāh Sāhib *rahimahullāh* enjoys this special position that his teacher, Hadrat ‘Allāmah Maulānā Muḥammad Ibrāhīm Balyāwī *rahimahullāh*, used to come to him to benefit from his spiritual blessings.

Hadrat had also conferred khilāfat to him. All praise is due to Allāh *ta'ālā*.

### **Fear of Allāh – The Purpose of Knowledge**

Hadrat 'Abdullāh ibn 'Abbās *radiyallāhu 'anhu* said: "It is sufficient for a person to have such an amount of knowledge which causes him to fear Allāh *ta'ālā*. His ignorance and immaturity are confirmed by mere pride over his knowledge."<sup>1</sup>

The Qur'ān also refers to the people of knowledge as those who fear Him. Allāh *ta'ālā* says:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

*It is those who have understanding that fear Allāh.*<sup>2</sup>

My dear friends and elders! This is why the people of knowledge have to choose humility. It is essential for humility to be in the 'ulamā'. A person may not be a graduate of Dār al-'Ulūm Deoband, Mazāhir al-'Ulūm Sahāranpūr or any other madrasah, but if he has the fear of Allāh *ta'ālā* in him, he has acquired the objective of knowledge. And if, despite having the knowledge, he is proud, haughty and has other spiritual ailments, then such a person is worse than the ignoramus. As the saying goes:

Knowledge which does not guide to the straight path is ignorance.

Based on this, the real benefit of knowledge is when it creates fear in the heart. The more a person's recognition of Allāh *ta'ālā* increases, the more his fear. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

<sup>1</sup> *Aqwāl-e-Salaf*, vol. 1, p. 97, quoted from *A'yān al-Hujjāj*.

<sup>2</sup> Sūrah Fāṭir, 35: 28.

والله إني لأعلمهم بالله وأشدهم له خشية (بخاري ومسلم)

*By Allāh, I have more knowledge of Allāh than them and I am more fearful of Him.*

I had explained in the morning that the essence of worship is Allāh's recognition and the essence of recognition is Allāh's fear. Where there is recognition, fear will automatically come. This is why we all have to strive to acquire these qualities.

### **Be Conscious of The Rewards of Actions**

We have to be conscious of these rewards as well. Shaykh 'Abd al-Haq Muḥaddith Dehlawī *rahimahullāh* wrote to Shaykh Farīd who was the minister of Shāh Jahān: Just as you are conscious of actions, you must be conscious of their rewards so that this creates an effect, an enthusiasm and a desire in your actions. When the rewards are borne in mind, it will be easy to carry out the actions. For example, no matter how bitter a medicine may be, because we know that the cough or any other ailment will be treated through it, we will get comfort and peace, then we do not hesitate in taking the medicine. We will bear the bitterness of the medicine because we are conscious of its reward. In the same way, when we are conscious of the reward of an action and are convinced of the fact that Allāh *ta'ālā* will recompense us for it, it will become easy to carry out the action.

### **The Blessings of Madīnah in India**

Shaykh 'Abd al-Haq Muḥaddith Dehlawī *rahimahullāh* was a very senior expert of Hadīth. He had caused a revolution through his writings. He was also a very distinguished Sufi master. His strong affiliation with Allāh *ta'ālā* was reflected in his writings. Consequently, those who read them were affected. Hadrat Mujaddid Alf Thānī *rahimahullāh* was his contemporary. The

achievements of both were phenomenal. Shaykh ‘Abd Haq Muḥaddith Dehlawī *rahimahullāh* was in Madīnah Munawwarah. His mentor, Shaykh ‘Abd al-Wahhāb Muttaqī *rahimahullāh*, said to him: “India is thirsty for you, so you should go there. There is a need for the propagation of Dīn. Allāh *ta‘ālā* will take this service from you.” He said: “Ḥadrat, if I were to go away from here, I will be deprived of the blessings of Madīnah Munawwarah.” The Shaykh replied: “No. You will never be deprived. Even while you are there, you will receive the blessings and mercies of this place in full.” He carried out his shaykh’s order, came to India and then rendered sterling services.

### **The Wage is Reciprocal to The Effort**

I was saying that by being conscious of the reward, we are encouraged towards the action and it makes it easy for us. Take the example of *tarāwīḥ*. There is certainly some hardship and difficulty in performing it. The younger people experience less difficulty while the old more.

الأجرة بقدر المشقة

*The wage is reciprocal to the effort.*

When its recompense and reward are borne in mind, the difficulty and hardship which are borne will be of no significance. The *tarāwīḥ* will seem very easy.

If we discard our desires for a few days, we will enjoy ourselves in the Hereafter according to our desires and whatever pleases us. Just yesterday I had said to you: “Four days of moonlight and then a dark night.” Enjoy as much as you want in this world and then:

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ

*Eat and enjoy [yourselves] for a short while. You are certainly sinners.<sup>1</sup>*

However, if you discard the desires of this world, it will be said to you: “Four dark nights and then a bright glittering night.” There will be absolute and total enjoyment in the Hereafter. It will be said to you:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ

*Eat and drink with relish in return for what you had done.<sup>2</sup>*

### **Hadrat Nizām ad-Dīn Auliya’s Statement**

As I was saying, in this world there are just four nights of moonlight and then a dark night. Eternal comfort and peace will be received in the Hereafter. Hadrat Nizām ad-Dīn Auliya’ *rahimahullāh* used to read this verse in this regard:

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ

*Eat and enjoy [yourselves] for a short while. You are certainly sinners.<sup>3</sup>*

He used to say: “Today is a good day for the sinners, but not tomorrow; it is not good for them.”

Hadrat Nizām ad-Dīn Auliya’ *rahimahullāh* used to cry and say the above. He had the fear of the Hereafter, this is why he was affected by themes of this nature. Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* used to speak a lot on this condition of Hadrat Nizām ad-Dīn Auliya’ *rahimahullāh*.

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<sup>1</sup> Sūrah al-Mursalāt, 77: 46.

<sup>2</sup> Sūrah al-Mursalāt, 77: 43.

<sup>3</sup> Sūrah al-Mursalāt, 77: 46.

## **Continue Renewing Īmān**

My dear friends and elders! There is nothing but good in this Dīn of Allāh *ta'ālā*. The more we adopt it, the more worldly and Dīnī goodness we will receive. We will experience wellbeing. The greatest of all is that we will acquire Allāh's pleasure. We must acknowledge that we are not pleased with any religion except Islam. The word religion is used to refer to both the truth and the untruth. It is used for Islam and for religions apart from Islam. For example, the religion of the Jews, Christians, fire-worshippers and so on. However, the religion which we want is the one which Allāh *ta'ālā* is pleased with. It is the religion of Islam.

رَضِيْتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا (مشكوة: ٣٣)

*I am pleased with Allāh as my Lord, Islam as my religion and Muḥammad as my Prophet.*

This is no ordinary Hadīth. Hadrat 'Umar *raḍiyallāhu 'anhu* used to repeat it because there is much reward in it. We ought to make a practice of repeating it. It entails a renewal of our *īmān*. We have to continue renewing our *īmān* and to be conscious of matters related to *īmān*. For example:

البعث حق، والوزن حق، والسؤال حق، والحوض حق، والصراف حق،  
والجنة حق، والنار حق.

*The Resurrection is true. The weighing of deeds is true. The questioning of deeds is true. The fountain [Kauthar] is true. The bridge over Hell is true. Paradise is true. The Hell-fire is true.*

All these things are related to our *īmān*. We must occasionally repeat these words verbally. May Allāh *ta'ālā* keep us all firm on the beliefs of the Ahl as-



Sunnah wa al-Jamā'ah, our children and our family members. Āmīn.

### **Conclusion**

I will now translate the sūrah which I had read in the beginning.

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

*By the oath of time, all mankind is most certainly in loss.*

There is an importance to time as there is for place. Based on this, Allāh *ta'ālā* took an oath in the name of time. Allāh *ta'ālā* taking an oath by time is sufficient to demonstrate its importance. However, He emphasised it even more by the word *inna* (most certainly). Thus, all people are most certainly in loss. Allāh *ta'ālā* is the One who created man and He is saying this. He therefore knows this fully well. If we were to say that man is in loss, it will not be of any benefit. But when Allāh *ta'ālā* is saying it, it is the absolute truth and we will most definitely have to accept it. Now which humans have not fallen in loss? Allāh *ta'ālā* Himself informs us of this:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

Except those who have *īmān* in the Hereafter, in Dīn, in life after death, in the bridge over Hell, in Paradise and Hell, and that Paradise and Hell are creations of Allāh *ta'ālā* and not imaginary things. Paradise is decorated before the arrival of Ramaḍān just as a house is cleaned and neatened before the arrival of guests.

Allāh *ta'ālā* first said that all of humanity is in loss. He then informed us of those who are excluded from this loss. They are the ones who have *īmān*, who believe in the Messengers, the divine Books, the angels – these are included. Everything related to *īmān* and the

unseen are included here. When we refer to *īmān* we are referring to:

تَّصَدِيقٌ بِمَا جَاءَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطْعًا

*To affirm whatever Rasūlullāh sallallāhu ‘alayhi wa sallam certainly came with.*

The first thing to remove man from loss is *īmān*. This is followed by good deeds:

وَعَمِلُوا الصَّالِحَاتِ

The second thing to save man from loss is good deeds. Good deeds are not confined to fasting, *ṣalāh* and so on. Rather, together with acts of worship, ones dealings must be set right, it includes good social conduct, internal actions which are also known as good etiquette. If man does all this, he will come out of loss. These two are therefore essential, i.e. *īmān* and good deeds. Man must first carry them out individually and practise on them. He must not stop there. Rather, he must proceed forward by inviting others towards the truth:

وَتَوَاصَوْا بِالْحَقِّ

*Enjoin the truth to each other.*

To enjoin means to emphasise on people to embrace *īmān*, do good deeds, rectify character, perform *ṣalāh*, pay *zakāh*, keep fast, perform *ḥajj* and so on. After this, if you face any difficulty or hardship, if you have to listen to the harsh words of people, then there is no need to become distressed.

وَتَوَاصَوْا بِالصَّبْرِ

*Enjoin patience on each other.*

By patience it is meant that if you are faced with any hardship in this regard [of enjoining good], you must be patient, but do not give up your work.

These are the four things to come out of loss: (1) *īmān*, (2) good deeds, (3) enjoining the truth, (4) enjoining patience. All this requires a detailed explanation. However, whatever points were mentioned by the way or as an introduction are essential for us. This is why I spoke on them. Make *du'ā'* that Allāh *ta'ālā* enables me and all of you to practise.

وَأَخِرُّ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let's make *du'ā'*:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَاءِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.  
رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ  
الْوَهَّابُ.

O Allāh! Bless us with complete *īmān*. Inspire us to do good deeds. Inspire us to enjoin the truth and to enjoin patience on each other. O Allāh! Confer us with every type of goodness. Enrich us with the blessings of *Ramaḍān* and the *Qur'ān*. Accept the *'umrah* of those who have gone for *'umrah*. Accept the good deeds which are taking place in the holy lands. Accept the *du'ā's* which are made there. O Allāh! Through the blessings of *Rasūlullāh ṣallallāhu 'alayhi wa sallam*, remove all the difficulties and calamities which are befalling us. O Allāh! Bless us with every type of good with wellbeing and wellness. O Allāh! Rectify us, purify our selves, and endow us with Your love and affiliation.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا  
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ.

**THE METHOD OF RECTIFYING THE SELF**

12<sup>th</sup> Ramaḍān al-Mubārak 1424 A.H.

Musjid of Dār al-'Ulūm Kantāriyah

**Synopsis of The Lecture**

We have been created in this world so that we may rectify our selves and set right our hearts. After setting it right, it must be made suitable enough to be presented before Allāh *ta'ālā*. Understand this well: The heart which needs to be developed is known as *qalb malakūtī* (an angelic heart) towards which the Sufi masters remain focussed. Allāh's gaze is also on such a heart. Our entire affair rests on its rectification or destruction. The other heart is the one which doctors research. It is known as *qalb mulkī* which can be physically seen. The Ahlullāh strive and toil on the *qalb malakūtī* and remain focussed on the heart on which Allāh *ta'ālā* remains focussed, and on which depends a person's success. The heart which Allāh *ta'ālā* has reserved especially for Himself is actually a manifestation of Allāh's power. Allāh *ta'ālā* cannot tolerate any outside interference in this regard. This is why Allāh *ta'ālā* will pardon every sin which was committed by other body parts, but will not pardon polytheism and unbelief which essentially stem from the heart. Man will be told: You could not set right this heart. You could not control it. You must therefore proceed straight to the Hell-fire. Your abode is not Paradise, it is Hell.

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَا بَعْدُ!

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَالْعَصْرُ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ. صَدَقَ اللَّهُ الْعَظِيمُ.

My dear friends and elders! I recited this sūrah yesterday and stated previously that no matter how many times the verses and sūrahs of the Qur'ān are explained, they will be less. This is when Allāh *ta'ālā* places their importance and respect in our hearts, and inspires us to practise on them. If a person is suffering from a sickness, he continues treating it. If a person has a fever, he will not stop taking his medication after a few days. Instead, if his fever continues for three months, he will continue taking his medication for three months. Similarly, if it is any other chronic ailment which one suffers from for several years, he will continue taking his medication for those several years.

In the same way, there is a need to rectify the spiritual ailments which are within us. There is a need to treat them. As long as they are not treated, it is not permissible for us to disregard them or turn our attention away from them.

**The Heart of a Seeker is Restless**

This is why our pious elders are concerned about their rectification until the very end and are not unmindful of it. I say this quite often that when Hadrat Maulānā Shāh Wasīyyullāh Ṣāhib rahimahullāh had to say something to us with regard to rectification, he used to call us at tahajjud time and say: “Look! I said this to myself first, and now I am saying it to you. You must go and convey it to such and such persons in the khānqāh.” Hadrat rahimahullāh was always concerned about his own rectification and when he perceived the slightest deficiency, he would become restless. The reason is that the heart of a seeker is always restless. A poet says:

A thousand types of grief are on the seeker’s heart. If there is even a single deficiency equal to a toothpick in the garden of his heart, he grieves over it.

A toothpick is so tiny and is used to clean the teeth. Unfortunately, people nowadays do not even use a toothpick. If after you eat, you were to ask a person to bring a *khilāl* (toothpick) he will not even know what you are speaking about because *khilāl* is a Persian word.

**Heedlessness – The Cause of Religious Destruction**

Every person must never be unmindful of his rectification. Just as he is never unmindful about his worldly treasures and does not allow any shortfall in them, he does not allow weevil to get into his grain, he does not allow worms to come in, he has to safeguard his books, he even has to take care of his firewood, he has to see to the floors and walls of his house, if he is neglectful in this regard, borer worms will get into them, when there is general negligence, then the biggest of buildings can be brought down by borer



worms, and the largest of treasures can be destroyed. Similarly, it is most necessary for all of us to safeguard our Dīn and our character. If we are negligent in this regard, our negligence will cause the destruction of our Dīn and īmān. Consequently, our character will get from bad to worse.

We went to Dār al-'Ulūm Mātli Wālā, Bharūch yesterday and we also opened our fast there. Maulānā Iqbāl Ṣāhib Tankārwi was relating to us that the actual administrator of the Dār al-'Ulūm lives in South Africa. Whenever he comes here, he checks and examines all the buildings carefully. If there is anything to be repaired or renovated, he gets it done himself. Only then can buildings be preserved. If you were to leave a building just like that without maintaining it, then instead of 100 years, it will collapse within ten years.

### **The Consequence of Negligence**

If this is the case with external physical structures, what will happen if the internal spiritual structure is neglected! More so when Shayṭān and the self are always lurking. Just as Allāh *ta'ālā* attached the soul and angels to us, He has Shayṭān and the self with us as well. Allāh *ta'ālā* has placed an ingredient within us which we can make blameworthy or praiseworthy. If the soul and angel have a strong influence over it, the ingredient will be praiseworthy. But if the person is negligent and rope is given to Shayṭān and the self, and their influence becomes strong, the ingredient will be blameworthy.

### **A Prescription to Surpass Angels**

As I was saying, Allāh *ta'ālā* has placed an ingredient in us. We will bear its fruits according to the efforts we put in it. Take the ingredient of wax as an example. You can use it to mould a musjid, you can also use it to mould a temple or a Tāj Maḥal. You can also use it

to mould a Ka'bah. It is left to the one who is moulding it. In the same way, the ingredient which Allāh *ta'ālā* has placed in man can be used in the correct direction and you can acquire angelic qualities. In fact, you can surpass angels. However, if you put it in the wrong direction, then you will even eclipse Shayṭān in your evils. If you control and supervise that ingredient, you will rectify it and it will reach great heights.

You heard of the bitter apple which has a bitter taste and a terrible smell. However, when it is put through certain processes, it turns into calx which is used to treat many illnesses. Similarly, take the example of snake venom. When it is put through a certain process, it is used as an antidote for a person who has been bitten by a snake. In the same way, Allāh *ta'ālā* gave man this ingredient so that he may strive on it and train it, and thereby surpass the angels. But if he does not work on it, he will be worse than Shayṭān and be reduced to the lowest of the low.

The angels were aware of Hadrat Ādam's ingredient when Allāh *ta'ālā* created him because it was they who had gone and collected the soil. They saw nothing but disobedience in this ingredient. This is why when Allāh *ta'ālā* said to them that He is appointing man as His deputy on earth, they said: "You are appointing such a creation which will cause corruption on earth and shed blood." They said this because this is what they saw in man's ingredient. Allāh *ta'ālā* said:

إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

*I know that which you do not know.*<sup>1</sup>

In other words, just as wicked people will be created from this ingredient, Prophets will also be created from

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<sup>1</sup> Sūrah al-Baqarah, 2: 30.

it. The Chief of the Prophets *sallallāhu ‘alayhi wa sallam* will be created from the same ingredient. In other words, when this ingredient undergoes the process of *mudabbar*<sup>1</sup> Prophets will be born from it. When the same ingredient is left at large, devils will be born from it.

O man! It is now left to your capability. Allāh *ta‘ālā* gave you both capabilities. You can rectify it and become the deputies of Prophets, become the truthful, become martyrs and become the righteous. If you leave it to waste away, you will become devils, Pharaoh, Namrūd, Bush or anyone else.

### **Training is of Essence**

Hadrat Maulānā ‘Abd al-Ghanī Sāhib Phūlpūrī *rahimahullāh*, the khalīfah of Hadrat Hakīmūl Ummat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh*, used to say: “You get some gooseberries which fall off from a tree. People collect them by sweeping them with a broom, take them to a druggist’s shop and sell them at a cheap price. Others are thrown in a rubbish dump. They have no value whatsoever. Those that are taken to a druggist are pounded, mixed with various other medicines and used for constipation and as laxatives. Then you get those gooseberries which are pierced repeatedly with a knife, added to a syrup and jam is made. This is then wrapped in foil and placed on the royal table. It is used to bring joy to the heart and strength to the mind. It is no longer just a gooseberry, but a special jam. We could refer to it as one that has gone through a process of rectification. This is why it got admission in the royal court and embellished the royal table.

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<sup>1</sup> This is a special process in medicine through which the harmful effect of a substance is removed and it is then made into a beneficial form of treatment.

The gooseberry is the same, but look at its different forms. However, the best of all is the one which was pierced and went through the process of *mudabbar*. We learn from this that planning and training are of essence. It is through training that man becomes a man in the true sense of the word. He alone is worthy of proximity and acceptance in Allāh's court. He is the one who becomes a Prophet, an orator, an imām and a walī of Allāh.

But if there is no training, he becomes a devil, he becomes an enemy of Allāh *ta'ālā*, he becomes an opponent of the Prophets and the righteous ones. He is then cast into the Hell-fire.

### **Rasūlullāh's Rectification Centred Around Jāhili Customs**

Hadrat Shāh Walī Allāh Sāhib Dehlawī rahimahullāh has written that Rasūlullāh sallallāhu 'alayhi wa sallam centred his programme of rectification around jāhili customs. He cleansed them, polished them, beautified and shined them, and then presented a Shari'ah before them which was unprecedented. Rasūlullāh sallallāhu 'alayhi wa sallam said with reference to it:

تركتكم على البيضاء ليلها كنهارها، لا يزيغ منها بعدي إلا هالك. (مسند أحمد: ٤: ١٢٦)

*I have left you on such a clear path that its night is as clear as its day. Only a person who is to be destroyed will go astray from it.*

Rasūlullāh sallallāhu 'alayhi wa sallam said on the occasion of the Farewell Pilgrimage on the plains of 'Arafāt:

ألا كل شيء من أمر الجاهلية تحت قدمي (مشكوة: ٢٤٥)

*Listen! Everything related to the days of ignorance is under my feet.*

What this means is that customs of jāhiliyyah which have not gone through a process of rectification and training are worthy of being cast into the Hell-fire and trampled upon. However, when the same customs are rectified and reformed, they become part of the Shari'ah and become the means of entry into Paradise.

### **Putting An Effort Yields Results**

Take the large branches which are obtained from a tree as an example. A carpenter selects them, takes them [to his workshop], removes the bark, beautifies them, cuts and joins them with different pieces and makes a chair, a table, a door and so on. The door is then used to adorn a masjid. As for other branches which have not been used are either used as firewood, or left to lie and become the food for borer worms. We learn from this that when an effort is made on something, or on an ingredient, it will come right. But if it is left to lie, it will go to waste.

### **People Are Wasting Away Their Abilities**

My dear friends and elders! When a person undertakes his rectification he can raise himself from the pits to the peak. Our Hadrat Maulānā Muhammad Ahmad Sāhib rahimahullāh used to explain a very beneficial theme which has been included in *Rūh al-Bayān*. There was a Hakīm Manzūr Ahmad Sāhib Marhūm in Jaunpūr who was a very capable hakīm. People were seated in his house. It was winter. Coal was brought and ignited. It caught on fire, sparks began flying and the place became warm. Hadrat said: Look! The coal was lying around without any regard for it. But when you gathered it, ignited it, and its sparks began flying, they became a source of light and warmth. Had you not assembled the coal and did not light it, the coal would

have remained coal. It would have neither provided light nor any warmth. This shows that the coal had the ability of being ignited. However, it needed something else to ignite it.

Similarly, Allāh *ta'ālā* has placed capabilities in every human. If he strives on it, the heat of Allāh's love can come into him. Unfortunately, we are wasting away our capabilities.

Allāh *ta'ālā* placed capabilities in everyone. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

ما من مولود إلا يولد على الفطرة

*Every child is born on the natural religion.*

Everyone has potential within him irrespective of whether he is an American or a Russian. He has the ability to embrace Islam and accept the true religion. However,

فأبواه يهودانه أو ينصرانه أو يمجسانه

*It is his parents who make him a Jew, Christian or fire-worshipper.*

### **Rectification is Compulsory on Every Person**

Everyone has the potential. Those who claim that they have no potential are absolutely wrong. Allāh *ta'ālā* has ordered us to rectify our character, to purify our selves, and to rectify the heart. If the ability to do all this was not in us, He would not have ordered us to do all this. Rectification of the self is therefore compulsory on every person. Allāh *ta'ālā* says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

*He who purified it has indeed achieved his goal.*<sup>1</sup>

In other words, he purified and cleansed it from blameworthy characteristics. This shows that everyone has the potential to rectify himself and to put himself in order.

In the same way, the capability was found in all the unbelieving Arabs. The capability was not in Hadrat Abū Bakr *radīyallāhu ‘anhu* alone. However, the unbelievers did not make use of this capability. For some people, their family came as an obstacle. For others it was their leadership. For others it was their wealth. For others it was their authority. Based on all this, they did not bother about the rectification of their selves and became destined for the Hell-fire. They were prepared to accept the Hell-fire but could not tolerate their rectification.

### **The Greed For Kingship Became an Obstacle to Obedience to Rasūlullāh**

Qādī Thanā’ullāh Pānīpattī *rahimahullāh* relates the following incident in his *Tafsīr Mazharī* in the commentary to Sūrah al-Munāfiqūn. When Rasūlullāh *sallallāhu ‘alayhi wa sallam* was proceeding from Madīnah Munawwarah for the expedition to Banī Mustaliq, two persons began fighting against each other on the journey. One was from the Muhājirūn and the other was from the Anṣār. Each one called for his own group to support him. This resulted in quite a commotion. When this news reached the leader of the hypocrites, ‘Abdullāh ibn Ubayy, he said: “Had we not accommodated these Muhājirūn in our city, they would not have been able to rise against us. Because you people see to their needs, they assemble around the Messenger. Do not help them, they will suffer poverty,

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<sup>1</sup> Sūrah ash-Shams, 91: 9.

then disperse and be defeated.” He added: “When we return from this journey, the noblemen from among us must expel these ignoble Muslims.” The Qur’ān says in this regard:

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

*They say: “If we return to Madīnah, the powerful ones will expel there-from those who are weak.”<sup>1</sup>*

Rasūlullāh sallallāhu ‘alayhi wa sallam was obviously very disturbed when he learnt of this. He came out a short time after sunrise and began walking in the fields. Abdullāh ibn Ubayy’s son learnt of this so he came and said: “O Rasūlullāh! What is the matter?” Rasūlullāh sallallāhu ‘alayhi wa sallam said: “Do you not know what your father said? Go and tell him that Allāh *ta’ālā* informed me of everything.” The son said: “If you permit me, I will go and chop off his head and present it to you. However, there is something else which I have to tell you. When you were about to come to Madīnah, a crown was being made for my father. One pearl was left to be inserted which prevented it from completion. You arrived in the meantime. He is saying all this out of jealousy and hatred, and is excused to a certain extent.” Rasūlullāh sallallāhu ‘alayhi wa sallam pardoned him.

My dear friends! It was the crown which prevented him from accepting Rasūlullāh sallallāhu ‘alayhi wa sallam. He knew very well that Rasūlullāh sallallāhu ‘alayhi wa sallam is a true Prophet, but his greed for the crown came as an obstacle. The greed for position stopped him.

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<sup>1</sup> Sūrah al-Munāfiqūn, 63: 8.



### **The Need to Kindle One's Capabilities**

My dear friends! Capability is to be found in everyone. When a person makes use of a capability, then – Allāh willing – he will certainly benefit. It is therefore essential to make use of one's capabilities. Rasūlullāh *sallallāhu 'alayhi wa sallam* had kindled the capabilities of the *Sahābah radiyallāhu 'anhum* and brought them to the forefront. See from where to where he conveyed them. They neither went to any school, college nor university. Yet look at the high rank which Allāh *ta'ālā* conferred to them. When man makes an intention of rectification, Allāh *ta'ālā* creates beauty in that ingredient. He confers knowledge to him and sets right his character.

### **The Effect of Companionship**

Maulānā 'Abd al-Ghanī *Sāhib rahimahullāh* also used to say: Look at the sesame seed. It has no real value. However, when its oil is extracted and rose petals are placed in it, the fragrance of the rose petals permeate the oil and it is then referred to as rose oil and not sesame oil. Even its name has changed. The characteristic of sesame oil is different from that of rose extract. The fragrance of each one is also different. There is also a major difference in the price of the two. Why has this happened? It is because the sesame obliterated itself, remained under the servitude of the rose and remained in its company. Then look at the high position which Allāh *ta'ālā* conferred to it!

Shaykh Sa'dī *rahimahullāh* says in his *Gulistān*:

One day I received a handful of fragrant soil from a beloved in the public bath.

I said to the soil: Are you musk or amber? Because I am intoxicated by your beautiful fragrance.

It replied: I was just ordinary soil. However, I remained in the company of flowers for some time.

The beauty of my companions had an effect on me. Apart from that, I am the same insignificant soil which I had always been.

We learn from this that Allāh *ta'ālā* placed capability and potential in every person. When effort is made on Allāh-bestowed capabilities, Allāh *ta'ālā* augments and amplifies them.

A person said to our Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh*: “Hadrat! Erudite ‘ulamā’ do not come here.” He replied: “Rather, they do not have the capability to come here, this is why they do not come. The capability which could bring them here has been rendered ineffective by them. They are engrossed with words so they do not even want to fathom the meanings. Just think! When effort is made on the external words, sciences and various branches of knowledge are unfolded. When they strive on internal spiritual matters, will the meanings and mysteries not unfold before them?!”

Allāh *ta'ālā* has given us the capability for this [spiritual aspect] as well. If a person strives in this regard and walks towards Allāh *ta'ālā*, then He gives him through His grace and kindness. If he does not, he will remain useless as he always was. Look for yourself! There are so many people who have the opportunity but they do not go to the Sufis. They have no contact whatsoever with them. Consequently, the capability remains suppressed and never comes up.

Just yesterday I related to you the story of ‘Allāmah Dahlān *rahimahullāh* and what he was. Did he not have potential in him? He certainly had but there was a need to kindle it, there was a need to ignite it. When

this happened, then look at how distinguished a Sufi he became! He became part of the spiritual link. Allāh *ta'ālā* conveyed countless people to great heights through him. In other words, many people became Sufi masters and people of true recognition of Allāh *ta'ālā*.

### **Hadrat Hājī Sāhib's System of Rectification**

Hadrat Maulānā Muhammad Ya'qūb Sāhib Nānautwī rahimahullāh was an eminent person. He was the head teacher at Dār al-'Ulūm Deoband and the special teacher of Hadīth to Hadrat Maulānā Ashraf 'Alī Thānwī rahimahullāh. He had reverted to Hadrat Hājī Imdādullāh Sāhib rahimahullāh. He went to Makkah Mu'azzamah. Hadrat Maulānā Rashīd Ahmad Gangohī rahimahullāh said: "Hadrat! This Maulānā Muhammad Ya'qūb Sāhib will remain in your service. We will go to Madīnah Munawwarah and return to you." Hadrat Hājī Sāhib said: "Tell him not to say anything while he is here." Hadrat Hājī Sāhib felt that this is how his rectification will be achieved. Although Hadrat Hājī Sāhib was very soft by nature, he did not make any concessions in his program of rectification.

Allāh *ta'ālā* says *Alif Lām Mīm* right at the beginning of the Qur'ān. In so doing, He is telling us not to become engrossed in fathoming the meaning and import of these letters. Instead, make the verses which follow the focus of your knowledge. This shows that Allāh *ta'ālā* first taught us to remain silent. He taught us to remain oblivious. This is because the oblivion of knowledge is no less than the oblivion of wealth. Man does not like to display his wealth, but is very eager to display his knowledge. In such a situation, he is told to remain silent. He is told to restrain his tongue. It is no ordinary matter to accept this. Hadrat Hakīmūl Ummat Maulānā Ashraf 'Alī Thānwī rahimahullāh used to occasionally ask Hadrat Khwājah 'Azīz al-Hasan Sāhib Majdhūb rahimahullāh to remain silent and not to

recite poetry to him. He used to do this for his rectification. It is for the same reason that Hadrat Hājī Imdādullāh Sāhib rahimahullāh frankly said to Maulānā Rashīd Aḥmad Gangohī rahimahullāh to ask him [Hadrat Maulānā Muḥammad Ya'qūb Nānautwī Sāhib] to remain silent, he must not say anything. The others then proceeded to Madīnah Munawwarah. When they returned, then the first thing which Hadrat Hājī Sāhib complained about was this: "I had told him not to speak. But whenever he used to come to ask me a question, then before I can answer him, he would start talking." Despite this, the Shaykh was such an expert that he conveyed Hadrat Maulānā Muḥammad Ya'qūb Sāhib rahimahullāh to great heights within a few days. Allāh alone knows the countless number of people who were rectified through him when he returned to India.

### **The Responsibility of Ignorant Man**

My dear friends! Allāh *ta'ālā* has placed capability and potential in every person. This capability is not found in angels because they were not created from the four elements but from light. They do not have the animalistic element in them. They only have angelic qualities. The conditions which result from the animalistic element, such as hunger and thirst are not to be found in angels. They are also pure from the conditions which result from excessive animalistic traits such as the desire for sexual intercourse. This is why they have no need whatsoever for rectification. They are created from light. Allāh *ta'ālā* did not give them any element through which they can rebel in any way. They are all obedient and subservient. They have been created rectified from the very beginning.

As for Shayṭān, his element is such that he will never advance towards rectification. And angels have not been given the element through which they can come towards corruption. Allāh *ta'ālā* gave us elements

through which we can go towards either of the two. Allāh *ta'ālā* placed animalistic and angelic qualities in us, and there is a constant tug of war between the two. The angelic quality pulls man towards elevation while the animalistic trait draws him towards lowness. When the animalistic element gains the upper hand, the angelic element remains subdued. The opposite also happens. Man was a wrongdoer and an ignoramus by nature. This is why he gladly accepted this element and asked for it. He said that he will rectify it, put it right and train it. He said that he will establish a special bond with Allāh *ta'ālā* through it and acquire His proximity and acceptance in His court. However, Allāh *ta'ālā* created Shayṭān to test us and put us through tribulations. We now have to combat him. Allāh *ta'ālā* said: The one who is successful in combating Shayṭān will be conferred with high ranks.

### **Jibrīl Stops at a Certain Rank**

Allāh *ta'ālā* says:

وَلَهُمْ مَقَامٌ مَّعْلُومٌ

*They have an appointed place.*

In other words, it is demarcated, they cannot go beyond it. However, there are limitless stations for man. This is why he can surpass the angels. Rasūlullāh *sallallāhu 'alayhi wa sallam* went beyond where Jibrīl *'alayhis salām* could go and demonstrated this to us. On reaching a certain point, Jibrīl *'alayhis salām* stopped. He could not proceed. The *Bustān* states:

Rasūlullāh *sallallāhu 'alayhi wa sallam* said:  
“O Jibrīl! Bearing in mind that you found me sincere in my friendship, why did you hold back the rein?”

Jibrīl replied: “There is no way I can proceed. I have to stop here because my wings do not have the strength.”

“If I were to proceed even equal to a hair’s breadth, the light of Allāh’s power will burn me and reduce me to ash.”

### **Striving Increases The Angelic Element**

At this point, Rasūlullāh’s angelic element had surpassed that of Jibrīl. At the time when he received divine revelation for the first time in the cave of Hirā’, the angelic quality of Jibrīl had overpowered that of Rasūlullāh’s. When Rasūlullāh sallallāhu ‘alayhi wa sallam went through spiritual striving, his angelic element overpowered his human qualities. This is why he was also made to experience the Mi’rāj. Another reason for enabling him to experience the Mi’rāj later on [and not in the beginning] could be so that Rasūlullāh sallallāhu ‘alayhi wa sallam acquires the angelic element to the maximum.

### **Consider The Fact That we Are in The Ummat of Muḥammad**

Allāh ta’ālā conferred that position to Rasūlullāh sallallāhu ‘alayhi wa sallam which is beyond anyone’s imagination. By the grace of Allāh ta’ālā, He included us among his followers. We have to be grateful for this as well. We have to consider it. If a person claims that he is the son of such and such king but does the work of a tanner, will it be okay for him to say such a thing!? We are claiming that we are from the ummat of Rasūlullāh sallallāhu ‘alayhi wa sallam, yet we are engrossed in play and amusement. We are caught up in flagrant sinning and immorality. We are immersed in enjoyment and moral depravation. Despite this, we make big claims of being aligned to the ummat of Muḥammad sallallāhu ‘alayhi wa sallam. Although Rasūlullāh sallallāhu ‘alayhi wa sallam is not

apparently with us, all his teachings are present. We can adopt them and establish our link with him. We can gain entry into Paradise. We can also realize our rectification by embracing those teachings. However, if we forget the teachings of Rasūlullāh sallallāhu 'alayhi wa sallam, we cannot enjoy any rank and position. Our honour lies solely through association with him. That is where our rank lies, if not, there is nothing for us.

### **Who Will be Deprived at The Haud-e-Kauthar?**

Allāh *ta'ālā* says:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

*Surely We gave you Kauthar.*<sup>1</sup>

The word “Kauthar” also means abundant good. It is also the name of a river. Rasūlullāh sallallāhu 'alayhi wa sallam said:

حوضي مسيرة شهر، وزواياه سواء، وماؤه أبيض من اللبن، وريحه أطيب من المسك، وكيزانه كنجوم السماء، من شرب منها فلا يظمأ أبداً. (مشكوة: ٤٨٨)

*My pond is as wide as a journey of one month. Its four sides are equal. Its water is whiter than milk. Its fragrance is better than musk. Its drinking mugs are as many as the stars. Whoever drinks of it will never feel thirsty again.*

Another narration states that Rasūlullāh sallallāhu 'alayhi wa sallam said:

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<sup>1</sup> Sūrah al-Kauthar, 108: 1.

ليردن عليّ أقوام أعرفهم ويعرفوني، ثم يحال بيني وبينهم، فأقول إنهم مني، فيقال إنك لا تدري ما أحدثوا بعدك. (مشكوة: ٤٨٨)

*Some people will come to me at the Haud-e-Kauthar whom I will recognize and they will recognize me as well. A barrier will then be placed between myself and them. I will say: "These are my people!" It will be said to me: "You do not know how many innovations they introduced [in Dīn] after you."*

In other words, they deviated totally from your path.

The entire ummat will be assembled. An angel will shove aside a person who will be near Kauthar. Rasūlullāh sallallāhu 'alayhi wa sallam will say: "He is from my ummat! Why are you moving him away?" It will be said: "You do not know how many innovations he introduced after you. He is certainly from your ummat but he did not remain on your path. He moved away from it."

There are many Aḥādīth wherein Rasūlullāh sallallāhu 'alayhi wa sallam says that if a person does such and such act, he is not of us. One such Hādīth states:

ليس منا من لم يرحم صغيرنا ولم يؤقر كبيرنا. (مشكوة: ٤٢٣)

*The one who does not show mercy to our juniors and does not respect our seniors is not of us.*

Another Hādīth states:

ليس منا من عمل بسنة غيرنا. (فيض القدير: ٥: ٣٨٢)

*The person who follows a way which is different from ours is not of us.*

We learn from this that there are many statements, actions and characteristics which are not in line with



the message of Rasūlullāh *sallallāhu 'alayhi wa sallam*. If a person practises on them, then – as per the words of Rasūlullāh *sallallāhu 'alayhi wa sallam* – he is not of us.

This is something to fear. Let it not happen that we go to Kauthar and Allāh *ta'ālā* announces: “You are not from the ummat of Muḥammad.” May Allāh *ta'ālā* keep us all under His protection. A Hadīth states:

شفاعتي لأهل الكبائر من أمتي. (رواه الترمذي، مشكوة: ٤٩٤)

*My intercession will be for those in my ummat who committed major sins.*

What a great glad tidings! However, there will also be some people who will not be eligible for his intercession. This is a serious warning. May Allāh *ta'ālā* rectify us all. Āmīn.

I was saying that Allāh *ta'ālā* has placed capability and potential in every person. Thus, every person must be concerned about putting it to use. When there is concern, he will try to preserve it. When he perceives any deficiency in it, he will get worried. A poet rightly said:

Thousands of grief remain on the heart of  
the seeker.

If he did not recite the Qur'ān, he is grieved. If he did not engage in dhikr, he is grieved. If he did not meditate, he is saddened. If he ill-treated someone, he feels bad about it. If he is harsh towards someone, he is grieved. All this grief conveys him to success in the Hereafter. This grief is no ordinary thing. After all, it is grief and concern which polish and ignite the hearts. This is why some Sufi masters and mentors intentionally cause grief and worry to their disciples as a way of rectification. They do this so that they can

move forward and progress in this path. The author of *Dalīl al-Fālihīn* writes in his commentary to *Riyād as-Sālihīn*:

ما جلّيت القلوب بمثل الأحزان، ولا استنارت بمثل الفكرة. (دليل الفالحين:

(٥:١)

*There is nothing like worry to polish the hearts and nothing like concern to illuminate them.*

I have many children so sometimes, instead of saying “sālik” (seeker) I say “wālid” (father). One son is in Bahrain, another in Riyadh and another in Qatar. Then there are several daughters in various parts of India. Furthermore, I do not know in what condition each one is. When I hear of the pain or illness of one of them, the heart gets affected and is grieved. This is why I sometimes say: The Persian poet has used the word “sālik” but I say “wālid” in its place. The crux of the couplet is:

The father is grieved when children have to go through any difficulty.

### **Wholesome Food Inspires One Towards Good Deeds**

My dear friends! It is essential to safeguard the heart. Protection of the hearts is extremely important. Do not allow any such food to enter the stomach which is not suited to the food of the heart. When inappropriate food goes into the stomach, it will create murkiness in the heart. It will bring darkness to the heart. Impose on yourself to eat halāl and wholesome food so that your heart remains in order. Be concerned about conveying food which is suited to the heart. For example, the remembrance of Allāh *ta’ālā*, reciting the Qur’an, speaking the truth, good deeds, sound beliefs. These are the things which provide wholesome nourishment to the heart. If harām things go into the heart, they will

cause darkness and murkiness. Based on this, Allāh *ta'ālā* said to Rasūlullāh *sallallāhu 'alayhi wa sallam* and all the Prophets:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

*O Messengers! Eat of the pure and do good.*<sup>1</sup>

Wholesome food will produce good blood, and good blood will encourage you towards the remembrance of Allāh *ta'ālā* and good deeds.

Sayyidunā 'Abd al-Quddus Gangohī *rahimahullāh* writes that in this verse reference is made to the fact that eating wholesome food will inspire a person towards good deeds.

If we want to take benefit from the capabilities which Allāh *ta'ālā* endowed us with then we must direct them towards the Sunnah and train them accordingly. We must also continue making *du'ā'* to Allāh *ta'ālā*: “O Allāh! Inspire me to utilize the capabilities which You gave in the correct manner.”

Allāh *ta'ālā* says:

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

*He inspired it with the understanding of evil and righteousness. He who purified it has indeed achieved his goal. He who leaves it buried in the dust has indeed failed.*<sup>2</sup>

We learn from this that Allāh *ta'ālā* had conferred capabilities. He gave such capabilities whereby a person could opt for evil or righteousness. The one who opted for evil destroyed and obliterated his essential

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<sup>1</sup> Sūrah al-Mu'minūn, 23: 51.

<sup>2</sup> Sūrah ash-Shams, 91: 8-10.

element, and corrupted it. As for the one who purified and cleansed it, he will be conferred with bounties from Allāh *ta'ālā*.

### **Test Yourself**

My dear friends and elders! Allāh *ta'ālā* endowed us with great capabilities. Coal has the capability of burning within it. When you give it some wind, it burns forth, sparks fly, and it provides heat and light. Do you think that if you convey the heat of love to the heart, it will not gush forth? Try it for yourself and see. It is far more capable than coal to produce heat and light.

### **Allāh's Remembrance Creates Heat in The Heart**

The shaykh of Hadrat Maulānā Muḥammad Aḥmad Sāhib *rahimahullāh* was Hadrat Maulānā Badr 'Alī Sāhib *rahimahullāh* who was a graduate of Azhar University in Egypt. A person came to him and said: "Hadrat! How is the heat of love created in the heart?" Hadrat replied: "Brother! Place your one hand on the other and rub the two against each other." When the person did this, the Shaykh asked: "What do you feel?" He replied: "I can feel some heat." The Shaykh said: "In the same way, you must rub your heart with Allāh's remembrance. This will create the heat of love in your heart." The person also asked: "How can I give up sins?" The Shaykh said: "Place your hand over the *chīlam*<sup>1</sup> of the *huqqah*." The person said: "Hadrat! It contains fire, how can I place my hand on it?!" The Shaykh said: "Sin is also a fire. Therefore do not go near it by your choice."

There are many Aḥādīth on the virtues of dhikr. For example:

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<sup>1</sup> The part of the *huqqah* which contains tobacco and fire.

أنا جليس من ذكرني. (مرقات: ٣: ١٣)

*I am the companion of the one who remembers Me.*

Another Hadīth states:

أنا مع عبد إذا ذكرني. (مشكوة: ١٩٩)

*I am with a servant when he remembers Me.*

There are countless Ahādīth on the virtues of dhikr. Hadīrat Shaykh al-Hadīth [Maulānā Muḥammad Zakarīyyā Sāhib] *rahimahullāh* has quoted many Ahādīth on this subject in *Fadā'il-e-A'māl*.

Allāh *ta'ālā* says:

فَاذْكُرُونِي أَذْكَرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ

*Therefore remember Me, I will remember you and be thankful to Me and do not be ungrateful.<sup>1</sup>*

Remember Me during prosperity and I will remember you during times of affliction. Remember Me when you are in comfort and I will remember you when you are in discomfort. Remember Me when you are in ease and I will remember you when you are in difficulty.

My dear friends! There are many benefits in Allāh's remembrance. One of the benefits is absolutely clear and glaring, i.e. the heart experiences tranquillity from Allāh's remembrance. Allāh *ta'ālā* Himself says in this regard:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*Behold! It is only through the remembrance of Allāh that the hearts find tranquillity.<sup>1</sup>*

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<sup>1</sup> Sūrah al-Baqarah, 2: 152.

Hadrat ‘Allāmah Anwar Shāh Kashmīrī *rahimahullāh* says with reference to dhikr that a Hadīth states:

قال رسول الله صلى الله عليه وسلم: لو أن رجلا في حجره دراهم يقسمها  
وأخر بذكر الله لكان الذاکر منه أفضل. (رواه الطبرانی)

*If a person who has silver coins distributes them in charity while another remains in the dhikr of Allāh ta‘ālā, the one engaged in remembrance will be superior to the one spending in charity.*

‘Allāmah Kashmīrī *rahimahullāh* adds: “The remembrance of Allāh ta‘ālā is such a worship that even after seeing Allāh ta‘ālā in Paradise, it will not come to a stop. It remains eternal.” He also said: “A heedless person has no life, and one who remembers Allāh ta‘ālā has no death.” He also said: “When a person says ‘Allāh, Allāh’, then Allāh ta‘ālā responds by saying: ‘Labbayk, labbayk!’” This is the tafsīr of the words:

فَاذْكُرُونِي أَذْكَرُكُمْ

*Therefore remember Me, I will remember you.*

He also said: “The soul – whether of the unbeliever or the believer – never dies. However, the eternity of deeds are specifically for the one who engages in Allāh’s remembrance. On the other hand, the one who is heedless of Allāh’s remembrance, he is like a dead person even if his soul is still with him.”

### **The Blessings of Ramadān Cover The Entire Year**

Allāh ta‘ālā gave us the nights and days of this blessed month so that if we cannot do anything in the course of the year, we should at least do something in this

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<sup>1</sup> Sūrah ar-Ra’d, 13: 28.

month. We must at least engage in His remembrance. The more we remember Him, the more we attach our hearts to His remembrance, the effect of it will remain for the rest of the year. Hadrat Maulānā Shāh Waṣiyyullāh Sāhib rahimahullāh would often say: “Look! Do not leave Ramadān lying down. Attach your heart to it and acquire the treasures of the heart from it. Once you acquire this treasure in this month, you will see its effect for the rest of the year.” This is why it is essential for us to put the days and nights of this month into full use.

By the will of Allāh *ta’ālā* there are many who are occupied in dhikr and recitation of the Qur’ān by day and night. We consider it a great striving when we see such a large gathering of people at night listening to talks of Dīn. At present, there may be very few places where people are awake. By the will of Allāh *ta’ālā*, seekers from far off places have assembled here. To keep fast during the day, perform tarāwīḥ at night and then to sit for so long listening to a lecture – these require a lot of effort. Allāh *ta’ālā* will certainly reward you people for all this. Allāh willing, this will enable you to realize the purification of your hearts, you will acquire tranquillity of the heart, you will gain Allāh’s pleasure which is the root and source of all bounties. Allāh *ta’ālā* alone is the giver.

We have been created in this world so that we may rectify our selves and set right our hearts. After setting it right, it must be made suitable enough to be presented before Allāh *ta’ālā*. Understand this well: The heart which needs to be developed is known as *qalb malakūtī* (an angelic heart) towards which the Sufi masters remain focussed. Allāh’s gaze is also on such a heart. Our entire affair rests on its rectification or destruction. The other heart is the one which doctors research. It is known as *qalb mulkī* which can be

physically seen. The Ahlullāh strive and toil on the *qalb malakūtī* and remain focussed on the heart on which Allāh *ta'ālā* remains focussed, and on which depends a person's success. The heart which Allāh *ta'ālā* has reserved especially for himself is actually a manifestation of Allāh's power. Allāh *ta'ālā* cannot tolerate any outside interference in this regard. This is why Allāh *ta'ālā* will pardon every sin which was committed by other body parts, but will not pardon polytheism and unbelief which essentially stem from the heart. Man will be told: You could not set right this heart. You could not control it. You must therefore proceed straight to the Hell-fire. Your abode is not Paradise, it is Hell.

Let's make du'ā'.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَاءِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.  
اللَّهُمَّ اِنْفِصِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا.

O Allāh! Purify our selves. Set right our character. Rectify our evils and create within us things which would be in line with Your pleasure. O Allāh! Inspire us to engage in Your remembrance and to reflect over You. Endow us with Your love and affiliation. Bless us with the garment of piety. Embellish us with the jewels of piety. O Allāh! This Ramaḍān is the month of piety. Do not deprive us of this piety. O Allāh! Honour us specifically with Your spiritual bounties. O Allāh! Bless us all with complete guidance and wellness. O Allāh! Give us total freedom from whatever worries we may have. O Allāh! Safeguard the honour and dignity of our Dīn and worldly life. O Allāh! Safeguard us against all



the destruction of the world. O Allāh! The Muslims are being terrified and put through fear. Remove fear from them. Bless them with total tranquillity. O Allāh! Bless us with the wealth of imān. Give us the wealth of the Qur'ān. Make Muslims the cause of good for the entire world. O Allāh! Make Muslims the cause of goodness and mercy. O Allāh! Let not the Muslims become causes of corruption and tribulation. Rather, they must be the means for rectitude and guidance. Provide them with the means to do this. O Allāh! Honour us with every type of goodness by Your grace and kindness. Protect us from all types of evils and tribulations.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ  
يَلْقَوْنَ عَذَابًا.

**RESPONSIBILITIES OF THE DEPUTIES OF  
PROPHETS**

13<sup>th</sup> Ramaḍān al-Mubārak 1424 A.H.

Musjid of Dār al-'Ulūm Kantāriyah

**Synopsis of The Lecture**

Allāh *ta'ālā* says:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ  
يَلْقَوْنَ عَذَابًا

*There came in their place successors who abandoned ṣalāh and went after their lusts. They will, later on, see the deviation.*<sup>1</sup>

Mention is made of the Prophets '*alayhimus salām* before the present verse and their special traits and qualities are mentioned, viz. Allāh *ta'ālā* guided them and chose them. When they hear Allāh's verses, they fall into prostration and cry before Him. We learn from this that this ought to be the special condition of a servant of Allāh *ta'ālā*. He must be one who cries over his sins. He must display his servitude before Him. He must bow before Him. He must prostrate to Him. This has always been the hallmark of sincere believers and, in fact, of the Prophets '*alayhimus salām*. This has been their salient feature.

Thus, Allāh *ta'ālā* mentioned all this before the present verse. Then for our admonition, Allāh *ta'ālā* says that these Prophets and Auliya' who had these qualities were followed by children who wasted away ṣalāh and followed their desires. Just ponder! In order to prove and demonstrate that they did not follow their pious predecessors, Allāh *ta'ālā* first makes mention of ṣalāh. That is, they destroyed ṣalāh. This proves the importance and greatness of ṣalāh and the reprehensibility of destroying it. May Allāh *ta'ālā* protect us all from destroying ṣalāh and from following our desires so that we are not included among the

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<sup>1</sup> Sūrah Maryam, 19: 59.

unworthy heirs of the most superior and noblest of Prophets and Messengers – Muḥammad *ṣallallāhu ‘alayhi wa sallam*.

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّم تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَا بَعْدُ!

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا. صَدَقَ اللَّهُ الْعَظِيمُ.

My dear friends and elders! The fact of the matter is that Allāh *ta'ālā* discusses every such theme in the Qur'ān which is beneficial to us. This is why we too have to speak about all the different themes. We do not know who will benefit from which theme. There is a cure in every verse. There is nourishment in every verse. There is joy and delight, and also fear. We do not know what will have what type of effect on who. This is why we have to continue shedding light on the themes of every verse.

### **'Ulamā' Must be Aware of Prevailing Conditions**

Every Muslim, especially the 'ulamā', have to be aware of the conditions of the time in which they are living. Only if a person is aware of the conditions will he be able to present verses of the Qur'ān in line with the conditions. Allāh *ta'ālā* sent the Qur'ān for guidance until the day of Resurrection. He sent it for our supervision. He sent it as a course of action. As long as the 'ulamā' are not aware of conditions and do not

understand them, they will not be able to present the verses in line with the conditions. The author of *Kashshāf* who is an erudite scholar and commentator of the Qur'ān writes that it is essential for a commentator of the Qur'ān to be aware of the conditions of his time. If not, he has no right to make tafsīr.

Therefore, we will have to select verses according to the conditions which we are experiencing in our times. We will have to explain and expound on them accordingly. There are many things which were not in existence a few years ago. So what explanation are you going to give for them? Even if they are found in a verse, the correct explanation will not be possible. The reason is that when conditions change, rulings change. Allāh *ta'ālā* says:

وَالْحَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۗ وَيَخْلُقُ مَا لَا تَعْلَمُونَ

*[He created] horses and mules and asses for you to ride, and as an adornment. He creates that which you do not know.*<sup>1</sup>

After mentioning three specific modes of transportation – horses, mules and asses – Allāh *ta'ālā* says with reference to other forms of transportation:

وَيَخْلُقُ مَا لَا تَعْلَمُونَ

*He creates that which you do not know.*

This includes all the different modes of transportation which were not in existence in former times, e.g. railway trains, motor cars, aeroplanes, helicopters and so on which have been invented up to now. It also includes all those which will be invented in the future.

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<sup>1</sup> Sūrah an-Nahl, 16: 8.

The creation of all these is essentially the creation of the True Creator.

A hundred years ago, no one imagined the aeroplane or the helicopter. At present, we do not know what is yet to come and we cannot even understand it. In just the last ten years so many extraordinary things have been invented. The speed at which these things came into existence is probably unprecedented. Just look at the telephone. Was it a small feat for a person to pick up a phone and speak easily to someone in the other side of the world? Then came the mobile phone which every child is walking around with and which he can understand fully well while we [old people] do not even remember which button to press. Yet these small children can easily understand its operation. You just press a button and you begin talking. Allāh *ta'ālā* creates minds according to the instruments which come into existence.

Allāh *ta'ālā* creates new things, the knowledge of which is essential for 'ulamā' so that they can present the ruling of Sharī'ah with regard to them. Take the loudspeaker as an example. When it was first introduced, the issue was presented to Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh*. Hadrat remained silent on the issue. Maulānā Shabbīr Ahmad Sāhib voiced his opinion. During the era of Maulānā Thānwī *rahimahullāh* the issue remained doubtful as to whether it can be used for ṣalāh or not.

This is why Hadrat Maulānā Abrār al-Haq Sāhib *dāmat barakātuhum*<sup>1</sup> does not use it for ṣalāh. He says: "The voice which comes directly from the imām must reach me." I used to think that he stands first because of the first row. But then he personally said to me: "I stand

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<sup>1</sup> Hadrat passed away on 8 Rabī' ath-Thānī 1427 A.H./17 May 2005.

up so that the original voice of the imām reaches me and I hear his actual voice.” Later on, the ‘ulamā’ researched and investigated the issue and solved it by concluding that it is the actual voice which reaches from one place to the other.

### **The Need For Caution in Rulings**

As I was saying, it is essential for ‘ulamā’ to have knowledge of new inventions so that they can teach the ruling of the Shari‘ah to the masses. Muslims are in need of rulings of the Shari‘ah and it is the responsibility of ‘ulamā’ to guide and steer them. The ‘ulamā’ have to learn the rulings of the Shari‘ah and then convey them to the masses. Based on this, it is the responsibility of ‘ulamā’ to ponder over new inventions in the light of the Qur‘ān and Sunnah, extract rulings from them and then inform the ummat. We constantly come across issues which are difficult to understand. When this happens, we ask the people to refer questions on such issues to Dār al-‘Ulūm Deoband, and what the scholars there say will be correct.

### **Rasūlullāh’s Prediction**

New issues concerning business dealings are quite complex and it is difficult to make out whether usury is involved or not. The other nations want this, i.e. business must become so mixed up and complex that everyone gets caught up in usury. There must be no type of business which is not tainted by usury. Rasūlullāh *sallallāhu ‘alayhi wa sallam* predicted:

ليأتين على الناس زمان لا يبقى أحد إلا آكل الربوا، فإن لم يأكله أصابه

من بخاره. (مشكوة: ٢٤٥)



*There will come a time when none will be saved from devouring usury. If he does not devour it, its smoke will certainly get him.*

### **A Common Impermissible Practice**

Nowadays the manner of selling crops is to sell them before they are even harvested or to sell fruits before they blossom. This is an invalid transaction. This is especially common with respect to mangoes. There are still many cautious people who do not buy mangoes from the markets because they are sold when the blossoms appear on the trees [and not after they have been harvested]. A transaction of this nature is unlawful because it is essential for the item that is to be sold to be in existence. Here the fruit has not even come into existence.

In some instances the fruit is sold after it appears on the tree but with the condition that it will until it remains on the tree. Such a transaction is invalid. There are certain instances of selling fruit which are permissible. We must inquire about them and practise accordingly.

### **Hadrat Musliḥul Ummat's Caution**

Take the example of fish. Hadrat Maulānā Shāh Waṣīyullāh Sāhib rahimahullāh used to abstain from eating fish from his village, Tāl Narjā. The ruling is that a pond which is a free-holding property, then its fish is also free. The fish which lands in a person's net belong to him. Thus, the fish which is caught by a fisherman is his, others do not have any right over it. This is because the land of the pond does not belong to anyone. This is why Hadrat would not eat fish, despite the fact that there was a pond in his family land. Yes, the fish which fishermen used to catch and bring, he used to buy it from them and eat it. I am informing you of these issues of the past. Now we come across so

many new issues which people like us cannot even understand. We have to inquire from those who are experts in this field and then give answers.

I was saying that it is essential to know about the prevailing conditions so that you can formulate rulings of the Shari'ah accordingly, issue fatwās and convey them to the masses. This is why it is necessary for 'ulamā' to do additional research. The researches of the past are not enough. Solutions have to be found for present issues. How we can practise on them? How we can act on principles of the Shari'ah? How we can save ourselves from unlawful dealings, usury and so on?

### **The Purpose of The Khānqāh**

My dear friends! There is a need to speak about this as well. The khānqāh does not mean that we must not speak on these issues. A khānqāh is also a place where issues and rulings are explained, and people are made to practise on them. If a person had to go to the khānqāh of Hakīmul Ummat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* and start his own formulas of dhikr, he would say to the person: "Who asked you to read this wazīfah? There is no need for you to read it at present. You must correct your recitation of the Qur'ān first. Learn tajwīd, and learn the rulings of ṣalāh and fasting. If you do not know the rulings, how will your ṣalāh be correct? If sajdah sahw becomes obligatory on you and you do not perform it, will your ṣalāh not be defective? If your very purpose of coming here is defective, what is the benefit of coming?"

### **Our Wazīfahs Are of no Consequence Compared to The Pillars of Islam**

It is also necessary to know the rulings. These have to be known by the 'ulamā' and the masses. If the 'ulamā' do not know the rulings and the masses also do not know them, how will the pure Shari'ah continue to

exist? How will our salāh and fasts be correct? How will we carry out our zakāh and hajj? If these pillars of Islam are not carried out correctly, of what benefit will these wazīfahs be? Discarding the pillars of Islam renders the wazīfahs pointless. A Hadīth Qudsī states:

ما تقرب إليّ عبدي بشيء أحق إليّ من ما افترضته عليه، ولا يزال عبدي يتقرب إليّ بالنوافل حتى أحبه. (بخاري)

*My servant does not gain closeness to Me with anything more beloved to Me than whatever I made compulsory on him. He continues gaining closeness to me through optional deeds until I love him.*

Take the example of a person who has a six-hour duty. In addition to working for the six hours, he puts in additional work. He will receive an extra wage – over and above what he was supposed to get for his six hours. If he does not carry out his essential duty of six hours, but puts in work out of his normal time of duty, he will probably not receive a wage even for his essential duty. Similarly, a person will have to perform his five compulsory salāhs. If he performs other optional salāh with them, they will be worthy of acceptance. If not, they have no value. In the same way, a person will first have to pay his compulsory zakāh and then his optional charities may be accepted. The same sequence applies to every compulsory duty, i.e. the original compulsory duty will be fulfilled first and then the optional will be considered. Only then will a person be able to gain proximity to Allāh *ta'ālā* through optional deeds. It is necessary to gain closeness through compulsory deeds together with optional deeds. When these two are joined, they will result in compounded effulgence and joy. A person will acquire special friendship with Allāh *ta'ālā*. A Hadīth Qudsī says in this regard:

فكنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها،  
ورجله التي يمشي بها. (مشكوة: ١٩٧)

*I become his ears with which he hears, his eyes with which he sees, his hands with which he holds and his legs with which he walks.*

### **Clarification Through an Example**

Hadrat Maulānā Ismā'īl Shahīd Sāhib *rahimahullāh* used to say: Nowadays people consider the compulsory duties [of Islam] to be forced-labour of the ruler of the country. Now if you have ill-thoughts about the compulsory duties, if you have no conviction in them, if you have no interest in them, then it is similar to going to the court of a king, making friends with his guards, and thinking that this is enough. Will you ever get access to the king in this way? What will that poor worker do for you? Where will that guard be able to convey you? The guard is essentially placed there to take you to the king, but if you become so friendly with him that you continue having tea with him and talking with him until the next morning, and feel that his friendship is enough, how will you reach the king? The friendship with the guard should only be so that he can convey you to the king. If your friendship with the guard reaches the level where you consider him to be enough and forget all about the king, the king will say: "Get rid of this unworthy fellow! He came here to meet me but has sufficed with the guard's friendship." In fact, the king may very well expel the guard as well because he is coming as a barrier between the king and the people.

My dear friends and elders! Discarding the compulsory duties and becoming attached to the optional acts is similar to befriending the guard and disregarding the

bond which you supposed to establish with the king. We seek refuge in Allāh *ta'ālā*.

Let me add one more thing in this regard. The bond which we have with the Sufis is so that we can establish a bond with Allāh *ta'ālā* and with Rasūlullāh *sallallāhu 'alayhi wa sallam*. A staircase is placed so that we can climb to the top. If you cut off the staircase, you will not be able to go to the top. In the same way, if a person merely holds on to the staircase, will he be able to reach the top? Never. It will not be possible to go upstairs by just holding on to the staircase. Rather, he will have to climb the stairs, then he will reach the top. Similarly, if the affiliation with the Sufis is with the correct intention and while adhering to the etiquette and prerequisites, the person will be able to reach Allāh *ta'ālā*. Without this, he will not reach.

### **The Reason For Not Reaching Allāh**

It is essential to understand these facts. The khānqāh is not a form without a right and wrong side. Rather, it also has principles, certain etiquette, prerequisites, compulsory duties and obligations. When a person practises on them, he will progress. Shaykh Akbar Ibn 'Arabī *rahimahullāh* says:

إنما حرم الوصول لتضييعهم الأصول

*The people were deprived of reaching Allāh because they disregarded the principles.*

My dear friends and elders! This is why we have to be extremely cautious. There is need for awareness and vigilance. Shaykh Akbar says in *Ādāb ash-Shaykh wa al-Murīd* with reference to his era: "The khānqāhs have been wasted away. I cannot see any shaykh who is enjoining good and forbidding evil to his disciples."

A Sufi master of the sixth century is saying this. You can well imagine what the condition must be today.

### **The Khānqāh is a Place of Rectification And Action**

Hujjatul Islam Imām Ghazzālī *rahimahullāh* wrote:

تعطلت الخوانقُ

*The khānqāhs have become inactive.*

Khānqāhs are established for the rectification of actions. The madāris devote themselves to academic work. Some academic work is being done by the madāris, but the work of rectification of actions is not being done in the khānqāhs. This is why Imām Ghazzālī *rahimahullāh* said:

تعطلت الخوانقُ

*The khānqāhs have become inactive.*

This is a very serious statement. We learn from this that a khānqāh is established for action. If it is found in the khānqāh, the khānqāh will be considered to be alive, it will be considered to be useful. But if it is not found there and no attention is given to action, the khānqāh will be considered to be dead.

My dear friends and elders! I say these things by the way so that the Tarīqah may become clear to you. I am coming here from a distant place. In fact, I have been coming here since many years. It is therefore essential for me to speak on the purpose for which I come here. This has always been the practice of our elders. They continue explaining so that at least some people of sound understanding and intellect are born. If they understand, there is hope that Allāh *ta'ālā* will enable them to practise as well.

The verse which I read at the beginning was read tonight in the tarāwīh. Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib rahimahullāh used to speak a lot about it. This is why I too speak on the verses which Hadrat used to speak on. Allāh *ta'ālā* is saying:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ  
يَلْقَوْنَ غِيًّا.

*There came in their place successors who abandoned ṣalāh and went after their lusts. They will, later on, see the deviation.*<sup>1</sup>

Mention is made of the Prophets *'alayhimus salām* before the present verse and their special traits and qualities are mentioned, viz. Allāh *ta'ālā* guided them and chose them. When they hear Allāh's verses, they fall into prostration and cry before Him. We learn from this that this ought to be the special condition of a servant of Allāh *ta'ālā*. He must be one who cries over his sins. He must display his servitude before Him. He must bow before Him. He must prostrate to Him. This has always been the hallmark of sincere believers and, in fact, of the Prophets *'alayhimus salām*. This has been their salient feature.

Thus, Allāh *ta'ālā* mentioned all this before the present verse. Then for our admonition, Allāh *ta'ālā* says that these Prophets and Auliya' who had these qualities were followed by children who wasted away ṣalāh and followed their desires. Just ponder! In order to prove and demonstrate that they did not follow their pious predecessors, Allāh *ta'ālā* first makes mention of ṣalāh. That is, they destroyed ṣalāh. This proves the

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<sup>1</sup> Sūrah Maryam, 19: 59.

importance and greatness of ṣalāh, and the reprehensibility of destroying it. May Allāh *ta'ālā* protect us all from destroying ṣalāh and from following our desires so that we are not included among the unworthy heirs of the most superior and noblest of Prophets and Messengers – Muḥammad sallallāhu 'alayhi wa sallam.

### **The Biggest Sign of Unworthiness**

Ḥadhrat raḥimahullāh used to say in this regard: “Look at how important ṣalāh is in the sense that Allāh *ta'ālā* mentioned the abandonment of ṣalāh as the first cause of the unworthiness of the successors.” Had it been us, we would have merely translated this verse and been over with it. However, Ḥadhrat raḥimahullāh stressed the point that Allāh *ta'ālā* first spoke about the abandonment of ṣalāh when speaking about their unworthiness and then mentioned the following of desires. We learn from this that abandoning ṣalāh is extremely evil and serious. The abandonment of ṣalāh is the biggest sign of a person’s unworthiness. What a powerful verse!

The Prophets *'alayhimus salām* used to fall into prostration before Allāh *ta'ālā* but their children and associates who did not go through a programme of training and rectification became degenerate. They did not take and accept the training of the Prophets *'alayhimus salām*. Consequently they became engrossed in following their desires. Do you think that the Prophets *'alayhimus salām* did not strive for their training and rectification? They most certainly did. However, sometimes there is such ill-luck, self-conceit and haughtiness becomes so firmly embedded that a person does not listen to his elders. Consequently, his condition remains terrible and wicked. We seek refuge in Allāh *ta'ālā*.



### **None Should be Haughty**

You have heard and read about the story of Hadrat Yusuf *'alayhis salām* and his brothers. Were his brothers not the sons of a Prophet? They certainly were. However, they did not accept the teaching and training of the Prophet. Had they accepted his training, they would not have cast their brother so mercilessly in a well. My dear friends! This is something to really think and ponder over. We must not allow our children to become corrupt. This is why we must constantly make *du'ā'* to Allāh *ta'ālā* for them: "O Allāh! Keep them steadfast on the straight path. Protect them against deviation and misguidance." None should vex pride and be haughty, and claim that his children will be most pious and will most certainly be righteous. No one knows what is to happen tomorrow. This is why we must constantly make *du'ā'* to Allāh *ta'ālā* for their guidance and wellbeing.

### **Humility in Allāh's Court is Essential**

Listen to this story which occurred in our madrasah. A teacher disciplined one of the students by giving him one or two slaps. His father arrived and said: "You people hit my son although he is extremely pious and straight. I protect him as if he is a girl." Later on we learnt that the boy became a Shī'ah. In fact, he became a senior scholar of the Shī'ah. When a person vexes pride and claims perfection, Allāh *ta'ālā* does not permit him to remain on his claims. He breaks him. A person has to humble himself in Allāh's court – there is nothing but good in this. The more self-conceit a person obliterates before Allāh *ta'ālā* and the more self-obliteration he adopts, the closer and more beloved he will become to Allāh *ta'ālā*. Maulānā Rūm *rahīmahullāh* said in this regard:

The person who sees and recognizes his own faults has hastened towards his perfection.

That person is not flying towards Allāh *ta'ālā* because he considers himself to be perfect.

When a person conceals himself, Allāh *ta'ālā* causes him to glitter. This is why I am saying that you must never be satisfied with regard to your children. You must never be proud over their training and rectification. Whoever was proud in this regard caused his children to be destroyed. We seek refuge in Allāh *ta'ālā*.

### **A Du'ā' of Rasūlullāh**

Look! Rasūlullāh *sallallāhu 'alayhi wa sallam* himself used to make various du'ā's for himself and his progeny. Only Rasūlullāh *sallallāhu 'alayhi wa sallam* could have made such du'ā's.

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ

(مشكوة: ٢١٥)

*O Allāh! I hope for Your mercy. Do not leave me to myself for even the blink of an eye. Set right for me all my affairs.*

Allāh *ta'ālā* quotes the following du'ā' of Hadrat Abū Bakr *radiyallāhu 'anhu*:

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِيَّيْ تَبْتُ إِلَيْكَ وَإِيَّي مِنَ الْمُسْلِمِينَ

*Grant me righteous offspring. I have turned in repentance to You, and to You I have surrendered.*<sup>1</sup>

Just think! Hadrat Abū Bakr *radiyallāhu 'anhu* is making du'ā' to Allāh *ta'ālā* for the rectitude and

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<sup>1</sup> Sūrah al-Aḥqāf, 46: 15.

rectification of his progeny and children. He did not depend and rely on his self.

We learn from this that being a Muslim demands that we hand over our rectification and the rectification and training of our children to Allāh *ta'ālā*. We must never vex pride over our knowledge, capabilities and own training.

Whether it be our own training or of our children, we must place our trust in Allāh *ta'ālā*. Together with resorting to external means and procedures, we must engage in earnest *du'ā'* to Allāh *ta'ālā*. Inspiration is from Allāh *ta'ālā* alone.

### **Hadrat Mūsā's Du'ā'**

Look! Hadrat Mūsā *'alayhis salām* is going to Pharaoh. Allāh *ta'ālā* is the one who is sending him. He is going under the order of Allāh *ta'ālā*. In addition to this, he is going with miracles which Allāh *ta'ālā* gave to him. He has a staff in his hand which can be turned into a serpent. The other is his hand which when he places in his armpit, it glitters brightly. In short, he is provided and embellished with everything. Despite all this, Hadrat Mūsā *'alayhis salām* does not boast in the least over any of these things. He did not become haughty over the fact that Allāh *ta'ālā* gave him miracles so he does not need anything else. Rather, when he was about to go to Pharaoh, he said: O Allāh! All these miracles are in their place, but I still plea to you to open my chest:

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي

*He said: O Allāh! Expand for me my chest and make easy my task.<sup>1</sup>*

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<sup>1</sup> Sūrah Tā Hā, 20: 25-26.

This staff will only be of use when You will it. If not, it will merely fall to the ground and will not become a serpent. It can only turn into a serpent with Your will. You are sending me to a tyrant and oppressor like Pharaoh. You have conferred me with strange and unique miracles. Despite all this, I beg You to open my chest with knowledge and forbearance. Give me knowledge and forbearance. Knowledge so that I can call him towards *īmān* in the light of knowledge. Forbearance so that if Pharaoh speaks harshly to me or treats me badly, I am able to bear it. I need both things.

Hakīmul Ummat Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* writes in *Bayān al-Qur’ān* with reference to “expansion of the chest” that Allāh *ta’ālā* blessed Hadrat Mūsā ‘*alayhis salām* with wide knowledge, and the qualities of forbearance and tolerance to withstand the opposition of opponents and the torments imposed by them. In this way, he will enjoy speaking to his opponents and advising them.

### **Knowledge Has to be Accompanied by Forbearance**

There are many who are hot-headed. They possess knowledge but are devoid of forbearance. Consequently, even if they present the truth before someone and invite with the correct objective, but if their addressee is also hot-headed and speak to them harshly, they will not be able to bear it. They themselves will respond in similar fashion. In this way, no rectification will be achieved. It is therefore essential for an inviter to have the quality of forbearance.

The addressee is already messed up; there is a need to be soft towards him. He considers the Shari’ah to be very hard and is fleeing from it. In such a situation, one has to be soft towards him. He believes that the Shari’ah is bitter and harsh, and is therefore becoming

distant towards Dīn. You have to present Dīn to him by including softness and sweetness in your speech. If not, there will be the affliction and bitterness of Dīn, and add to it the harshness and bitterness of your speech. When these two combine, it will cause the person to become even more distant. Understand this well and practise accordingly.

Look! Just before my talk, I wanted to drink orange juice and found it a bit sour. I said to someone: “Bhāi, it is sour.” Rose candy was added into it immediately and it became sweet. It became enjoyable and I drank it. In the same way, when sweetness is added to something bitter, the bitterness disappears. When there are worms in the stomach of children, they are given a bitter medicine. It is therefore placed in a small sugar-cake so that the child does not perceive the bitterness. Instead, it tastes sweet and the child takes the medicine easily. Thus, we will have to become sweet before bitter people. Only then will the programme of rectification be successful.

An Egyptian scholar, ‘Allāmah Sayyid ‘Alī Maḥfūz *raḥimahullāh* who is the author of *Ibdā’* writes in his other work, *Hidāyah al-Murshidīn*, that people flee from the Sharī‘ah because they consider it distressing. If you were to add your own distress to it [by your harshness], people will flee even more. You should therefore make the distress enjoyable by adding sweetness to it and attracting people to you. You must then present Dīn to them with softness. Allāh willing, they will certainly accept. Inspiration is solely from Allāh *ta’ālā*.

### **The Du‘ā’ of Hadrat Mūsā Contains a Complete Lesson of Da‘wat**

My dear friends! Ponder over the du‘ā’ which Hadrat Mūsā *‘alayhis salām* is making:

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي

*He said: O Allāh! Expand for me my chest and make easy my task.<sup>1</sup>*

In other words, expand my chest with knowledge and forbearance, and make my task easy for me. If there is knowledge and forbearance, but no ease, then there is a possibility of despair if difficulty is faced. Glory to Allāh! What a sequenced du'ā! It contains a complete lesson of da'wat.

Hadrat Mūsā 'alayhis salām is going to Pharaoh who is a tyrant and an oppressor who can do anything. Hadrat Mūsā 'alayhis salām places his trust in Allāh *ta'ālā*, fortifies himself with knowledge and forbearance, and proceeds to carry out the obligation of da'wat.

You heard about the incident which occurred before. When he was an infant, his mother put her trust in Allāh *ta'ālā* and placed him in a wooden chest. He eventually reached the court of Pharaoh and was brought up by him. Allāh's wisdom is displayed here when we see how He conveyed Hadrat Mūsā 'alayhis salām to Pharaoh's court. This incident is related in the Qur'an.

All these points were in Pharaoh's mind. This is why he used to say: "This is the one whom I had nourished in my palace! Yet he is speaking to me in this way!" Hadrat Mūsā 'alayhis salām was speaking from the point of Allāh *ta'ālā*. Therefore, he could have no fear or trepidation. He had acquired strength from Allāh *ta'ālā*. What could Pharaoh do?

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<sup>1</sup> Sūrah Tā Hā, 20: 25-26.

My dear friends! This du'ā' of Hadrat Mūsā 'alayhis salām is most comprehensive on the subject of da'wat. You heard two parts of the du'ā', i.e. expansion of his chest and providing ease in his task. He made a third du'ā':

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي، يَفْقَهُوا قَوْلِي

*Loosen the knot from my tongue so that they may understand my speech.*<sup>1</sup>

Eloquence in speech is also needed in da'wat so that a person is able to convey what is in his mind in the proper manner. This is something to be learnt. This is why Hadrat Mūsā 'alayhis salām made du'ā' for the setting right of his tongue.

Allāh ta'ālā also instructed Rasūlullāh sallallāhu 'alayhi wa sallam to speak in an effective manner. He says:

فَاعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

*So you be indifferent to them, advise them and say to them words which would be of benefit to them.*<sup>2</sup>

A speech will be of benefit and have an effect when sincerity and honesty are accompanied by eloquence.

### **What is The Use of Such a Talk?**

Listen! The work of da'wat and tabligh needs to be effective. You will first have to create an effect in your heart and create an effect in your words. Then see whether people are affected by your lectures or not. Obviously, correctness of language is also necessary so that people can understand what is said. Let it not

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<sup>1</sup> Sūrah Tā Hā, 20: 27-28.

<sup>2</sup> Sūrah an-Nisā', 4: 63.

happen that a person speaks for three long hours and after that the people in the audience say: “We did not understand what the Maulwī Sāhib said. He seemed to be speaking well but we could not understand his objective.” You will have to say things which can be understood. If you quote poetry with full fervour and deliver a speech as though it is a qawwālī session, then there will be no benefit in it. Of what use is such a talk? May Allāh *ta’ālā* inspire us to say things which are useful and give people the inspiration to accept. *Āmīn*.

### **The Meaning of Destroying Ṣalāh**

I was saying to you that in order to display the evil actions and ways of succeeding generations, Allāh *ta’ālā* first mentioned the destruction of ṣalāh. Destruction of ṣalāh could take several forms. One is to abandon ṣalāh completely. Another is to delay in its performance. Another is to perform it against the Sunnah way. Yet another is to perform it at the wrong time. All these are included in the definition of destroying ṣalāh. The worst form is to abandon ṣalāh totally. The next is not to perform it according to the Sunnah, and to even leave out some of the obligatory acts. Knowledge is needed so that ṣalāh is not destroyed. Imagine you also spent your time and then realized that you did not derive any benefit, instead, you adopted a form of destroying ṣalāh! We seek refuge in Allāh *ta’ālā*.

### **The Second Cause of Unworthiness: Following Desires**

Allāh *ta’ālā* first mentioned the “destruction of ṣalāh” to demonstrate the unworthiness of those who came after the righteous people. He then said:

وَاتَّبَعُوا الشَّهَوَاتِ

*They went after their lusts.*



The destruction of ṣalāh certainly includes following of one's desires. In fact, it is a branch of it. On the other hand, if – instead of destroying ṣalāh – a person establishes it, he will be safeguarded against many desires. He will not even get an opportunity of following his desires.

One of my friends by the name of 'Abd ash-Shakūr Jāwed holds a double M.A. He was saying to me that if you look at the times which Allāh *ta'ālā* appointed for the five ṣalāhs and a person were to perform them at their prescribed times, the person will not be able to go to the cinema. This is because the times at which the films are shown are the times in which a person has to perform ṣalāh. If he were to go to the cinema late at night, it will become difficult for him to get up for fajr. A person who is concerned about his ṣalāh will therefore go to sleep early. The television people also have films at times when a person is unable to perform ṣalāh. If he were to watch television at two in the morning and he were to watch immoralities, he himself will get caught up in following his lusts. He will not be able to perform his ṣalāh.

After completing my first hajj, I went to a relatives house in Jeddah. He had a television in his house and the whole family used to watch until late in the night. Consequently, they would remain asleep until late in the morning. I had to go for fajr ṣalāh and the doors of the house were locked. How will I perform my ṣalāh? I performed my fajr at the house for the first day or two. But then I thought to myself that whatever I acquired from the hajj is going to get wasted here. So I proceeded to Bayt al-Hujjāj.

While staying there, the person in-charge came to call me and said: "Maulānā, come quickly, a picture of Ḥadhrat Bilāl is going to be brought here." I asked: "Is it a genuine picture?" He replied: "No, it is an assumed

picture.” I replied: “Even if it was a genuine picture I would hesitate to see it.”

### **Of What Benefit is This?**

My dear friends and elders! They are making full efforts to broadcast such things at salāh times that we are unable to perform our salāh. Wherever you go after the ‘ishā salāh, you will not find people reciting the Qur’ān or reading Sūrah Yā Sīn. Even if you go to the houses of senior people you will find the television on. They now offer the excuse that they are watching the news on BBC. One Maulwī Sāhib was saying to me: “Maulānā, during the Afghan war, we leave the sunnats of ‘ishā and so on, and we go home to listen to the BBC.” I asked: “Of what benefit is it? You are watching for so many days, of what use was it to you? You could have spent the same time making du‘ā’. There can be no benefit in watching how the bombs are falling and how they are being attacked. We ought to make du‘ā’ that Allāh *ta‘ālā* helps the Muslims and gives them victory.”

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

*If you help Allāh He will help you.*

You can at least help the afflicted ones by making du‘ā’ for them. If we cannot do anything, we can at least make du‘ā’. Unfortunately, we cast du‘ā’ aside, leave the sunnats, and then hasten to listen to the radio. Even though we may be performing the sunnats later on, what is the need to delay them? Of what benefit will it be to you or to others by listening to the news?

### **Our Lack of Concern**

A Hadīth states:

قال رسول الله صلى الله عليه وسلم: ترى المؤمنين في تراحمهم وتوادهم وتعاطفهم كمثل الجسد إذا اشتكى عضو تداعى له سائر الجسد بالسهر والحمى. (مشكوة: ٤٢٢)

*Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: The believers in their mercy for each other, love for each other and affection for each other are like a body. When one part of the body has a complaint, the entire body responds with sleeplessness and fever.*

We learn from this that if any calamity befalls the Muslims of the East, then Muslims in the West must feel the pain. Nowadays there is no perception of this. We will casually look at what is happening to them without feeling the least that our brothers are in difficulty. We do not feel anything until it falls on us. The level of our unconcern is that even when we see a calamity falling on others, it does not cause any remorse and sadness in us. What we ought to be thinking is that this may well be a punishment from Allāh *ta’ālā*. It may be His way of seizing people, reprimanding them and taking them to task. We ought to set right our affairs and dealings. We ought to adhere to repentance and seeking forgiveness. This is the way to save ourselves from divine punishment. May Allāh *ta’ālā* give us refuge.

### **Punishment Can be Deferred Today as Well**

You people probably know the story of Hadrat Yūnus *‘alayhis salām*. Allāh’s punishment had fallen on his people. He left them and emigrated. His people then realized the severity of their sins. When they saw the harbingers of the punishment, they turned to Allāh *ta’ālā* immediately. In fact, they cast aside the unlawful deeds which they were occupied in. So much so that they removed all traces of unlawful wealth in their

houses and repented with a true heart. On seeing this condition, Allāh *ta'ālā* felt sorry for them and turned the punishment away from them. There is no nation on whom Allāh's punishment had arrived and then turned away except for the nation of Hadrat Yūnus *'alayhis salām*.

My dear friends! Punishment can be deferred from the ummat of Hadrat Muḥammad *sallallāhu 'alayhi wa sallam* as well provided we have concern for our rectification, and repent and seek forgiveness sincerely. Inspiration is from Allāh *ta'ālā* alone.

### **Your Actions Are Your Rulers**

Amusement is rife today. Immorality is widespread. No one has control over his self. No one is able to control his desires and anger. When sins become common, so will calamities.

أعمالكم عُمالكم

*Your actions are your rulers.*

In other words, depending on our actions, that is the type of rulers who will be appointed over us. If we do not pay our *zakāh*, such people will be appointed over our treasures who will destroy and burn our wealth. A Hadīth states:

حصنوا أموالكم بالزكاة، وداووا مرضاكم بالصدقة، واستعينوا على حمل  
البلاء بالدعاء.

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اقال النجم لم أره حديثا لكن سأتني إليه الإشارة في كلام الحسن في حديث "كما تكونوا يولى عليكم". أقول رواه الطبراني عن الحسن البصري أنه سمع رجلا يدعو على الحجاج، فقال: لا تفعل، إنكم من أنفسكم أوتيتهم، إنما نخاف إن عزل الحجاج أو مات أن يتولى عليكم القردة والخنازير، فقد روى أعمالكم عمالكم، وكما تكونوا يولى عليكم. (كشف الخفاء، ١٣٢/١).

*Protect your wealth through zakāh, treat the sick among you through charity, and seek assistance to defer calamities through du'ā'.*

Glory to Allāh! What a comprehensive Hadīth. Bringing it into action will ensure worldly and Dīnī benefit for us. Inspiration is from Allāh *ta'ālā* alone.

### **Committing Sins Before Ramadān**

Just recently I went to my hometown Kārīsāth Ghosī, district Mau. All praise is due to Allāh *ta'ālā* our hometown is well-known for religiosity. You people must have heard of the place called Mau Nath Bhanjan. This place has higher centres of Islamic education since a long time. Education until the Daurah year is imparted here. All praise is due to Allāh *ta'ālā*, my early years of study were at Dār al-'Ulūm Mau. Kopā Ganj, Ghosī and other places have madāris which are established by our people. I was most disappointed when I was sitting somewhere after 'ishā and saw people moving in groups after groups. I asked: "What is the matter? Where are these people coming from?" Someone replied: "They are all returning to their homes from the cinema." All of them were wearing lungīs, topīs and Islamic dress. I was extremely saddened when I saw this. I thought to myself that the cinemas are filled with our people. It was just before Ramadān so they were trying to finish off their sinning before Ramadān. Shayṭān is imprisoned in Ramadān, so they were doing whatever they could before Ramadān. We seek refuge in Allāh *ta'ālā*.

### **All Losses Are Recovered on The Day of 'īd**

I went to Gorukhpūr on one occasion. An 'ālim there said to me that a wine seller said to him: "Maulānā, we suffer huge losses in Ramadān. People just do not buy alcohol. But we recoup all our losses on the night of 'īd." To Allāh we belong and to Him is our return. Look

at the condition of Muslims! They had been abstaining from alcohol in Ramaḍān but make up for it on the night of ʿīd! What blessings of Ramaḍān did they acquire? They are totally deprived.

This is why when I deliver a talk on the day of ʿīd – in fact even before it – I say: Continue with the recitation of the Qurʾān as you were doing in Ramaḍān. If you had been reciting three pāras of the Qurʾān in Ramaḍān, you should at least read half pāra daily after Ramaḍān.

Now look at these people [who consume alcohol on the night of ʿīd]. Even outsiders have understood that their Ramaḍān is only in name, there is no fear and spirituality in it. If not, this would not have been the case. They give up all sins superficially, and on the very night of ʿīd they go back to their old ways. If this situation is going to continue, how can you expect Allāh’s help? Why do you complain to Allāh? Put your life in order. Set right your deeds and conditions, and you will see how powerful you will become.

أَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

*You alone shall remain triumphant if you possess imān.*<sup>1</sup>

Imān does not merely comprise of the letters i-m-a-n. rather, it has certain demands, it has certain actions and pillars. Only when you fulfil them will you be a believer in the true sense of the word. The fruit of great heights will then follow.

### **A Powerful Valley of Hell**

I read a verse to you in the beginning. In it Allāh *taʿālā* demonstrated the unworthiness of those who came after the righteous ones. He did this by saying that they

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<sup>1</sup> Sūrah Āl ʿImrān, 3: 139.

destroyed salāh and followed their lusts and desires. If they destroy salāh and then succumb to their desires, their destination can only be Hell. Their punishment is therefore mentioned next:

فَسَوْفَ يَلْقَوْنَ عَذَابًا.

*They will, later on, see the deviation.*<sup>1</sup>

‘Allāmah Baghawī *rahimahullāh* says that *ghayy* is a powerful valley in Hell. If a person is cast into it, he will reach its bottom after 70 years.

Hadrat Ka‘b *radiyallāhu ‘anhu* says that when Hell starts to get cool, there is a well beneath this valley by the name of *ghayy*. The lid of the well is opened and the entire Hell becomes hot once again.

Hadrat ‘Abdullāh ibn Mas‘ūd *radiyallāhu ‘anhu* said that *ghayy* is the name of a cave in Hell which has far more types of punishments than Hell itself.

Hadrat ‘Abdullāh ibn ‘Abbās *radiyallāhu ‘anhu* said that *ghayy* is a cave from which Hell itself seeks refuge.

اللَّهُمَّ اجِرْنَا مِنَ النَّارِ

*O Allāh! Give us refuge from the Hell-fire.*

This is followed by:

إِلَّا مَنْ تَابَ

*Except the one who repents.*

In other words, the one who repents will be saved. This verse is certainly most important. We ought to worry about practising on it. Look at the level of piety of our elders! Look at how much they used to fear Allāh! Look

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<sup>1</sup> Sūrah Maryam, 19: 59.

at how fear used to overwhelm them! Our condition today is the complete opposite. There is neither fear nor humility. In fact, we do not even think of these things.

### **A Talk on Hell Ought to Make us Cry**

I had delivered a talk in a madrasah two years ago. I spoke on rectification. When I left, another speaker went forward and spoke about Hell. He made the people laugh so much that they were falling on each other out of laughter. Look! The talk is on Hell but people are made to laugh! A talk on Hell ought to make us cry. It ought to cause us to seek refuge; not to laugh.

My dear friends! Look at the power of this verse. May Allāh *ta'ālā* inspire me to practise and all of you as well. May He make us all the true heirs of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Whoever follows the Sunnah is a deputy of Rasūlullāh *sallallāhu 'alayhi wa sallam*. He is a representative of Rasūlullāh *sallallāhu 'alayhi wa sallam*. He is an heir of Rasūlullāh *sallallāhu 'alayhi wa sallam*. As for the one who does not follow the Sunnah, then even if he is a Sayyid, he enjoys no rank. Allāh *ta'ālā* has no regard for lineage. Rasūlullāh *sallallāhu 'alayhi wa sallam* himself said:

من بظاً عمله لم يسرع نسبه (مشكوة: ٣٣٠)

*The one who has been held back by his actions will not be sent forth by virtue of his lineage.*

A person's lineage will not take him forward. Those who advanced did so through actions. No one moved forward because of lineage. Action is essential for everyone. May Allāh *ta'ālā* inspire us all towards action.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



Let's make du'ā':

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَيْنِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.  
رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ  
الْوَهَّابُ.

O Allāh! Bless us all with sincerity. Guide us. Inspire us towards genuine repentance. Keep us all steadfast on the straight Dīn. O Allāh! Grant total salvation to the entire ummat which is immersed in sin. O Allāh! Be kind to us. O Allāh! Give us every type of wellness. Pardon us our sins. Inspire us towards obedience. O Allāh! Crown us with Your love and affiliation to You. Guide all the Muslims. O Allāh! Rectify everyone – the masses and the elite. Rectify the mashā'ikh, the murīds and the 'ulamā'. We are all in need of rectification. O Allāh! Enable each person to progress in whatever rank he is. Inspire us to engage in Your dhikr and Your contemplation. O Allāh! Enable us to be conscious of our mistakes and errors. O Allāh! We do not possess any perfection. Whatever we have is from You alone. You can take it away whenever You will. O Allāh! Give us the ability to fear You. Give us the ability to hope for Your mercy. O Allāh! Safeguard us and our children from all evils and tribulations. Keep us, our children, our families, our associates and murīds steadfast on the correct Dīn until the day of Resurrection. O Allāh! Keep our hearts steadfast on Dīn. O Allāh! Remove whatever calamities that are approaching. And if they come, enable us to withstand them.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

فَتَادَى فِي الظُّلْمِ أَن لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.  
فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ.

**ACKNOWLEDGING SINS: THE SECRET TO  
SPIRITUAL PROGRESS**

14<sup>th</sup> Ramaḍān al-Mubārak 1424 A.H.

Musjid of Dār al-'Ulūm Kantāriyah

**Synopsis of The Lecture**

Rasūlullāh *sallallāhu ‘alayhi wa sallam* said with reference to the Sayyidul Istighfār (chief form of seeking forgiveness):

من قالها من النهار موقنا بها فمات من يومه قبل أن يمسي، فهو من أهل الجنة، ومن قالها من الليل وهو موقن بها فمات قبل أن يصبح، فهو من أهل الجنة. (مشكوة: ٢٠٤)

*Whoever says it with full conviction during the day and passes away on that day before the evening shall be from the people of Paradise. Whoever says it with full conviction at night and passes away that night before the morning shall be from the people of Paradise.*

The Sayyidul Istighfār is:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. (مشكوة: ٢٠٤)

Hadrat Muṣliḥul Ummat *rahimahullāh* used to say that the Sayyidul Istighfār should be read at least three times each in the morning and evening. Allāh willing, calamities will be averted and one will acquire salvation. If we read it from our heart, with acknowledgement and admission [of our sins], and with full conviction, then – Allāh willing – we will acquire its blessings. Say the words:

مِنَ الظَّالِمِينَ

*Of the wrongdoers.*

While being conscious of your evils and slip ups. Allāh *ta'ālā* likes it when you consider yourself to be of the wrongdoers and believe Allāh *ta'ālā* to be free from injustice, defects and shortcomings. Allāh *ta'ālā* will honour you with His pleasure and give you salvation from calamities.

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَكَسْتَعِينُهُ وَكَسْتَعْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمَمِ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ. صَدَقَ اللَّهُ الْعَظِيمُ.

My dear friends and elders! It is solely through Allāh's grace and kindness that we are listening to the Qur'an. We are listening to its recitation and, to a certain extent, listening to its meaning and message. This is certainly our good fortune. It is a great bounty and favour to have a bond and attachment with the Qur'an. If you read and listen to the Qur'an attentively, you will know that the stories of the Prophets which are related from Hadrat Ādam 'alayhis salām to Rasūlullāh sallallāhu 'alayhi wa sallam by and large deal with their striving, toiling, expositions and observations.

### Allāh Likes Humility

Allāh *ta'ālā* makes mention of the striving of Hadrat Ādam 'alayhis salām. He was put through a difficulty and hardship but he accepted it with open arms. He did not object or complain in the least. He said:

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

*O our Sustainer! We wronged ourselves. If You do not forgive us and have mercy on us we will certainly be of the losers.*<sup>1</sup>

Look at these words! Look at the humility and servitude which they display. A worshipper is displaying his humility, servitude and helplessness before his object of worship: If You do not have mercy on us and do not forgive us, who is there to forgive us? We will be destroyed and ruined. Allāh *ta'ālā* liked these words.

In fact, it was Allāh *ta'ālā* Himself who had inspired these words in their hearts and they uttered them.

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

*Ādam learnt some words from his Sustainer.*<sup>2</sup>

Allāh *ta'ālā* instilled these words in his heart. When a ruler is happy, he presents certain words to a criminal and says to him: “If you say these words I will pardon you. I will issue a verdict in your favour.”

### **A Seeker Cannot Bear to be Separated From His Quest**

Hadrat Ādam *'alayhis salām* was a chosen servant of Allāh *ta'ālā*. He was to be Allāh's deputy on earth. This is why Allāh *ta'ālā* put him through some grief of separation. After all, a lover is not pained by anything as much as he is by his separation from his beloved. A poet says:

Do not utter the bitter words of separation.  
You may do whatever you like, but do not  
talk about separation because a true lover

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<sup>1</sup> Sūrah al-A'rāf, 8: 23.

<sup>2</sup> Sūrah al-Baqarah, 2: 37.

cannot hear about separation from his beloved.

Maulānā Rūm *rahimahullāh* says:

The bamboo from which a flute or pen is made is complaining about its separation. It is asking: Why have I been removed from the jungle and confined to a pen? Why have I been confined to a flute?

When a flute emits a sound, the one playing it assumes that it is on account of his excellence. In actual fact, it is complaining over its separation from its source. It is asking: Why have you brought me here? I was living freely in the jungle. Why did you bring me and confine me here?

Maulānā Rūm *rahimahullāh* made this the basis of his whole *Mathnawī*. The conclusion he comes to from this is that when a servant is sincere, his soul agitates to meet its Allāh. It continues quivering due to its separation from Allāh *ta'ālā*. It does not have any peace because it had been occupied in the love and recognition of Allāh *ta'ālā*. Now that it has become attached to the world of bodies, physical qualities such as lust and anger have overwhelmed it, resulting in a decrease in its spiritual qualities. This is why it is remorseful. We learn from this that a seeker remains occupied. He remains restless. He cannot tolerate his separation from his quest. He is always complaining.

Shaykh Sa'dī *rahimahullāh* expresses this theme via a nightingale:

A nightingale had a leaf of a beautiful flower in its beak. Despite having this joyous possession, it was weeping and crying. When I asked it: "What is the reason for crying when you have your quest?" It replied: "It is



the manifestation of the beloved which keeps me doing this.”

In other words, just as separation causes me restlessness, when I am with my beloved, I am restless out of fear that I will be separated from it.

My dear friends and elders! Hadrat Ādam *‘alayhis salām* is the father of all mankind. He is known as Abul Bashar. Based on this, he was the first to show us the way to Allāh *ta‘ālā*. If you want to tread the same path and want to please Allāh *ta‘ālā*, you must choose the path which your father, Hadrat Ādam *‘alayhis salām*, had chosen. That path is the path of humility and servitude, and acknowledgement of your sins.

### **The Greatness of Great People**

I went to Bāndah on one occasion to meet Hadrat Maulānā Qārī Muḥammad Siddīq Sāhib Bāndwī *rahimahullāh*. He asked me to deliver a talk. I am not saying this to praise myself but out of praise for Hadrat Qārī Sāhib. Look at his level of humility. He was an accepted Sufi master. He made me sit on a chair while he himself sat on the floor in front of me. I insisted that he sit comfortably on one side but he refused saying: “No. I want to listen attentively to your talk. This is why I am sitting in front.” Look at how our elders had obliterated themselves! Whenever we happened to be at a function together, he would request me to deliver a talk first. Then when he used to go forward to deliver his talk, he would constantly quote what I said, by saying: “Maulānā said this...Maulānā said this...” Glory to Allāh! Look at his humility and selflessness! These are very rare qualities in our times.

I went to Bāndah and Hadrat requested me to deliver a talk. The audience was by and large made up of ‘ulamā’ and students. I spoke on the same subject – on how

Hadrat Ādam ‘alayhis salām uttered words of humility and servitude before Allāh ta’ālā.

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

*O our Sustainer! We wronged ourselves. If You do not forgive us and have mercy on us we will certainly be of the losers.*<sup>1</sup>

Through these words, he repented, sought forgiveness and acknowledged his mistake. I said: This is the way of Allāh ta’ālā. This is the path to reaching Allāh ta’ālā. That is, you must abandon self conceit. You must lower yourself before Him. Obliterate and wipe out all your things before Allāh ta’ālā. Forget all claims to perfection and excellence...express your shortcomings and defects, and nothing else.

### **Remain on The Path of The Father**

Our Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣiyyullāh Sāhib rahimahullāh would occasionally test students and seekers. He asked them on one occasion: “Tell me, what do I desire from you?” Many senior ‘ulamā’ were present. Each one wrote a reply according to his disposition and presented it to Hadrat. I wrote: “Bearing in mind that we are the children of Ādam ‘alayhis salām, Hadrat Wālā wants us to adopt the way of Hadrat Ādam ‘alayhis salām.” Hadrat was most pleased with this answer.

Listen! Ādam ‘alayhis salām had opted for submission. He chose servitude. He chose self-obliteration. Our success and honour lie in choosing these qualities. Allāh ta’ālā had taught him these words. These are no ordinary words. Allāh ta’ālā is teaching them to His special servant – that this is how he must apologize

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<sup>1</sup> Sūrah al-A’rāf, 8: 23.

and seek pardon. Allāh *ta'ālā* will then pardon him. Subsequently, he acted on this advice and Allāh *ta'ālā* pardoned him. In fact, He appointed him as His deputy on earth. We learn that the way of Hadrat Ādam 'alayhis salām was one of humility and submission. This way is now identified for his progeny as the way of reaching Allāh *ta'ālā*.

### **The Path of Shaytān**

The accursed Iblīs chose to be self-conceited, proud and haughty. He tried to demonstrate his greatness so he was disgraced. He was cast into Hell. He was left with no value and rank in Allāh's sight. He was the first to use logic against an established order. He said to Allāh: "You created me from fire and Ādam from soil. And fire is greater than soil. This shows that I am greater than Ādam. Why, then, should I prostrate before him?" He resorted to his own logic to prove his greatness. We learn from this that those who resort to their intellectual arguments against clear texts of the Sharī'ah and following the path of Shaytān. This was the way of Shaytān. Even today, many people are following in his footsteps and resorting to intellectual arguments. They ought to be absolutely silent before the orders of Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam*, and consider their intellects to be absolutely worthless. They must abandon logic against clear texts. A poet rightly said:

If any person uses his intellect to say anything in the presence of Rasūlullāh *sallallāhu 'alayhi wa sallam* he is similar to a foolish person looking for a small flickering lamp when the sun is shining in all its glory.

The person who resorts to his intellect in the presence of the Qur'ān and Hadīth is just like the person searching for a lamp in the presence of the sun. This is

a famous couplet. Maulānā Rūm *rahimahullāh* is known for themes of this nature. He says that using the intellect to provide a proof is like a wooden table. When you place a heavy object on it, the table shakes unsteadily. In the same way, their proofs are very shaky and cannot bear anything in the least. It is a fact that realities cannot be understood with the light of divine revelation and the light of prophet-hood. These two are essential for understanding facts. Mere intellect and intelligence are not enough.

### **The Absence of The Light of Revelation And The Light of Prophet-Hood Results in Deviation of The Intellect**

‘Allāmah Ibn Qayyim *rahimahullāh* said: There is light in your eyes. If the external light is extinguished, you will not be able to see anything. We learn from this that the eyes need external light as well. As long as the light of the eyes does not obtain light from a lamp or the sun, they will not be able to see. In the same way, Allāh *ta‘ālā* placed light in the intellect. However, it needs the light of divine revelation and the light of prophet-hood. As long as these two lights are not with it, it will not be able to understand anything. The intellect will understand nothing except destruction and ruin. The intellect is not enough for the discovery of facts and realities. Rather, it needs the light of divine revelation.

Glory to Allāh! What a beautiful explanation. May Allāh *ta‘ālā* illuminate his resting place.

Look at the phenomenal revolution which Rasūlullāh *sallallāhu ‘alayhi wa sallam* brought about in just 23 years through this light of divine revelation! He spread this light throughout the world. The same light is coming down through the generations and will continue until the day of Resurrection. It is because of this light we are living. If not, destruction and ruin would have befallen us a long time ago. If others had

the upper hand, they would have put an end to us a long time ago. Allāh *ta'ālā* says in this regard:

يُرِيدُونَ لِيُظْفِقُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ.

*They seek to extinguish the light of Allāh with their mouths but Allāh will perfect His light even if the unbelievers dislike it.*<sup>1</sup>

My dear friends and elders! It is solely through this light of divine revelation and prophet-hood that we are surviving, the entire system of the universe is running and Islam is existing.

Look at the beautiful statement made by Hadrat Khwājah Muḥammad Ma'sūm *rahimahullāh*. He said: The people because of whom this world is existing, others are their enemies. If they [believers] do not remain, the world will be destroyed and demolished. The reason is that when anything is divested of its purpose, it becomes futile. Just think! Why is the universe existing? It is for Allāh's worship. It is for obedience to Him. It is for His recognition. When these things no longer remain, the existence of the world will become futile and pointless. Allāh *ta'ālā* will put an end to it immediately. This is why Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

لا تقوم الساعة حتى لا يقال في الأرض الله الله. (مشكوة: ٤٨٠)

*The Final Hour will not take place as long as someone who calls out Allāh Allāh in the world remains.*

My dear friends! Allāh *ta'ālā* conferred light to Rasūlullāh *sallallāhu 'alayhi wa sallam*. He blessed him with the light of divine revelation. Those who follow and emulate him are also given a share of this light.

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<sup>1</sup> Sūrah aṣ-Ṣaff, 61: 8.

The followers of a Prophet are given supernatural feats (*karāmāt*) of a similar nature to the miracles which were given to that Prophet. Rasūlullāh *sallallāhu ‘alayhi wa sallam* came with the light of knowledge and the light of divine revelation. This is why his followers are given knowledge which was not given to nations of the past – neither the followers of Hadrat ‘Īsā ‘*alayhis salām* nor of Hadrat Mūsā ‘*alayhis salām*. Since Rasūlullāh *sallallāhu ‘alayhi wa sallam* came with the light of divine revelation, the light of prophet-hood and knowledge, there were from his heirs such erudite scholars, possessors of light and people of supernatural feats who could be truly referred to as the heirs and deputies of the Prophets.

### **The Prophets Do Not Ask For Calamities**

My dear friends and elders! Just ponder! Look at Hadrat Ādam’s statement which was filled with Allāh’s recognition:

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا

*O our Sustainer! We wronged ourselves.*

On the other hand, Shaytān said to Allāh *ta’ālā*: “You created me from fire and you created Ādam from soil. I am therefore superior to him and will not prostrate to him.” He voiced his own opinion against Allāh *ta’ālā*. He tried to use logic before an order of Allāh *ta’ālā*. He went against an explicit order of Allāh *ta’ālā*. Consequently, he was expelled from Allāh’s court.

Hadrat Ādam ‘*alayhis salām* acknowledged his mistake and moved forward. He continued progressing. He was honoured with the garment of deputyship. What great ranks he received! No one can even imagine them. An ordinary follower of a Prophet cannot imagine the high rank of a Prophet.

Hadrat Ādam *‘alayhis salām* was the first Prophet. Allāh *ta‘ālā* showed His path to him. Hadrat Ādam’s way was one of humility and servitude. If we follow the same way, we will reach Allāh *ta‘ālā*. But if we follow the path of pride, we will go astray as it happened to Shaytān.

The children of Hadrat Ādam *‘alayhis salām* are also taught that if they want to tread the path, they will have to cast self-conceit aside, they will have to abandon arrogance, they must not vex pride over even their worship and whatever they do. Instead, they must humble themselves before Allāh *ta‘ālā*, they must opt for servitude. All the Prophets *‘alayhimus salām* did this. They had to suffer illnesses, they were put through numerous tribulations, they had to suffer the taunts and criticisms of people, they were even compelled to emigrate.

Look at the hardships which Hadrat Ibrāhīm *‘alayhis salām* had to endure. Look at the hardships which befell Hadrat Nūh, Hadrat Ismā‘īl and Hadrat Zakariyyā *‘alayhimus salām*. Some of them were pierced from top to bottom. These were the hardships and difficulties which they had to endure. There can be no other way. This is the way forward.

We have to make *du‘ā’* to Allāh *ta‘ālā* to protect us against such difficulties. Maulānā ‘Abd al-Hayy Firangī Maḥallī *rahimahullāh* said that no Prophet or Walī asked for the opposite of wellbeing and wellness. They all asked for wellbeing. However, if – despite this – any calamity befell them, they resorted to patience and forbearance. This is the way of the Prophets *‘alayhimus salām*: They never ask for a calamity because asking for it smacks of audaciousness and pride. So do not ask for calamities. Instead, make *du‘ā’* as follows: “O Allāh! Safeguard us against tests and tribulations. We are weak, we cannot bear tribulations.” However, if

calamity strikes, success lies in bearing it with patience and fortitude. Think that it has come from Allāh *ta'ālā*, so what if you accept it! Allāh *ta'ālā* will give you something in return which you cannot even imagine.

### **The Faith And Intelligence of a Sahābiyah**

A woman came to Rasūlullāh *sallallāhu 'alayhi wa sallam* and said: “O Rasūlullāh! I suffer from epilepsy which causes my private area to get exposed. Please make *du'ā'* for me. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

إن شئت صبرت ولك الجنة، وإن شئت دعوت الله أن يعافيك. فقالت: أصبر. فقالت: إني انكشف، فادع الله أن لا انكشف. فدعا لها.

*“If you exercise patience you will obtain Paradise. But if you want, I can make du'ā' to Allāh to cure you.” She said: “I will remain patient.” She then said: “Make du'ā' to Allāh my private area does not get exposed.” Rasūlullāh sallallāhu 'alayhi wa sallam made du'ā' for her.*

Look at the intelligence of this woman! It demonstrates the level of her *īmān* and modesty. She did not want freedom from her illness, rather, she wanted to be saved from becoming exposed at the time when she experiences epileptic fits.

### **Allāh Likes The Obligatory Ordinances Just as He Likes Concessions**

A Hadīth states:

ما يصيب المسلم من نصب ولا وصب ولا هم ولا حزن ولا أذى ولا غم حتى الشوكة يشاكها إلا كف الله بها من خطاياها. (مشكوة: ١٣٤)

*When any remorse, pain, worry, concern, harm or sorrow afflicts a Muslim – in fact, even when a thorn*



*pricks him – then Allāh ta‘ālā wards off his sins on account of it.*

Hadrat Sumayyah radiyallāhu ‘anhā was the mother of Hadrat ‘Ammār radiyallāhu ‘anhu. She was struck with a spear in her private part. Before she could be martyred, the unbelievers tried their utmost to convince her to speak ill of Rasūlullāh sallallāhu ‘alayhi wa sallam. She blankly refused. That is when they stabbed her in her private part with a spear and martyred her in this way. Hadrat ‘Ammār radiyallāhu ‘anhu was her son. When he was forced to speak ill of Rasūlullāh sallallāhu ‘alayhi wa sallam, he said it only verbally. He then came crying to Rasūlullāh sallallāhu ‘alayhi wa sallam and said: “O Rasūlullāh! I have committed a wrong.” Rasūlullāh sallallāhu ‘alayhi wa sallam asked: “What is it?” He said: “I spoke ill of you in order to save my life.” Rasūlullāh sallallāhu ‘alayhi wa sallam asked: “Was there any doubt in your heart?” He replied: “No.” Rasūlullāh sallallāhu ‘alayhi wa sallam said: “If a similar occasion presents itself, you may do the same thing to save your life.”

The ‘ulamā’ state that the mother practised on resoluteness while the son practised on a concession of the Sharī‘ah. In this way, both Sunnah practices have been established. If a similar situation is experienced, a person may make a verbal utterance to save his life. This is also a Sunnah. Hadrat Maulānā Shāh Waṣīyyullāh Ṣāhib rahimahullāh used to speak a lot on this subject. He used to say that it is a concession from the Sharī‘ah of Muḥammad sallallāhu ‘alayhi wa sallam. Rasūlullāh sallallāhu ‘alayhi wa sallam said:

إن الله يحب أن يؤخذ برخصه كما يحب أن يؤخذ بعزائمه. (كنز العمال: ٣: ٣٤)

*Allāh likes for His concessions to be practised on just as He likes His obligatory ordinances to be practised on.*

Knowledge of this is also essential.

My dear friends and elders! I was saying previously that even if a thorn pricks a believer, he is rewarded for it. A believer rejoices when he hears these virtues. The one who kills him assumes that he has caused him harm. Where can an unbeliever ever cause harm to a believer!? By killing the believer, the unbeliever has actually given him a free ticket to Paradise. It is certainly an occasion of joy for a believer. This is why he rejoices over it.

My dear friends! We see all these businesses running on a daily basis. Just as external physical governments are running, internal spiritual matters are also carrying on in the background. We have no knowledge of what decree has been passed with regard to whom.

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

*Every day He is engaged in some matter.<sup>1</sup>*

He is conveying some people to Paradise for free, and others He is casting into the Hell-fire.

Rasūlullāh sallallāhu ‘alayhi wa sallam said:

إن الرجل ليكون له عند الله المنزلة فما يبلغها بعمله، فما يزال الله يبتليه بما يكره حتى يبلغها. (مجمع الزوائد: ٦: ٣)

*A person has a certain rank which Allāh ta‘ālā decreed for him. The person cannot reach it through his deeds. So Allāh ta‘ālā continually tests him with difficult situations until he reaches that rank and position.*

Similarly, it is stated in some books that a person does not like to attend good assemblies. Allāh ta‘ālā forces

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<sup>1</sup> Sūrah ar-Raḥmān, 55: 29.

him to go there and, consequently, he is conveyed to Paradise.

My dear friends! This is the way of difficulties and striving. May Allāh *ta'ālā* – through His grace and kindness – be lenient to us and provide us with ease so that we can attain our objective. This is the *du'ā'* which we have to make. However, if we are confronted with difficulties and hardships, we will have to exercise patience and remain firm. Allāh *ta'ālā* promises His proximity to those who are patient:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

*O believers! Seek help through patience and prayer, surely Allāh is with the patient ones.*<sup>1</sup>

What a great glad tiding for those who are patient!

My dear friends! This path is the path of patience. If you face any hardship, you must resort to patience and think to yourself:

Whatever comes from my friend [Allāh] has to be good.

Think of this and remain patient. If you cannot exercise patience, stand up and offer *salāh*. Beg and beseech Allāh *ta'ālā*. Speak to Him. He will bless you with patience. This is the path of patience. This is the path of striving and toiling. You will have to be prepared for everything and come onto this path. A person does not bother about the risk to his life in ordinary play and sports. A person breaks his leg and becomes paralysed. Another is struck by a ball and his head is shattered. We learn from this that injury and destruction to all body parts are possible in these different sports. Yet, they do not worry about all this.

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<sup>1</sup> Sūrah al-Baqarah, 2: 153.

My dear friends! So what is so far fetched if any hardship or difficulty is faced in the path of Allāh *ta'ālā*? Even if one's life is lost in His path it has to be tolerated. In fact, everything must be sacrificed for Allāh's pleasure. Even if your life has to be sacrificed it must be considered a cheap bargain. A poet rightly said:

How can the love for Allāh *ta'ālā* be less than  
the love for Laylā? It is better to make  
yourself into a ball in the path of love.

Majnūn had become a ball in the path of Laylā. So what if you become a ball in the path of Allāh? There has to be some hardship and striving in this path. I say, hardship and striving are not peculiar to this path alone. They have to be endured in every path. Even if you have to pass a superintendent's exam, you will have to endure some hardship. You will have to go through various types of exercises before passing this test. If you are seeking Allāh's Paradise, do you think you will not have to do anything for it? If you want Allāh's pleasure, do you think you will get it just by sitting at home? Open your ears and listen to these words of Rasūlullāh sallallāhu 'alayhi wa sallam:

أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةً (الترمذي، ٢: ٣٥٣)

*The commodity of Allāh is expensive.*

You will have to endure some hardship and difficulty for it. Even this is not much. It is a good bargain.

If you want to establish your value and worth in both worlds, you will have to increase and augment it because it is still very cheap.

My dear friends! Make du'ā' that Allāh *ta'ālā* creates this zeal in our hearts. It is easy to talk. We have to

strive to develop this condition in us. We must get ready to tread Allāh's path. We must be prepared for it. If this striving remains, Allāh *ta'ālā* will create ease and provide the means. But the prerequisite is for us to be ready and prepared.

A person said to a pious elder: “Hadrat! A flood is approaching. Make du'ā' that it stops.” He got up to stop the flood. He took a spade and began shovelling off the dams which people had made to stop the flood.” The people said to him: “Hadrat! If you do this, the water will flow towards where we are living and destroy everything.” He said: “Wherever the Master is, that is where Shāh Daulah will go. If the Master has willed for the flood water to come this way, who am I to stop it?” No sooner he said this, the water stopped.

You also get servants of Allāh *ta'ālā* of this rank. The fact of the matter is that he was on the level and station of being the beloved of Allāh *ta'ālā*.

The story of Hadrat Yūnus *'alayhis salām* is similar to the story of Hadrat Ādam *'alayhis salām*. There are many other stories in the Qur'ān. They contain many lessons. Allāh *ta'ālā* explains the path in its totality through these stories. The Qur'ān is the greatest means for reaching Allāh *ta'ālā*. It is known as the rope of Allāh *ta'ālā*. A rope is suspended from a high building so that people wanting to go up could climb the rope. Similarly, the Qur'ān is a rope to reach Allāh *ta'ālā*. A person can reach Him by holding on to this rope.

The verse which I recited in the beginning makes mention of Hadrat Yūnus *'alayhis salām*. I did speak about it previously but there is no harm in explaining it again. The style and tone of the explanation changes, so the effect also changes. You know that Hadrat Yūnus *'alayhis salām* was a Prophet. He did his utmost to explain to his people to adopt Dīn because in it lies

success in this world and the Hereafter. They did not pay heed. When he lost hope in them, he felt it would be better to leave them and go somewhere else. He left them and proceeded on his way.

Allāh's punishment then hovered over his people. They saw it approaching and realized that they are to be destroyed. They became anxious and left out in search of their Prophet. On one hand the punishment is approaching, and on the other side they have no one to guide and steer them. They did not know who to consult. When a calamity strikes and people have no one to guide them, steer them and advise them, then they are at a loss. Here too the people became apprehensive. They said to themselves: "It seems as though our Prophet became angry at us and left." They could do nothing so they all turned to Allāh *ta'ālā* with genuine hearts. They immediately gave up all actions which would earn Allāh's wrath. They threw out the unlawful items which they had in their houses. They then separated the children from their mothers and the calves from the cows. They all started to cry and weep. Their action was liked by Allāh *ta'ālā*, He accepted their repentance and the punishment was withheld. The Qur'ān states that apart from the people of Hadrat Yūnus *'alayhis salām*, the punishment was not averted from any other nation. Allāh *ta'ālā* liked their crying, beseeching and submission. This is why He withheld the punishment.

They were saved from the punishment and their affairs were set in order. In the meantime, Hadrat Yūnus *'alayhis salām* had left them and reached the sea-shore. He wanted to board a nearby ship but had no money to pay for the fare. One of the ship owners felt sorry for him and allowed him to board his ship. When the ship reached the centre of the ocean, it was engulfed in a storm. The captain said: "It seems as

though a slave who fled from his master has boarded this ship. As long as he is not cast into the ocean, the ship will not be able to come out of the storm.” Hadrat Yūnus *‘alayhis salām* said: “I am the one who fled from my Sustainer. You may cast me into the ocean so that you people are saved. If not, you will not be safe because of me. You will all be destroyed.” The ship owners said: “You have such a luminous countenance. It seems unlikely that you are the one who fled from his master. How can we cast you into the ocean?” Hadrat Yūnus *‘alayhis salām* said: “Draw a lot. Whoever’s name comes out will be cast into the ocean.” A lot was drawn and his name came out. The people still refused and said: “We cannot cast a person like you. You seem to be a pious man. We will cast a lot again.” They drew a lot and his name came out again. Hadrat Yūnus *‘alayhis salām* said: “Just cast me into the ocean and you will be safe.” He was then cast into the ocean and the ship came out of the storm.

Now look! How many mistakes and errors we commit! How many shortcomings we commit! Yet we do not perceive them in the least. Nor are we taken to task immediately. But look at how a Prophet was taken to task! This is because they [Prophets] are the close servants of Allāh *ta‘ālā*. As the saying goes:

The close ones experience many worries.

Hadrat Yūnus *‘alayhis salām* was cast into the ocean. Allāh *ta‘ālā* ordered a fish to swallow him without causing him any harm or injury. The fish carried out Allāh’s order, swallowed him and went down into the depths of the ocean. Hadrat Yūnus *‘alayhis salām* heard a voice which was glorifying Allāh *ta‘ālā*. He thought to himself: Where is this sound coming from? Allāh *ta‘ālā* sent revelation to him saying: This is the sound of the glorification of the creatures of the ocean.

On learning this, he also began glorifying Allāh *ta'ālā* while in the belly of the fish.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ صَلَّى إِلَيَّ كُنْتُ مِنَ الظَّالِمِينَ

*There is no deity but You. You are pure of all deficiency. I was of the sinners.*<sup>1</sup>

The same Allāh is in the belly of the fish. The same Allāh is in the depths of the ocean. The same Allāh is in the heavens and the earth. You cannot escape Allāh *ta'ālā*.

Some time back, a few American astronauts went to the moon. They said: "We did not see God there." Listen! If you cannot see Allāh *ta'ālā* on the ground in America how will you see Allāh *ta'ālā* on the moon? As for the one who sees Allāh *ta'ālā* here, he will see Him everywhere else. He will see Him in London, in America, in the heavens, on the moon. Allāh *ta'ālā* is everywhere. If you went on the moon and did not see Him then it is because you are totally blind. There is no benefit in your flying from here to the moon. Such people are the biggest losers in the Hereafter as stated in the Qur'an:

وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادَ

*You will be driven towards Hell, what an evil abode it is!*<sup>2</sup>

There will be fire from above and from below. Allāh *ta'ālā* says:

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<sup>1</sup> Sūrah al-Ambiyā', 21: 87.

<sup>2</sup> Sūrah Āl 'Imrān, 3: 12.



نَارُ اللَّهِ الْمَوْقَدَةُ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ، إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ، فِي عَمَدٍ مُّمَدَّدَةٍ

*It is a fire kindled by Allāh. Which leaps over the hearts. They are locked up in it. In towering columns.<sup>1</sup>*

They have a few days of enjoyment and splendour in this world. On reaching there, all this will come to an end. Hadrat Nizām ad-Dīn Auliya' *rahimahullāh* says:

Today is a good day. Tomorrow will not be good.

My dear friends! Allāh *ta'ālā* is everywhere. He is in the belly of the fish. He is on the ship. Just as Allāh *ta'ālā* sees an act of disobedience in the masjid, He sees it in the bazaars. He sees it on the trains and He sees it on the aeroplanes. Allāh *ta'ālā* is even watching you at the place where you do not see anyone, His gaze is on you.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

*He knows the treachery of the eyes and what the chests conceal.<sup>2</sup>*

Allāh *ta'ālā* says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسُّوْسُ بِهِ نَفْسُهُ وَحَنُّنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ.

*We certainly created man and We know all that transpires in his self. We are closer to him than the jugular vein.<sup>3</sup>*

<sup>1</sup> Sūrah al-Humazah, 104: 6-9.

<sup>2</sup> Sūrah al-Mu'min, 40: 19.

<sup>3</sup> Sūrah Qāf, 50: 16.

My dear friends! These are no ordinary verses. They are there to prepare a person in Allāh's path.

As I was saying, Allāh *ta'ālā* is everywhere. Go to a place where there is no Muslim, where no one knows you, and a bottle of wine is in front of you. If you are conscious of Allāh *ta'ālā* on such an occasion and you abstain from drinking then it is an indication of *īmān*. You are alone and beautiful young women are before you, or the television is before you and you safeguard your eyes. This is a sign of *īmān*. A Hadīth states:

إِتَّقِ اللَّهَ حَيْثُ مَا كُنْتَ، وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِحُلُقٍ  
حَسَنٍ. (مشكوة: ٤٣٢)

*Fear Allāh wherever you are. Follow an evil deed with a good deed, the latter will wipe out the effect of the former. Interact with people by displaying good character.*

My dear friends! If we are able to be conscious of the fact that Allāh *ta'ālā* is everywhere then we have acquired a great treasure. We will reach the level of *ihsān*. Look! Hadrat Yūnūs *'alayhis salām* was not neglectful of this consciousness even when he was in the belly of the fish. He included himself among the wrongdoers. He considered himself to be one who displeased Allāh *ta'ālā*. He expressed absolute humility and servitude. He acknowledged all these things with such a genuine heart that Allāh *ta'ālā* approved of and like his response. Allāh *ta'ālā* Himself says:

فَأَسْتَجِبْنَا لَهُ

*We accepted his supplication.*

Allāh *ta'ālā* loved his begging and beseeching, and said:

وَجَّيْنَاهُ مِنَ الْغَمِّ

*We rescued him from grief.*

Allāh *ta'ālā* gave him salvation from the grief of separation from Allāh *ta'ālā*, the grief of Allāh's displeasure, the grief of being in the belly of the fish and the grief of the darkness in which he was.

وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

*In this way do We rescue the believers.<sup>1</sup>*

My dear friends! This prescription and treatment has been provided for us until the day of Resurrection. Rasūlullāh *sallallāhu 'alayhi wa sallam* said in this regard:

دعوة ذو النون إذ دعا وهو في بطن الحوت، لا إله إلا أنت سبحانك إني كنت من الظالمين. فإنه لم يدع بها رجل مسلم في شيء قط إلا استجاب الله. (الترمذي، ٢: ٥٠٤)

*The supplication of Dhun Nūn when he was in the belly of the fish was: "There is none worthy of worship but You. Glory to You. I was certainly among the wrongdoers." When any Muslim who is in any difficulty makes this supplication, Allāh will most certainly respond to him.*

There are many in difficulties and hardships who read this *du'ā'* and obtain salvation. Some people read it for success in their businesses. Others read it for success in a court case. Several acts of oppression and tyranny were being committed against Muslims in our area. They were being butchered and massacred from all

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<sup>1</sup> Sūrah al-Ambiyā', 21: 88.

sides. People were reading this verse and I too was encouraging them to read it repeatedly. All praise is due to Allāh *ta'ālā*, this practice still continues to this day. Hadrat Maulānā Muḥammad Aḥmad Sāhib *rahimahullāh* used to pay particular attention to reading it. He used to instruct his associates to read it before going to sleep. He used to ask them to read it 300-400 times when going to bed.

Hadrat Yūnus *'alayhis salām* acknowledged his mistake and glorified the purity of Allāh *ta'ālā* by saying: “O Allāh! You are pure. You are sanctified, I am from among the wrongdoers.”

My dear friends! Each one of us must firmly believe that he is a wrongdoer. Let it not be that he says it superficially while he considers himself to be holy and pious. We will not achieve anything in this way. Develop the submission and servitude of Hadrat Yūnus *'alayhis salām* and you will achieve something.

Look! Hadrat Ādam *'alayhis salām* said: “We wronged ourselves.” Hadrat Yūnus *'alayhis salām* said: “We are of the wrongdoers.” Just think! They were Prophets of their respective times, yet they are calling themselves wrongdoers. The essence of each one's statement is the same, i.e. admission of one's mistake. We learn from this that consciousness and acknowledgement of one's wrongs are essential to obtain Allāh's pleasure.

My dear friends! There is no tasbīh after which salvation is promised except for this tasbīh.

وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

*In this way do We rescue the believers.*<sup>1</sup>

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<sup>1</sup> Sūrah al-Ambiyā', 21: 88.

Towards the end of his life, our Hadrat Maulānā Shāh Wasīyyullāh Sāhib rahimahullāh used to teach and instruct two things a lot. Whenever anyone asked him to dictate something which he could read, he would encourage him to read:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ صَلَّى إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

*There is no deity but You. You are pure of all deficiency. I was of the sinners.*<sup>1</sup>

The second thing which he used to instruct the person to read was Sayyid al-Istighfār. Rasūlullāh sallallāhu ‘alayhi wa sallam said with reference to it:

من قالها من النهار موقنا بها فمات من يومه قبل أن يمسي، فهو من أهل الجنة، ومن قالها من الليل وهو موقن بها فمات قبل أن يصبح، فهو من أهل الجنة. (مشكوة: ٢٠٤)

*Whoever says it with full conviction during the day and passes away on that day before the evening shall be from the people of Paradise. Whoever says it with full conviction at night and passes away that night before the morning shall be from the people of Paradise.*

The Sayyid al-Istighfār is:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِدُنْيِي، فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. (مشكوة: ٢٠٤)

Hadrat Muslihul Ummat rahimahullāh used to say that the Sayyid al-Istighfār should be read at least three

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<sup>1</sup> Sūrah al-Ambiyā’, 21: 87.

times each in the morning and evening. Allāh willing, calamities will be averted and one will acquire salvation. If we read it from our heart, with acknowledgement and admission [of our sins], and with full conviction, then – Allāh willing – we will acquire its blessings. Say the words:

مِنَ الظَّالِمِينَ

*Of the wrongdoers.*

While being conscious of your evils and slip ups. Allāh *ta'ālā* likes it when you consider yourself to be of the wrongdoers and believe Him to be free from injustice, defects and shortcomings. Allāh *ta'ālā* will honour you with His pleasure and give you salvation from calamities.

Previously I related to you that when Maulānā Muḥammad Yūnus Ṣāḥib, the Shaykh al-Ḥadīth of Mazāhir al-'Ulūm Sahāranpūr, was in London, he was explaining the *tasbīḥ*:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

He said: When a person glorifies Allāh *ta'ālā*, says that He is pure from all fault and blemish, then Allāh *ta'ālā* – through His grace and kindness – will purify the person of his faults and sins by virtue of his constant recitation of this *tasbīḥ*. Allāh willing, purification of the self will be realized through this. It is therefore extremely important.

This acknowledgment and admission has been coming down through the generations from Ḥaḍrat Ādam 'alayhis salām to Ḥaḍrat Yūnus 'alayhis salām. In fact, Rasūlullāh ṣallallāhu 'alayhi wa sallam himself used to acknowledge his mistakes. Look at the *du'ā* which is read after the *durūd sharīf* in *salāh*. It is, after all, from

Rasūlullāh sallallāhu ‘alayhi wa sallam. It is a comprehensive du‘ā’ which clearly demonstrates admission of sins and mistakes.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي  
مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

*O Allāh! I have wronged myself greatly and nobody forgives sins except You. Grant me forgiveness and have mercy on me. Surely, You are all-forgiving, most merciful.*

Is this not an acknowledgement of one’s wrongs? Look! Three Prophets are acknowledging their mistakes. Everyone knows that this du‘ā’ is read in salāh. How many times a day we read it! We do not understand it, that is why we do not realize its importance.

I was saying with reference to the Tarīqah – that this is the path to Allāh *ta’ālā*. That is, one must give up self-conceit and adopt self-obliteration. He must give up pride and adopt servitude. May Allāh *ta’ālā* protect us against pride and evil characteristics. A person will be able to rectify himself only if he intends to do it. A person may be the son of a Sufi master, but if he does not intend rectification he will never be rectified. A person may be living in a khānqāh, but as long as he does not intend rectification, he will never be rectified. For example, a person is ill but he merely goes in and out of the hospital. Will his illness be treated and cured by merely walking in and out of the hospital? If he walks the corridors of the hospital all the time but does not get himself treated, will he ever get treated? Will his illness ever be cured? Never. Let alone major and chronic ailments, he will not even get freedom from ordinary colds and fevers. Thus, as long as medical treatment is not sought, as long as he does not abstain from harmful foods, his physical illness will not be cured.

My friends! What about spiritual ailments such as pride, jealousy, greed, avarice and so on? How can they be cured without a treatment? These are no ordinary ailments.

I received a telephone call after opening the fast today. One of my special associates related the condition of one of his close relatives. The latter sold his maternal-uncle's house. How did the uncle come to know that his own house has been sold? When he went to his house, he found someone else there. When the uncle asked the person, he said: "I bought it from such and such person." Look! These are the conditions and circumstances under which the children of the elite are living. Just think! If this is the condition of the children of the elite, how will Dīn progress? What good thoughts of Islam will people have? How will they ever revert to Islam? When irreligiousness, treachery and verbal abusing are found in us, we will be the causers of evil thoughts about Islam. We seek refuge in Allāh *ta'ālā*. If we display correct Islamic character, we will still find many people entering the fold of Islam.

Our pious predecessors reached the shores of Gujarat with their armies. To put it in other words, Gujarat was the first place in the land of India to enjoy this honour of having people who believed in the oneness of Allāh *ta'ālā*, in believing in Him as the absolute power and the controller of all affairs. It was from this land of Gujarat that the calls of "Allāh is the greatest" echoed from its hills and valleys.

The district of Bharūch enjoys special merit in this regard. Maulānā Ḥakīm Sayyid 'Abd al-Ḥayy Sāhib Rāi Bareillwī *rahimahullāh*, who was the father of Ḥadrat Maulānā Abul Ḥasan 'Alī Nadwī *rahimahullāh*, writes in *Yād-e-Ayyām* that the sanctified countenances of these soldiers of Islam are buried all over in the bowels of this land. Although we do not know where this "buried



treasure” is, it is absolutely certain that it is in the area between Bharūch and Mumbai. This is no ordinary place. I thank Allāh *ta’ālā* for having enabled me to commence my work and to strive in this area of Bharūch.

It was in 160 A.H. that Rabī’ ibn Sabīh as-Sa’dī al-Baṣrī *rahimahullāh* (who has the honour of being a Tābi’ī) came here with an army and set foot on Bārbad (a place which is several miles from Bharūch city). It is stated in *Kashf az-Zunūn* with reference to him:

أَوَّلُ مَنْ صَنَّفَ فِي الْإِسْلَامِ رَبِيعُ بْنُ الصَّبِيحِ

*Rabī’ ibn Sabīh is the first person to write a book in Islam.*

His grave is here in Bārbad in the Narbadā river. By the grace of Allāh *ta’ālā*, we have the opportunity of frequenting this place. His grave cannot be seen because the Narbadā river has widened and his grave is now in the centre of the river. He came here specifically for jihād and was successful. The Narbadā river was flowing with a lot of water so he decided to stop over for a few days. In the course of this time, the air became infected and 1 000 people succumbed to it. Rabī’ ibn Sabīh also passed away in the illness which followed.

My dear friends! This is a very blessed place. This is why I had said previously that it seems as if it is an Arab land. I perceive a similarity in temperament and condition to those of the Arabs.

My dear friends and elders! We have to continue the teachings, instructions and special traits of those elders. We have to perpetuate them. We must not become of those who malign the good name of our elders. A poet rightly said in this regard:

The person did not even walk a few steps in honesty and purity, but he maligned the good name of the elders by donning their garb.

We seek refuge in Allāh *ta'ālā*.

May Allāh *ta'ālā* remove us from this calamity and tribulation. May He create true and genuine Dīn in us. May He create the worry for rectification in us. May He create concern for the Tarīqah in us. May He confer us with the zeal to serve it. May He make us the means for the spread and propagation of Islam. May He embellish us with the character of Rasūlullāh *sallallāhu 'alayhi wa sallam*. May He enable us to initiate all this in our homes. May He initiate all this in our neighbours. Allāh willing, its benefit will certainly be seen.

We pay particular attention to this in Allāhābād as well. In Ramaḍān we have general assemblies for women. And in normal times, we have them on Thursdays. Men also attend. Shaykh al-Mashā'ikh Hadrat Maulānā Muḥammad Aḥmad Sāhib rahimahullāh also used to attend and deliver formal talks. Ever since I started coming here in Ramaḍān, that assembly [for women] is conducted on Sundays. I received a telephone call from there. I asked my wife if the assembly was conducted. I asked her: “How was Maulwī Maḥbūb’s talk?” She replied: “The assembly is continuing and Maulwī Maḥbūb is delivering good talks. Sometimes Maulānā Sābir 'Alī Sāhib delivers a talk, and sometimes it is Maulwī Maḥbūb. The women here are saying that they are going to sue the people of Bharūch for having taken away Maulānā [referring to Maulānā Qamar az-Zamān Sāhib] and leaving them deprived.”

All praise is due to Allāh *ta'ālā*, I have been making arrangements for assemblies there since many years.

Many women attend. Even now there is a lot of enthusiasm among the women. Hot winds blow during the summer season but they still attend. In fact, they attend in bigger numbers on such occasions. I say to myself: “O Allāh! The men have gone into their homes because of the intense heat, yet these poor women have come to listen to Dīnī talks.”

When there is a zeal and love for Dīn, man does not worry about anything. These poor women come on rickshaws. It costs them 5-10 rupees. This shows their love and attachment to Dīn. May Allāh *ta'ālā* accept them. Āmīn.

There is a need to adopt Dīn and convey it. Allāh willing - even now the benefits will be seen. Hadrat Khwājah Sāhib rahimahullāh rightly said:

Success comes after striving, not from beautiful speeches. It comes by adhering to dhikr. It comes from concern.

May Allāh *ta'ālā* inspire us all.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let's make du'ā':

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَيْنِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا  
وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

اللَّهُمَّ أَلْفَ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ، وَنَجِّنَا مِنَ  
الظُّلُمَاتِ إِلَى النُّورِ، وَجَبِّبْنَا الْقَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، اللَّهُمَّ بَارِكْ

لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَرْوَاجِنَا وَدُرِّيَّاتِنَا، وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ  
التَّوَّابُ الرَّحِيمُ.

O Allāh! Rectify us and inspire us to do what pleases You. O Allāh! Bless us with a life of the Sunnah. Confer us with love for Rasūlullāh *sallallāhu 'alayhi wa sallam* and total obedience to Him. O Allāh! Inspire us to follow the path of our pious elders. O Allāh! Inspire us to make the Qur'ān and Sunnah our guides. O Allāh! Enable us to practise on these verses. Enable us to adopt the path of humility, servitude and submission which has always been the path of the Prophets and Auliya'. O Allāh! Pardon us our mistakes. Pardon us our shortcomings. We are also committing mistakes in this month of Ramaḍān. O Allāh! We are committing mistakes in our recitation of the Qur'ān, in our fasting, in our tarāwīḥ and in other actions. We acknowledge all this. O Allāh! Pardon us these mistakes and shortcomings through Your grace and kindness. Accept our supplications. Guide all the Muslims. Keep all Muslims on the true Dīn. O Allāh! It is solely through our shortcomings that these calamities are befalling us. O Allāh! Remove these shortcomings from us. Āmīn.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

**TRANSLATOR'S NOTE**

English translation completed on 02 Jumādā al-Ukhrā 1436 A.H./23 March 2015. We pray to Allāh *ta'ālā* to accept this humble effort and to make it a source of our salvation in this world and in the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: [maulanamahomedy@gmail.com](mailto:maulanamahomedy@gmail.com)

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VOLUME  
TWO

الإمامات الإحسانية

# AL-IFAADAAT AL-IHSAAMIYYAH

THE LECTURES OF  
HADRAY MAULANA  
MUHAMMAD QAMAR AZ-ZAMAN  
SAHIB ALLAHABADI



TRANSLATED BY  
MAULANA MAHOMED MAHOMEDY

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# الإفاضات الإحسانية

**THE LECTURES OF  
HADRAT MAULĀNĀ MUHAMMAD  
QAMAR AZ-ZAMĀN SĀHIB ALLĀHĀBĀDĪ  
(VOLUME TWO)**

**PUBLISHED BY  
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**TRANSLATED BY  
MAULĀNĀ MAHOMED MAHOMEDY**

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**PUBLISHER'S NOTE**

الْحَمْدُ لِلَّهِ الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ. وَالصَّلَاةُ وَالسَّلَامُ  
عَلَى رَسُولِهِ الْأَكْرَمِ الَّذِي أُوتِيَ جَوَامِعَ الْكَلِمِ، وَعَلَى آلِهِ وَأَصْحَابِهِ مُجُومَ طَرِيقِ  
الْأَمَمِ. أَمَّا بَعْدُ!

It brings us immense joy to have the opportunity of presenting volume two of *al-Ifādāt al-Ihsānīyah* to the respected reader. We apologize for the delay in presenting this second volume after the publication of the first one. Due to my honourable father's multi-faceted occupations especially in the fields of writing and compiling, teaching, reformatinal journeys, and the many seekers who constantly come to meet him; we were unable to revert to him for certain points in these lectures. All praise is due to Allāh *ta'ālā* the second volume is now in your hands. It is a collection of twelve *khānqāh* assemblies which were conducted in the month of Ramaḍān in the musjid of Dār al-'Ulūm Kantāriyah. Maulānā Faḍl Maḥmūd Sāhib Falāḥī took a lot of interest in the arrangement, setting out and insertion of sub-headings. He also did an excellent job in its composition. The referencing of the Aḥādīth which are contained in the assemblies was done by Maulānā Maqsūd Sāhib Gorukhpūrī (a lecturer at Madrasah Bayt al-Ma'ārif Allāhābād). May Allāh *ta'ālā* shower both of them with abundant rewards.

After the publication of the first volume, many respectable 'ulamā' and sincere associates expressed the benefit of this collection. They extended their congratulations telephonically and through letters. From among them, we have made the impressions of the following personalities a part of this book. They are: Hadrat Maulānā Sayyid Muṣliḥ ad-Dīn Sāhib Barodwī (Shaykh al-Hadīth of Dār al-'Ulūm Dewsbury, U.K.),

Hadrat Maulānā Muḥammad 'Āqil Sāhib (lecturer of Hadīth at Mazāhir al-'Ulūm Sahāranpūr), Hadrat Maulānā Muḥammad Salmān Sāhib (lecturer of Hadīth and Nāzīm at Mazāhir al-'Ulūm Sahāranpūr) and Hadrat Maulānā Ismā'īl Sāhib Tankārwi (chairman of Majlis Khuddām ad-Dīn International, London, and principal of Madrasah al-Banāt Tankāriyah, Bharūch). We are indeed grateful to them.

We request all readers to make du'ā' to enable us to transfer more of these lectures from cassette recordings into written works, and to bless my honourable father with long life and good health so that this series may continue and the ummat may go on benefiting.

Finally, I thank all those who helped and supported us. I make du'ā' that Allāh *ta'ālā* showers them with His rewards, and to make these lectures beneficial to the ummat, a means for their guidance and salvation, and to accept this imperfect effort of ours. Āmīn.

Muḥammad 'Abdullāh Qamar az-Zamān Qāsimī  
Allāhābādī

Servant of Maktabah Dār al-Ma'ārif, Allāhābād, U.P.

**IMPRESSION (1)**

Hadrat Maulānā Sayyid Muṣliḥ ad-Dīn Sāhib Barodwī Allāh *ta'ālā* brought everything into existence in this universe and presented before them the responsibility of accepting a trust but they all expressed their inability of bearing this responsibility and excused themselves in this way. However, this oppressing and ignorant human accepted it. Subsequently, Allāh *ta'ālā* placed the crown of His deputy-ship on the head of man and conferred him with superiority and supremacy over all His creations.

Together with creating man, Allāh *ta'ālā* attached many needs and necessities to him. Thus, we will not be wrong if we were to label man as one who is solely and wholly in need. Allāh *ta'ālā* then placed in the disposition of man the desire and demand for the fulfilment of these needs and necessities. He also left him to acquire and fulfil those needs in the sense that he must find ways of fulfilling them through his efforts and striving. However, man's most important and fundamental need is guidance (faith and conviction, Dīn and Sharī'at). If man has everything but no guidance, he is a failure. If he has guidance and nothing else, he is successful. Allāh *ta'ālā* did not leave it to man to find ways for the fulfilment of this important and fundamental need. Instead, He initiated the system of prophet-hood by sending approximately 124 000 Prophets into this world, and laid down this system of acquiring guidance through them. The last and final Prophet – the chief of all past and future generations – is Muḥammad Rasūlullāh *sallallāhu 'alayhi wa sallam*. Through him, the world received a Dīn in the light of the Qur'ān and Sunnat. This Dīn is unique and matchless as regards its comprehensiveness and completeness, and it

encompasses all departments and aspects of human life. Through his teachings and blessed life, Rasūlullāh *sallallāhu ‘alayhi wa sallam* trained the Sahābah *radiyallāhu ‘anhum* in a manner whereby they became imbibed with *īmān*, Allāh-consciousness, perfect conviction and other lofty and praiseworthy qualities; and through whom the rays of *īmān* and Islam shined on the entire world.

Dīn gradually started to leave the lives of people and Muslims began disregarding Dīn and the Shari‘at. They rushed headlong towards irreligiousness, materialism, luxurious living, wealth and possessions, self aggrandizement, self-motives and other blameworthy characteristics, and thereby landed very far from Islamic teachings. Thus, in such an untold era, to apprise Muslims of the object of their lives and inform them of the harms of materialism, and remind them of their obligations and responsibilities of being the best of nations has become the compulsory duty of the ‘ulamā’. In order to remove the above-mentioned evils, it has become extremely important and essential to direct and encourage people towards internal reformation, purification of the self, emulating the Sunnat, discarding innovations, fear and love for Allāh *ta‘ālā*, adherence to the Shari‘at and Tariqah and other related matters.

After undertaking a deep study of the last 1 000 year history of India, it becomes very clear that propagation of Islam, safeguarding it against deviation and distortion, revival of the Sunnat, removal of polytheism and innovations, keeping the Muslims steadfast on the straight path, and explaining the Shari‘at and Tariqah in the light of the Qur‘ān and Sunnat are all the results of the untiring efforts and striving of the genuine ‘ulamā’ who combined the Shari‘at and Tariqah, the Sufis and the seniors of Dīn. Their statements and

lectures played a key role in this regard, and their sound admonitions turned the hearts of people.

The imān-filled statements, words and lectures of Baqīyyatus Salaf 'Arif Billāh Shaykh Tarīqah Hadrat Maulānā Muḥammad Qamar az-Zamān Sāhib Allāhābādī – may Muslims continue benefiting from him – are important links in this golden chain. Allāh *ta'ālā* has filled his blessed heart with pain and worry for the ummat, concern for its rectification and a desire for its wellbeing. His circle of instruction is extremely wide. Most regions of India are benefiting from his talks and lectures. He undertakes journeys to various regions within the country on the invitations and persistence of his associates and seekers. He also travels regularly to South Africa, Zambia, Britain, Barbados, Panama, Canada, Reunion, Saudi Arabia, Kuwait, Bahrain, Qatar, Dubai, etc. In all these places, people revert to him in large numbers and benefit from him.

Hadrat's series of talks and lectures commenced a very long time ago. When Hadrat Musliḥul Ummat Hadrat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh* was still alive and had to go out somewhere, he would instruct Hadrat to conduct the talks and assemblies in the khānqāh. This gradually increased to the surrounding areas and then spread to other regions of India. His pain-filled, chemically effective, heart-rending and heart-awakening talks which comprised of valuable themes on various sciences, facts, intricate matters, rectification, purification of the self, Allāh-consciousness and taṣawwuf proved to be like a polish to the hearts of the audiences. Many people repented from atheism and irreligiousness, and became religious and successful.

Since the last 17-18 years, Hadrat's khānqāh programme has been conducted in the beautiful and large musjid of Dār al-'Ulūm Kantāriyah, Bharūch, India. He observes i'tikāf for the entire month of Ramadān in this musjid. The entire day is spent in various khānqāh practices, and after the tarāwīḥ ṣalāh he delivers talks comprising of knowledge, Allāh-recognition, Allāh-consciousness and Allāh's blessings. These talks are like continuous beneficial rains which irrigate the large crowds comprising of locals, foreigners, associates, murīds, 'ulamā', non-'ulamā', the masses and the elite.

The practice of noting the statements, words and lectures of the 'ulamā' of Dīn with a view to conveying them to those who were not present is a practice which has been coming down the generations. The benefit of this practice is as clear as the sun.

Consequently, attention was paid to recording Hadrat's talks on cassette recorders. Then for the sake of general benefit, his associates and followers persisted that they be penned. This was done after obtaining Hadrat's permission. These penned notes became a manifestation of the following couplet:

قطر على قطر إذا اتفقت نهر - ونهر إلى نهر إذا اجتمعت بحر

*When drops after drops collect, they form a river. When rivers meet, they become an ocean.*

This vast treasure of lectures and talks which extend over 17-18 years began to take on the written word in the form of *al-Ifādāt al-Iḥsāniyyah* and started becoming available to the public. Every beginning has an end. Based on this, we make du'ā' to Allāh *ta'ālā* that the beginning of this blessed effort reaches completion in the best way possible, He completes and perfects its benefit, and He continues Hadrat's shadow

of affection with blessings, good health and wellbeing for a long time. As a poet says:

May he live safely for a thousand years. May  
each year be equal to 50 000 days.

Finally, I pray that Allāh *ta'ālā* showers His rewards on all those who helped and supported in the compilation of the blessed series. May Allāh *ta'ālā* show mercy on the one who says Āmīn.

Was salām

Sayyid Muṣliḥ ad-Dīn Aḥmad Barodwī Qāsimī  
Shaykh al-Ḥadīth Dār al-'Ulūm Dewsbury

**IMPRESSION (2)**

Hadrat Maulānā Muḥammad ‘Āqil Sāḥib

(Lecturer of Hadīth at Mazāhir al-‘Ulūm Sahāranpūr)

نحمده ونصلي على رسوله الكريم، أما بعد!

Sincere and devoted people of every era have been concerned about directing the ummat towards rectification and education, strengthening the people’s bond with Dīn, and setting right their beliefs and actions.

Hadrat Maulānā Muḥammad Qamar az-Zamān Sāḥib Allāhābādī *dāmat barakātuhum* (khalīfah of Muṣliḥul Ummat Hadrat Maulānā Shāh Waṣiyullāh Sāḥib *rahimahullāh* and Maulānā Shāh Muḥammad Aḥmad Sāḥib *rahimahullāh*) is also a member of this group of sincere people who invites people toward Dīn through his talks and lectures. The book before you – *al-Ifādāt al-Ihsānīyyah* – which is a collection of Hadrat Maulānā’s lectures is an elixir as regards the Dīnī and rectificational themes which it contains.

Before seeing this book, Hadrat Maulānā had travelled to Mazāhir al-‘Ulūm Sahāranpūr and I had the occasion of listening to his lecture. I gauged from his talk that he was like a hāfiz of the sayings and statements of our elders. His manner of speaking was also extremely effective and most humble. By the will of Allāh *ta’ālā*, this book contains themes of taṣawwuf extracted from the Qur’ān and Hadīth which are most sufficient and complete for the rectification of man.

I pray to Allāh *ta’ālā* to accept this valuable collection of Hadrat Maulānā’s lectures, and to proliferate and perfect his blessings. Āmīn.

Muḥammad ‘Āqil, *may Allāh pardon him.*



**IMPRESSION (3)**

Hadrat Maulānā Muḥammad Salmān Sāhib

(Lecturer of Hadīth and Nāzīm at Mazāhir al-‘Ulūm  
Sahāranpūr)

The present era is extremely progressive as regards wealth and riches, enjoyment and amusement, prominence and popularity, rest and comfort, and worldly materialism. Consequently, there is an overwhelming presence of worldly love, greed, avarice, base characteristics, disregard for Dīn, heedlessness of the Hereafter, overpowering of desires of the self and a glaring absence of good deeds everywhere.

In the light of such a dangerous situation, giving correct direction to the Muslim ummat, and striving and sacrificing to bring it onto the straight path is the responsibility of the ‘ulamā’, Sufī masters and seniors of Dīn. Allāh *ta’ālā* conferred courage for the rendering of general services in this regard to the genuine ‘ulamā’ of every era.

The compiler of the book, *al-Ifādāt al-Ihsānīyyah*, also belongs to the same breed of Allāh-fearing ‘ulamā’. Propagation and instruction, advising and admonishing, writing and compiling, and teaching and educating are his most important occupations. This book is a collection of his lectures which he delivered in Dār al-‘Ulūm Kantāriyah, Bharūch, Gujarat in the month of Ramaḍān while in a state of i’tikāf. These talks were delivered in a most impressive manner to the assembly of those who were in i’tikāf. All praise is due to Allāh, a righteous revolution took place in the lives of a large number of people. I read several books of Hadrat from which I acquired extra ordinary benefit. The present book is also extremely beneficial as regards its comprehensiveness and content. Like his other

books, may Allāh *ta'ālā* confer this book with general and complete acceptance, and bless the ummat with the opportunity of benefiting from it. Āmīn.

Muḥammad Salmān

Nāzīm Madrasah Mazāhir al-'Ulūm, Sahāranpūr, U.P.

**IMPRESSION (4)**

Hadrat Maulānā Ismā'īl Walī Bhūtā Sāhib Tankārwī  
(Chairman of Majlis Khuddām ad-Dīn International,  
London, and principal of Madrasah al-Banāt  
Tankāriyah, Bharūch)

This insignificant servant says to the respected reader that a collection of the lectures of Murshidī Shaykh-e-Tarīqah Hadrat Maulānā Muḥammad Qamar az-Zamān Sāhib Allāhābādī *dāmat barakātuhum* has already been published as *al-Ifādāt al-Ihsāniyyah* volume one. All praise is due to Allāh *ta'ālā* this collection has received acceptance in all sections of the community. The second volume of this collection is to be published soon. It contains 12 lectures of Hadrat which were delivered in Khānqāh Kantāriyah, Bharūch, Gujarat.

All praise is due to Allāh *ta'ālā* I had the opportunity of accompanying Hadrat on several journeys within the country and abroad. All praise is due to Allāh *ta'ālā* I saw the evil lives of thousands of people changing for the better through Hadrat's lectures. By the will of Allāh *ta'ālā*, his lectures are proving to be lamps in the path of the seekers. Every lecture contains themes on taṣawwuf, Allāh-awareness, recognition of Allāh *ta'ālā* and affinity with Him. Furthermore, the path is explained in such a manner and its complexities solved in such a way that the questions and objections which crop up in a person's heart are automatically removed. Each person benefits according to his capability.

I clearly recall inviting Hadrat to attend the opening function of our Jāmi'ah al-Banāt, Tankāriyah, Bharūch, Gujarat. Hadrat was on the blessed journey of hajj, yet he gladly accepted my invitation. The function was set for 5 Muḥarram 1422 A.H./30 March 2001 on a Friday. After the spiritual journey of hajj and

imbibing the blessings of the Haramayn Sharīfayn, Ḥaḍrat landed at the Mumbai airport and proceeded to Tankāriyah. Ḥaḍrat's three sons, Maulānā Maqbūl Aḥmad Qāsimī, Maulānā Maḥbūb Aḥmad Nadwī and Maulānā Muḥammad 'Abdullāh Qāsimī also arrived from Allāhābād.

The First Secretary of the Saudi Embassy (who later became the Saudi ambassador to India) was also invited to the function. Bearing in mind that the function was held on a Friday, in addition to the thousands of 'ulamā' and students who attended, there were about 15-20 thousand people from the public. Ḥaḍrat delivered a phenomenal lecture which really impressed and swayed the audience. Ḥaḍrat's talk was simultaneously translated into Arabic by Maulānā Muḥammad Iqbāl Sāhib Dewlawī (lecturer of Ḥaḍīth and Arabic literature at Dār al-'Ulūm Falāḥ Dārayn Tadkeshwar).

Ḥaḍrat spoke about the sincerity, devotion, noble thoughts, and preoccupation in Allāh's dhikr of 'Allāmah Ibn Taymīyyah *rahimahullāh*. The First Secretary of the Saudi Embassy was not only impressed but thoroughly enjoyed it. He met Ḥaḍrat after the talk, and in the course of their conversation he said: "Whenever you come to Saudi Arabia, you must certainly inform me so that I can make arrangements for you to deliver talks in Makkah Mukarramah, Madīnah Munawwarah and Jeddah." He added: "When you come to Delhi, you must come meet me. I will be overjoyed. If not, I will be saddened." He then pointed towards Ḥaḍrat and his three sons and said: "You are all sincere servants of Dīn." In short, the First Secretary was most impressed with Ḥaḍrat and his talk.

While addressing the crowd in this function, Hadrat made reference to ‘Allāmah Ibn Taymīyyah *rahimahullāh*. The gist of what he said is as follows:

‘Allāmah Ibn Taymīyyah *rahimahullāh* was a very great person. He said: “What can the government do to harm me? If it sends me to jail, it will be a place of solitude for me. I will get the opportunity of engaging in Allāh’s remembrance. If the government banishes me, it will be an opportunity for me to travel and I will be able to practise on Allāh’s command: ‘Travel in the land.’ If the government kills me, I will acquire the good fortune of martyrdom. What more can our enemy do to us? I am happy with each of the three options.”

Hadrat added:

A major sign of ‘Allāmah Ibn Taymīyyah’s noble character is that he was such a senior scholar that his fatāwā are contained in 36 volumes. He wrote many other books. However, let alone the masses, even some ‘ulamā’ were opposed to him. This is why they used to complain to the government against him. Consequently, he was sent to jail several times. Someone said to him: “You should complain about them just as they are complaining about you.” He replied: “If I were to do that, what difference would remain between myself and them?”

Glory to Allāh! Such was his character. Just as he possessed noble character, he also adhered to Allāh’s remembrance. It was his practice to remain in Allāh’s remembrance and meditation from after fajr until the time

of ishrāq. He used to say: “This is my breakfast. When I do not complete this practice of mine, I experience a weakness in my body.”

Glory to Allāh! This is how our elders and seniors were. May Allāh *ta’ālā* enable us all to practise. Āmīn.

There is another incident which I observed personally. Hadrat was delivering a lecture in Shallcross, South Africa. About 150 ‘ulamā’ were present. Maulānā ‘Abd al-Haq Sāhib ‘Umarjee *rahimahullāh* who is a khalifah of Hadrat Maulānā Masīhullāh Khān Sāhib *rahimahullāh*, and the amīr of the Tablīghī Jamā‘at, Bhai Padia Sāhib *rahimahullāh* were also present. Hadrat delivered a powerful talk on Allāh-awareness and purification of the self. After the talk, the secretary or chairman of the Jam‘iyyatul ‘Ulamā’ South Africa stood up and said: “By Allāh! You have fulfilled the right of *taṣawwuf*.” Another senior ‘ālim stood up and spoke in a similar vein.

There are many other similar incidents which can be related here but I am sufficing with these few for the sake of brevity.

On seeing the benefit and impact of these lectures, the thought spontaneously comes to my mind that if these short lectures can have such an effect on the hearts, what impact and effect one would experience if one were to remain in the company of these Ahlullāh! I therefore address Muslims in general and Hadrat’s associates in particular and request them to take out the time to go and spend time in Hadrat’s company in his khānqāh, Dār at-Tazkiyah wa al-Ihsān, and try to derive as much benefit as possible. Inspiration is from Allāh *ta’ālā*.

I make du'ā' that Allāh *ta'ālā* maintains Hadrat's affectionate and blessed shadow over us for a long time, enables us to derive maximum benefit from him and to appreciate him. Āmīn.

Although I am not qualified to write anything about Hadrat's excellent book – bearing in mind that I cannot write and am not associated to this field of writing – I wrote these few impressions after my close associates and especially Maulānā Muḥammad 'Abdullāh Qāsimī persisted.

May Allāh *ta'ālā* reward those who helped and supported in the publication and distribution of this book. I am especially thankful to all of them on behalf of Hadrat's associates for having taken up this mammoth task. May Allāh *ta'ālā* accept it and make it a means for the guidance and salvation of the ummat. Āmīn.

Ismā'īl Walī Bhūtā Tankārī, *may Allāh forgive him and his parents.*

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصِرْ عَلَىٰ مَا  
أَصَابَكَ، إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

**FOUR PIECES OF ADVICE OF HADRAT  
LUQMĀN ALAYHIS SALĀM**

**PART ONE**

15 Ramaḍān 1424 A.H./2003

Musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat



الْحَمْدُ لِلَّهِ تَحْمَدُهُ وَكَسْتَعِينُهُ وَكَسْتَغْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ، إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ.

My dear elders and friends! Allāh *ta'ālā* conveyed many pieces of advice in the Qur'ān. Sometimes He Himself advises us, sometimes it is done through the Prophets '*alayhimus salām* and at other times He conveys the pieces of advice of His Auliya'. From among them is the advice of Hadrat Luqmān who was not a Prophet but a Wali and one who used to receive inspiration from Allāh *ta'ālā*. He advised his son and Allāh *ta'ālā* related it in the Qur'ān. Allāh *ta'ālā* caused him to give an advice which a father gives to his son and which he can give. The advice really appealed to Allāh *ta'ālā* so He included it in the Qur'ān. Obviously, they will be extremely important pieces of advice. Imagine Allāh *ta'ālā* quoting the words of advice of a Wali in His Book, and that too in a Book which surpasses all books as regards its authenticity. It will obviously be extremely important and phenomenal for it to be included in His Book. Based on this, there is a need to pay special attention to these pieces of advice.

Allāh *ta'ālā* relates four pieces of advice which, if we bear in mind, are sufficient for our worldly and Dīnī success. All our moral and creedal needs are included in them. They contain pieces of advice for our beliefs, morals, doing of good and abstaining from evil. All these are found in them. It is as though Allāh *ta'ālā* presented a well-arranged prescription to us through Hadrat Luqmān. It is similar to the prescriptions which we get for our physical health. We have the prescriptions of Galen, the Greek physician. Medical practitioners of succeeding generations refer to his collection and prescribe medications. If you were to go to a hakīm, he will open this collection, make slight changes to a prescription and write one for your needs. If physical prescriptions are so valuable and important, why should we not be aware of and give due attention to a prescription which is for our spiritual reformation, Dīnī reformation and the correction of our beliefs? Bearing in mind that Allāh *ta'ālā* quoted it and included it in His Book, its importance increases even more.

I was reading *Ma'āriful Qur'ān* wherein it is mentioned that in addition to the pieces of advice which Allāh *ta'ālā* quoted in the Qur'ān, there are many others of Hadrat Luqmān which the 'ulamā' collated. I think that if these are collated separately and published, it will be extremely beneficial. If we were to examine and study those pieces of advice, we will realize that each one is worth thousands of rupees. It is therefore most essential and worthy to bear them in mind.

Rasūlullāh *sallallāhu 'alayhi wa sallam* also makes mention of Hadrat Luqmān. If Allāh *ta'ālā* spoke of him, why would Rasūlullāh *sallallāhu 'alayhi wa sallam* not mention him? Why would 'ulamā' not speak about him? I think that even the first Persian book is

Sudd Pand Luqmān which contains the pieces of advice of Hadrat Luqmān.

### **A Story About Hadrat Luqmān**

I recall a story of Hadrat Luqmān which Hadrat Maulānā Muḥammad Aḥmad Ṣāhib rahimahullāh used to relate quite often. He said: Hadrat Luqmān was employed in a certain orchard. Although he was such a wise man, he was working in an orchard. He was in a line of slaves and no one bought him. Eventually the owner of an orchard bought him and gave him the task of irrigating the orchard. He began working in this orchard and carried out his task very responsibly. The owner of the orchard came in one day and said: “Go break a fruit for me.” He went and came back with a fruit. The owner began eating it and found it to be extremely sour. He made a face and said: “You brought such a sour fruit. Don’t you know that the fruit of that particular tree is sour?” Hadrat Luqmān replied: “Sir! You employed me to tend to the orchard and irrigate it, not to taste its fruit. I have never tasted any fruit of this orchard whereby I could say which tree has what type of fruit.” When Allāh *ta’ālā* confers a bounty on a person, He blesses him with excellent qualities as well. Just look at his honesty that he never tasted a fruit of the orchard.

Anyway, what I want to say at present is that Allāh *ta’ālā* quoted the words of advice of Hadrat Luqmān in the Qur’ān. He said to his son: “O my son!” He addressed his son. We learn from this that fathers must occasionally address their children, they must advise them and admonish them. It must not be that they are fully occupied in advising and admonishing others, while they do not advise their own sons and daughters. The Qur’ān and Hadīth lay special

emphasis on the training and tutoring of one's children.

Let me relate an incident which took place several years ago. We were going from Allāhābād to Meerut to attend the walimah of Khwājah Sabih ad-Dīn Sāhib. The amīr of the Tablighī Jamā'at, Maulānā Kamāl ad-Dīn Sāhib, was with us. In the course of the journey we met a person who had just come from America. He related his view that in order to accomplish a task completely, four things are needed: (1) Teaching the Qur'ān and Sunnat. (2) Purification of the self. (3) Inviting to and propagating Islam. (4) Writing and compiling. He added that there is a real need for Islamic literature, and this requires solitude and focus. There is a need for four groups for the accomplishment of these four tasks. They will have to carry them out with sincerity. In America, we used to influence a person by relating the beautiful aspects of Islam to him. But then, he would receive a voluminous book which speaks out against Islam, causing him to have bad thoughts about Islam. This is why there is a dire need for writing and compiling books.

### **A Talk in a General Assembly is Easy**

While on this journey, Maulānā Kamāl ad-Dīn Sāhib mentioned that just as we are involved in ta'lim and tabligh, we have to sit at home and read our books to our family. What he said really impressed me. Until that time, I did not have any special programme for education and training. However, all praise is due to Allāh *ta'ālā*, that after this I set aside one day in the week for an assembly in my house. Before this, many women had been making requests to initiate an assembly for them so that they could also derive Dīnī benefit. I therefore started an assembly which, all praise is due to Allāh *ta'ālā*, has been continuing for

the last 20 years. By the will of Allāh *ta'ālā*, it has taken on the form of a general assembly wherein my wife, daughter-in-law, daughters, granddaughters, etc. attend regularly. Because it is a general assembly, the women of my house are also being educated. Thus, together with outside women, the women of my own family are benefiting.

Now listen to the words of advice of Hadrat Luqmān:

### **Hadrat Luqmān's First Piece of Advice**

Hadrat Luqmān is addressing his son and saying: “O my son! Establish ṣalāh.” The establishment of ṣalāh is most essential. Before this, he had taught him about beliefs and instructed him to keep away from polytheism:

لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*Do not ascribe any partner to Allāh. Surely ascribing partners is a great injustice.<sup>1</sup>*

He is now advising him about actions, the greatest and most important of which is ṣalāh. This is why he first advised him to establish ṣalāh.

### **The Difference Between Establishing Ṣalāh And Performing Ṣalāh**

The establishing of ṣalāh is important, this is why he mentioned it. He did not say perform ṣalāh. He did not say:

يَا بُنَيَّ أَدِّ الصَّلَاةَ

*O my son! Perform ṣalāh.*

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<sup>1</sup> Sūrah Luqmān, 31: 13.

This is because the performance of ṣalāh can be accomplished in any way. He emphasised the establishment of ṣalāh so that it is performed while bearing in mind the Sunnat and desirable acts as well. In the absence of these, the establishment of ṣalāh will not be realized, only its performance will be accomplished.

There is a Hadīth which lists the fundamental actions of Islam. It too makes mention of the establishment of ṣalāh, and not its mere performance. For zakāh, the word giving of zakāh is mentioned, but no where will we find performance of ṣalāh mentioned. It is always establishment of ṣalāh. This is because ṣalāh is a compound which contains many parts. On the other hand, zakāh does not have any parts. If a person gives it with intention, it is fulfilled. As for ṣalāh, it has several parts, e.g. recitation of the Qur'ān, rukū', sajdah, qa'dah and so on. Thus, when reciting the Qur'ān in ṣalāh, it must be done in line with the Sunnat. When going into rukū', be considerate of the Sunnat manner. When standing up from rukū', stand up straight. These are all parts of ṣalāh. If each one is carried out according to the Sunnat, the establishment of ṣalāh will be realized. If not, it will not be realized.

### **An Incident Related to a Sahābī**

A Sahābī performed ṣalāh in the presence of Rasūlullāh sallallāhu 'alayhi wa sallam. On completing his ṣalāh, he came to Rasūlullāh sallallāhu 'alayhi wa sallam who said to him:

ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ

*Go back and perform your ṣalāh because you have not performed it.*

Rasūlullāh sallallāhu 'alayhi wa sallam said this although he had performed his salāh. The person did not carry out the different postures in a calm and collected manner, this is why “establishment” of salāh was not realized. This is why Rasūlullāh sallallāhu 'alayhi wa sallam said to him that he has not performed his salāh. He went back, performed his salāh quickly and returned to Rasūlullāh sallallāhu 'alayhi wa sallam who again said to him:

إِرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ

*Go back and perform your salāh because you have not performed it.*

The person went back but still did not perform it correctly. Rasūlullāh sallallāhu 'alayhi wa sallam then personally demonstrated to him how salāh should be performed with tranquillity. We learn from this that mere performance of salāh is not enough. Rather, the establishment of salāh is necessary. The fact of the matter is that many of us do not even know how to make a correct intention, and we commit errors in rukū', sajdah and so on. We seek refuge in Allāh *ta'ālā*.

### **How Can He Be a Walī?**

My dear friends! The establishment of salāh includes setting right the takbīr-e-tahrīmah, the rukū', the sajdah and so on. I personally heard Ḥaḍrat Maulānā Masīhullāh Khān Sāhib *rahimahullāh* saying: “There was a person who was known to be a Walī. A person went to meet him but did not find him there. He asked some people: ‘Where does he perform his salāh?’ They showed him the place. He looked at his prayer mat and examined the spot where he performs sajdah. He found that the marks which were left by his fingers were crooked and spread out. He said: ‘This man cannot be a Walī because when a person is in sajdah, his fingers

must be together and pointing towards the qiblah. And here, I am seeing the opposite. If he cannot perform sajdah in the Sunnat way, how can he be a Walī?”

### **Such a Person Cannot Be a Walī**

*Al-Muwāfaqāt* is a well-known book written by ‘Allāmah Shātibī *rahimahullāh*. He writes in it that there was a man who was known as a Walī. A person went to meet him and saw him spitting in the direction of the qiblah. He left immediately and thought to himself: “If a person cannot practise on the external Sunnats, how can he be relied upon to practise on the internal Sunnats.? Such a person cannot be a Walī.”

Rasūlullāh *sallallāhu ‘alayhi wa sallam* saw sputum on the musjid wall. He was most displeased by it and the effects of his displeasure were visible on his face. The words of the Hadīth are as follows:

رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَخَامَةً فِي الْقِبْلَةِ فَشَقَّ ذَلِكَ عَلَيْهِ حَتَّى رَأَى فِي وَجْهِهِ، فَقَامَ فَحَكَ بِيَدِهِ. (رواه البخاري، مشكوة ٧١)

*Rasūlullāh sallallāhu ‘alayhi wa sallam saw sputum on the wall [of the musjid] which was in the direction of the qiblah. This disturbed him and his displeasure was seen on his face. He got up and scraped it off with his hand.*

We learn from this that Rasūlullāh *sallallāhu ‘alayhi wa sallam* used to keep a watchful eye on every matter and trained the Sahābah radiyallāhu ‘anhum in every respect.

After quoting this, ‘Allāmah Shātibī *rahimahullāh* writes:

هذا أصل أصله أبو يزيد بسطامي رحمه الله للقوم وهو أنّ الولاية لا تحصل لتارك السنة وإن كان جهلا منه. (الإعتصام، ١-٩٤)



*This is a principle which was laid down by Abū Yazīd Bustāmī rahimahullāh: Wilāyat cannot be acquired by the one who discards the Sunnat even if it is done out of ignorance.*

My dear friends! Establishing ṣalāh is a very great thing. It is extremely important. Hadhrat Maulānā Khalīl Aḥmad Sāhib rahimahullāh used to perform ṣalāh with absolute humility and servitude. Someone commented: “Hadhrat, you perform ṣalāh very beautifully.” He replied: “Maulānā Rashīd Aḥmad Gangohī rahimahullāh used to perform a much better ṣalāh than me.” We learn from this that you get a good ṣalāh and a bad one. It is said with reference to the ṣalāh of Hadhrat ‘Abdullāh ibn Mas‘ūd radiyallāhu ‘anhu:

وهو أشبه بصلوة النبي صلى الله عليه وسلم

*He used to perform a ṣalāh which resembled the ṣalāh of Rasūlullāh ṣallallāhu ‘alayhi wa sallam the most.*

This was a distinguishing quality which he enjoyed among the Sahābah radiyallāhu ‘anhum.

As I was saying, Hadhrat Luqmān advised his son to establish ṣalāh. In other words, perform it according to the Sunnat. Consideration to the farḍ and wājib acts of ṣalāh are nonetheless essential. However, the word “establishing” demands that due consideration be given to the desirable acts and etiquette. Rasūlullāh ṣallallāhu ‘alayhi wa sallam himself made du‘ā’ for this:

اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ الْوُضُوءِ، وَتَمَامَ الصَّلَاةِ، وَتَمَامَ رِضْوَانِكَ، وَتَمَامَ  
مَغْفِرَتِكَ

*O Allāh! I ask You for perfection in wuḍū’, perfection in ṣalāh, Your perfect pleasure and Your total forgiveness.*

If the wuḍū' is perfect and complete, so will be the ṣalāh. When ṣalāh is perfect, Allāh's pleasure will be obtained. When Allāh's pleasure is received, He will forgive us.

We are presently in the ten days of Ramadān in which Allāh's forgiveness can be obtained. When Allāh *ta'ālā* is pleased with our actions, He will forgive us. If we perform our wuḍū' well and perform our ṣalāh properly, Allāh *ta'ālā* will be pleased with us. When He is pleased with us, He will also forgive us. We learn from this that forgiveness revolves around actions. When a person does good deeds, Allāh's mercy descends on him and he is then forgiven.

The establishment of ṣalāh is therefore not an ordinary thing. It is a great bounty and a great treasure. People have acquired phenomenal virtues through it and many great feats were accomplished on account of it.

### **What Will We Receive From Ṣalāh?**

My dear friends and elders! People ask: "What will we get from ṣalāh?" Listen! There was a tax-collector whose wife used to write to Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* for rectification and du'ā's. She used to perform ṣalāh regularly but her husband did not. She wrote: "Hadrat! Make du'ā' that my husband gets the inspiration to perform his ṣalāh. He always asks: 'What will I get from ṣalāh?'"  
Hadrat Thānwī *rahimahullāh* wrote back: "The next time he asks 'What will I get from ṣalāh?', you must say: 'One gets ṣalāh from ṣalāh.'" When she received the letter, her husband also read it and thought to himself: "My wife makes so much of effort to obtain du'ā's in my favour. I ought to start performing ṣalāh." He then started performing ṣalāh.

**The Blessing of Tahajjud Ṣalāh**

Ṣalāh is certainly a thing of great blessing. May Allāh *ta'ālā* inspire us all to perform it. Those houses in which ṣalāh is not performed, the people there do not wake up early, they do not wash their mouths and faces, and they do not acquire purity. The house in which ṣalāh is performed, the people there wake up early in the morning, they purify themselves and focus towards Allāh *ta'ālā*. They then have breakfast and remain alert and energetic. As for the person who performs tahajjud ṣalāh, he goes far beyond all this. He gets up with an energetic heart. A Hadith of *Mishkāt Sharīf* states:

فإن صلى انحلت عقدة، فأصبح نشيطا طيب النفس

*Once he performs the tahajjud ṣalāh, another knot is untied. He is then energetic and in a sound mood.*

In other words, he becomes fresh and refreshed. His night worship and dhikr enable him to acquire energy and a special joy. It is said with regard to a senior elder that he used to spend the entire night in worship and in the morning it seemed as if he applied surmah to his eyes, and his face used to appear bright and glowing. We learn from this that he used to acquire the effulgence and blessings of tahajjud. May Allāh *ta'ālā* inspire us for this. Āmīn.

**The Blessing of Ṣalāh**

Hadrat Maulānā Shāh Waṣīyullāh Sāhib rahimahullāh used to say: There was a policeman whose responsibility was to take the prisoners from the jail to the court. He was taking one prisoner on one occasion. On the way, the time for zuhr ṣalāh arrived, so he began performing his ṣalāh. The prisoner took this as an opportunity and escaped. The policeman completed

his ṣalāh and began looking around for the prisoner but could not see him anywhere. He got occupied in ṣalāh once again. After completing his ṣalāh he saw the criminal standing there who then said to him: “Shackle and chain me, and take me.” The policeman asked: “What happened? You had escaped just now. How have you come back and why are you asking me to shackle you?” He replied: “When I fled, then no matter in which direction I ran, it was becoming dark there and I could not see. But once I turned in this direction towards you, I could clearly see the path. I thought to myself, if I remain in the prison, I will continue living with my eyesight intact.”

The policeman took him to the court and once all the procedures were completed, he took him back to the prison. This policeman had a bond with Allāh *ta’ālā*. When he had completed his ṣalāh, he made *du’ā’* to Him saying: “O Allāh! I was performing ṣalāh and that criminal escaped. Everyone will blame me and reprimand me, and say that the criminal escaped because of my ṣalāh. So please bring him back to me.” Allāh *ta’ālā* took consideration of his servitude and supplication, and returned the criminal to him. When the senior of the policeman realized the high level of spirituality of his subordinate, he called for him and said: “You are absolved of that duty [of taking criminals to the court]. You must now remain here and continue performing ṣalāh.” Subsequently this is what he did.

Allāh *ta’ālā* conferred us with a great bounty like ṣalāh. It is the *mi’rāj* of the believer. It is a divine gift from Allāh *ta’ālā* to the believers. May Allāh *ta’ālā* give us the inspiration to perform our ṣalāh while bearing in mind all its etiquette and showering us with its blessings. *Āmīn*.

**Hadrat Luqmān's Second Piece of Advice**

Hadrat Luqmān's second piece of advice was:

وَأْمُرْ بِالْمَعْرُوفِ

*Enjoin good.*

You already know that salāh is an act of goodness. Zakāh is an act of goodness. Hajj is an act of goodness. Staying away from immoralities is also goodness. Instructing others to adopt good character is an act of goodness. Giving correct directions to a person, helping someone, interceding on behalf of someone, visiting a sick person are all good actions. They are not confined to establishing salāh. By saying “enjoin good”, Allāh *ta'ālā* made it general. That is, all good actions entail goodness. We are instructed to carry out all of them and to enjoin them to others.

Ma'rūf and munkar are opposites. Anything which Allāh *ta'ālā* and Rasūlullāh sallallāhu 'alayhi wa sallam ordered us to do is ma'rūf. Whatever they asked us to abstain from is known as munkar. Allāh *ta'ālā* speaks in praise of those who enjoin ma'rūf and prohibit munkar. He says:

يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

*They enjoin good and they prohibit evil.*<sup>1</sup>

All virtues are earned when a person practises on both. The author of *Jalālayn* defines taqwā in the same way. That is, enjoining good and prohibiting evil. Although taqwā is an act of the heart, its sign is that the person who possesses it does good and keeps away from evil.

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 104.

He enjoins Allāh's servants towards good and prohibits them from evil.

Thus, ma'rūf means good action. Just as salāh, fasting, zakāh and hajj are good actions and are acts of worship; visiting the sick is a good action on its own. To visit a sick person and read the following du'ā' before him entails acting on a Hadīth, and is an act of worship.

لَا بَأْسَ ظُهُورًا إِنْ شَاءَ اللَّهُ تَعَالَى

*There is no need to worry. Allāh willing, this illness will be a source of purification.*<sup>1</sup>

Similarly, when placing your hand on the head of a sick person and reading the following du'ā' seven times is a good action.

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

*I beseech the magnificent Allāh, the Lord of the grand Throne, to cure you.*

I had the occasion of going to meet Hadrat Maulānā Abrār al-Haq Sāhib dāmat barakātuhum.<sup>2</sup> I noticed that from those who were going in to visit him, one person would read the above du'ā' and the others would say Āmīn. We should therefore make this du'ā' a practice in our lives. Read it when you go to visit your brother, your sister or other relatives. We must make it part of our lives. This is what Islamic social life is all about. Where we see un-Islamic practices taking root, we must make efforts to remove them and replace them with

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<sup>1</sup> Bukhārī. Mishkāt, p. 134.

<sup>2</sup> He passed away on 8 Rabī' ath-Thānī 1426 A.H./17 May 2005.

Islamic social etiquette. When we greet, we must greet in the Islamic way. Our meetings and interactions must also be in the Islamic manner. Our conversations too must be in accordance with Islam. When you hear happy news, say *al-Hamdulillāh, Māshā Allāh*. When you hear something sad, say:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*To Allāh we belong and to Him is our return.*

Similarly, if you intend doing something or intend going somewhere, ensure you add the words *Inshā Allāh*.

### **An Environment Will Have to be Created in Order to Practise on Dīn**

When the society is correct, it will be easy to practise on Dīn. If society becomes un-Islamic, it will become extremely difficult to practise Dīn on the individual level. Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* provides a beautiful example for this. He said: Nowadays people say that it is difficult to practise on the Shari‘at. The reason for this is that the society is not Islamic. For example, a hakīm comes and prescribes *gul banafsha, sipistān* and so on for a patient who has a fever. He looks in the entire city but cannot obtain these medicines. So someone says: “The medicines which are prescribed by hakīms are very difficult to obtain.” The hakīm will say: “It is your fault that you have given up using medicines of this nature, so who is going to stock them in their shops?” A society will have to be created for it, people will have to start using it, shopkeepers will then start stocking it, and then it will be easily obtainable. Similarly, we will have to use the prescription provided to us by the Shari‘at. The constriction which we experience in Dīn nowadays is because people have stopped practising on it. They

have not made an environment for it. If everyone starts practising on Dīn, there will be no difficulty.

Just the day before yesterday I received a call from the imām of a large masjid in London. He said: “I just cannot seem to read the Qur’ān in the tarāwīḥ salāh. What should I do?” He suspected some outside effect [black magic and other similar practices]. I said to him: “You can find a treatment for that, but at the same time you must use *khamīrah gā’uzabān* or *khamīrah murwārīd*. These medications will strengthen your mind and it will become easy for you to read.” He phoned again yesterday and said: “These medicines are not available here. They might be obtainable in Bolton but it is several hundred kilometres from here.” I said to him: “Leave all these things aside. Read Sūrahs Falaq and Nās, and blow on yourself with the intention of bringing peace to your mind. If there is any tragedy, it will be removed. Allāh willing, you will experience tranquillity.”

As I was saying, when a practice disappears from a society, it becomes difficult to practise on it. Like how in London, Unani medicines are not commonly used, this is why he found it difficult to obtain them, and it became difficult to bring them into practice.

My dear friends! The society has changed, so it has become difficult for us to practise on the injunctions of the Shari‘at. If they are practised in general, there will be no difficulty.

There are so many virtues in visiting the sick, consoling them, meeting our brothers. A Hadīth states:

قال رسول الله صلى الله عليه وسلم ما من مسلم يعود مسلماً غدوة إلا  
صلى عليه سبعون ألف ملك حتى يمسي.



*Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: When a Muslim visits his Muslim brother in the morning, 70 000 angels pray for him until the evening.<sup>1</sup>*

My dear friends! Look at how fortunate you are that people from Barodah, Aḥmadābād, Gaudrā, Lūnā Wārā and other places have come here to listen to talks of Dīn and to meet their Muslim brothers. Allāh *ta’ālā* will shower abundant rewards for this. As for those who do not think of these things and do not have the feeling to carry out such acts, their condition is most sorrowful. Some people are prevented by their wealth, others by their families, yet others by their business, and others by their incomplete knowledge. They cannot bear to hear talks of Dīn. Had they listened to them, their rectification would have been accomplished. But they just do not want to listen. If you listen first, you will be rectified. Allāh *ta’ālā* says:

سَمِعْنَا وَأَطَعْنَا

*We hear and we obey.*

For obedience to be realized, one has to listen.

No sooner a person gets a little wealth, he feels he has no need to attend any Dīnī talk. If a person becomes a doctor, he feels many patients come to him, there is no need for him to go anywhere. I also go to a heart specialist. I think to myself: “We come to him to treat our physical heart, but he is even more sick in his heart than us. We have a physical ailment in our heart while he has a spiritual ailment in his heart. If I were to die, than the worst is that I will be buried two metres below the ground. If he were to die, he will go down

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<sup>1</sup> Tirmidhī and Abū Dāwūd. Mishkāt, p. 135.

thousands of miles because of his unbelief and polytheism.”

My dear friends! The heart in which there is unbelief, polytheism and hypocrisy is an extremely sick heart. The Qur’ān says:

فِي قُلُوبِهِمْ مَرَضٌ

*In their hearts is a sickness.*

That piece of flesh which we refer to the heart is not the real heart. Rather, the spiritual heart which is referred to as the angelic heart is the real heart and on which success and wretchedness are dependent. It has unbelief, polytheism, hypocrisy, pride and arrogance. These ailments of the heart are most certainly more dangerous and destructive than the ailments of the physical heart. May Allāh *ta’ālā* give us refuge.

### **The Punishment For Bad Character**

Rasūlullāh *sallallāhu ‘alayhi wa sallam* said in a Hadīth:

إن العبد ليبلغ من سوء خلقه أسفل من درك جهنم

*A person reaches the lowest pit of Hell because of his bad character.<sup>1</sup>*

My dear friends and elders! These evil characteristics are extremely destructive, yet very few people are concerned about their rectification. To Allāh we belong and to Him is our return.

It is a very great thing that you people came here for the sake of your rectification. It shows your quest. Allāh willing, you will be guided and steered. Allāh

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<sup>1</sup> Ṭabarānī.

willing, it will result in your rectification. It may well be that Allāh *ta'ālā* will pass a decision of salvation by coming here just once. We do not know. Allāh is most independent. He may accept this small action through His mercy, give salvation from Hell and admission into Paradise.

My dear friends and elders! The heart certainly has ailments and sicknesses which need to be rectified. If a person has cancer, he will bear it for a few days or months and then depart from this world. He will then be freed from that illness. As for the ailments of the heart, e.g. malice, jealousy, pride, hatred, etc. – their punishment commences after death. You may do what you want while you are alive. You can have as much self-conceit, pride, greatness, arrogance and haughtiness as you want. Once you die, you will learn what punishment you are to get for them.

فسوف ترى إذا انكشف الغبار – أفرس تحت رجلك أم الحمار

*Once the dust settles, you will see whether you are riding a horse or a donkey.*

The moment one's eyes close, he will come to know what his destiny is. In fact, a person is shown his final abode even when in the pangs of death. If the person is a believer, it is said to him:

إذا كان الرجل صالحا قالوا أخرجي أيتها النفس الطيبة، كانت في الجسد الطيب، أخرجي حميدة وأبشري بروح وريحان ورب غير غضبان.

*The angels go to the one who is on the verge of dying. If he was a righteous man, they say: O pure soul! You were in a pure body. Come out while your praises are sung. Take glad tidings of tranquillity, sustenance of Paradise, and a Lord who is not angry with you.*

As for the one whose condition is the opposite, i.e. he is an unbeliever, it is said to him:

أخرجي أيتها النفس الخبيثة كانت في الجسد الخبيث أخرجي ذميمة  
وأبشري بحميم وغساق.

*O you wretched soul which was in a wretched body!  
Come out while you are dispraised. Take the news of  
boiling water and pus which is in store for you.<sup>1</sup>*

Another Hadīth states:

الدنيا سجن المؤمن وجنة الكافر

*The world is a prison for the believer and a paradise for  
the unbeliever.<sup>2</sup>*

Thus, when an unbeliever sees his abode in Hell, he will say: “We had been enjoying ourselves in the world even if it may have been a life of poverty and constriction, and even if we had been living in hot windy conditions and in the hot sunlight. Nonetheless, all this was less than the punishment of Hell.

On the other hand, when a believer sees his abode [in Paradise], he will say: “Why am I held back in this world? Convey me to my abode. I am inhaling the fragrances of Paradise and I can see all its embellishments. The embellishments of this world are nothing. Nothing of this world is of any value.”

Rasūlullāh sallallāhu ‘alayhi wa sallam described Paradise as follows:

ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر

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<sup>1</sup> Muslim. Mishkāṭ, p. 141.

<sup>2</sup> Muslim. Mishkāṭ, p. 439.

*Which no eye has beheld, no ear has heard about and which no human heart has ever imagined.*<sup>1</sup>

In other words, the forms in Paradise were never beheld by the human eye, the sounds were never heard, and such sciences will be on display which the human heart never imagined. The hearing of songs and music will not be prohibited in Paradise. If you abstain from the songs and music of this world, you will be able to hear them in Paradise. If you abstain from the passions of this world, you will be able to enjoy the passions and desires of Paradise. Allāh *ta'ālā* says:

وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ. نَزْلًا مِنْ عَفْوَ  
رَحِيمٍ

*There is for you therein whatever your souls desire, and there is for you therein whatever you ask for. This is a hospitality from the Forgiving, the Merciful.*<sup>2</sup>

What do have at present? Just a few days of desires. Suppress them for now. Do not wipe them out, just suppress them, and then you will do as you please in Paradise. You will be able to imagine whatever comes to your heart, there will be no impositions on you. If you live in this world in accordance with Allāh's will and command, you will be able to live according to your will in Paradise. Allāh *ta'ālā* will give you absolute choice and power.

My dear friends! Allāh *ta'ālā* created this world and made it the place for good deeds and noble character. He sent Rasūlullāh *sallallāhu 'alayhi wa sallam* as an excellent example:

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 495.

<sup>2</sup> Sūrah Hā Mīm as-Sajdah, 41: 31-32.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*There is for you in the Messenger of Allāh a perfect example.<sup>1</sup>*

We therefore have to look at his actions and his character. What were his actions and what was the nature of his character. If we adopt his character and tread in the light of his actions then – Allāh willing – the moment our eyes close, in fact even in this world, we will see our eventual abode. It will be an abode and a treasure which will be beyond our wildest imagination. The prime ministers and presidents of this world receive one or two palatial homes and they pride over them. But for how many days will they live in them.

Listen! There have been many great people who went into the toilet to relieve themselves and died there. People only came to know after some time. The window had to be broken to get in and take them out. Such are the palatial homes and bungalows of this world.

As for the life of the Hereafter, it is forever and ever. There will be no death there. In fact, death itself will die. A Hadīth states:

جيء بالموت حتى يجعل بين الجنة والنار ثم يذبح

*Death will be brought, placed between Paradise and Hell, and slaughtered.<sup>2</sup>*

Allāh *ta'ālā* created death and He will cause it to die. Those who are in Paradise will remain there and those who are in Hell will remain there. No one will

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<sup>1</sup> Sūrah al-Aḥzāb, 33: 21.

<sup>2</sup> Bukhārī and Muslim. Mishkāt, p. 493.

experience death. In this world, death at least puts an end to calamities and to bounties as well. The death of this world is referred to as:

هازم اللذات

*The destroyer of pleasures.*

In like manner, it puts an end to calamities. In other words, just as death destroys pleasures, it destroys calamities. A calamity exists until death. Once death arrives, the calamity comes to an end. My dear friends! Based on this, there will be no death whatsoever in the Hereafter. The one who is in Hell will remain there and the one who is in Paradise will remain there. This will be forever and ever.

Allāh *ta'ālā* issued the following pieces of advice through Hadrat Luqmān:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ

*O my son! Establish salāh, enjoin good and prohibit evil.*

Singing and music are included among evils. You will have to strive a bit and shut your ears. Rasūlullāh sallallāhu 'alayhi wa sallam used to seal his ears on such occasions. When anything evil and unlawful came in front of him, he would shut his eyes. This is not difficult to do. Allāh *ta'ālā* does not order us to do things which are beyond us. We have the ability to do everything. Not being able to do it is merely an excuse. It is an influence from Shayṭān and a deception of the self.

### **Hadrat Luqmān's Third Piece of Advice**

My dear friends! Hadrat Luqmān also advised thus:

وَانْهَ عَنِ الْمُنْكَرِ

*And prohibit evil.*

In other words, stop people from evil and restrain yourself from evil and oppression. Do not commit any wrong with your hands and do not cause any offence to anyone with your tongue, as stated by Rasūlullāh sallallāhu 'alayhi wa sallam:

المسلم من سلم المسلمون من لسانه ويده

*A Muslim is he from whose tongue and hands other Muslims are safe.<sup>1</sup>*

If a person is engaged in agriculture, he must not usurp the land of anyone wrongfully. Just recently I received a phone call from London where the person was complaining that someone usurped his property. You find these oppressions committed there as well. They commit forgeries and have the land, house and property of another person put onto their name. What a major offence! The hallmark of a Muslim is that people must not be harmed by his tongue alone, but by his pen as well. The pen takes the place of the tongue.

There are many evils. Consuming alcohol, accepting bribes, cheating, usurping, beating, murdering, etc. These are all evils. Allāh *ta'ālā* dislikes them. Included among these evils is the non-observation of purdah. As far as possible, purdah must be observed. Many evils are spreading in the absence of purdah. This is why the Sharī'at prescribed purdah. It is the duty of men to ensure that their women are in purdah. Due to the absence of purdah we hear of stories which are totally not in line with the rank of a believer.

Thus, we ourselves have to keep away from evils and give due importance to saving others as well. Casting

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<sup>1</sup> Tirmidhī and Nasa'ī. Mishkāt, p. 15.



evil glances, listening to evil, etc. are all evils. We have to make full efforts to keep away from them. Do not go to places which the pure Shari‘at has prohibited us.

### **Hadrat Luqmān's Fourth Piece of Advice**

In the verse under discussion, Hadrat Luqmān is advising his son.

وَاضْبِرْ عَلَىٰ مَا أَصَابَكَ

*Exercise patience over whatever afflicts you.*

For example, if someone swears you, be patient. Patience enjoys a special rank among the different forms of good character. We will not be wrong if we refer to it as Sayyid al-Akhlāq – the chief of all good character. If someone speaks harshly to you, then instead of replying to him, you should rather keep silent. You will be rewarded greatly for it. If a person tells you one thing and you reply by saying two things, people will think you are very strong. But if you remain patient over what he said, people will realize that you are a very forbearing person, you are a patient man. There is more praise for you in this.

### **Abstaining From Evils – The Rank of The Ṣiddīqīn**

To be patient, forbearing and tolerant are excellent qualities. They are most praiseworthy attributes. A person restrained his eyes, ears and tongue. He had the power to look at something unlawful, he had the power to listen to music, he could have used his hands and legs in wrong, he could have said the wrong things with his tongue. However, he restrained them all because Allāh *ta‘ālā* had asked him to do so and he remained patient. This is a great feat. Carrying out acts of obedience is the work of the righteous, while abstaining from evils is the work of the truthful. The rank of the truthful surpasses that of the righteous.

The highest rank is enjoyed by the Prophets '*alayhimus salām*. This is followed by the truthful, then the martyrs and righteous. The truthful are right at the feet of the Prophets '*alayhimus salām*. They follow in their footsteps. Despite this, they cannot reach the rank of the Prophets '*alayhimus salām*. They cannot obtain the rank of prophet-hood. Yes, they can reach the rank of the truthful. Look at the great rank of the truthful! They are the one's who keep away from disobedience. From this we learn the importance of keeping away from evil.

### **Imām Bukhārī Was From The Siddiqīn**

Imām Bukhārī *rahimahullāh* said:

Inshā Allāh, Allāh *ta'ālā* will not question me about backbiting.

The 'ulamā' say from the above statement: Imām Bukhārī *rahimahullāh* was also from the truthful ones because it is really they who keep away from backbiting. Bearing in mind that he is saying that Allāh *ta'ālā* will not question him about backbiting, we learn that he was from the truthful.

### **The Tarīqah Rests on Two Things**

Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* said that the Tarīqah rests on two things:

1. Ta'ammul – pondering and reflection.
2. Taḥammul – forbearance.

Ta'ammul means that no matter what you do, you must think carefully as to whether it is permissible or not. Taḥammul means that if you experience anything which is against your temperament or if you are afflicted by any calamity, you must remain patient. The entire Tarīqah rests on these two.

After giving these four pieces of advice, Hadrat Luqmān says:

إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

*These are works of firm determination.*

In other words, they are works of resoluteness and courage. They cannot be achieved by all and sundry. Rather, the one who has firm determination and lofty courage will be able to practise on them.

### **Conclusion**

There are other pieces of advice but these are more than enough provided we practise on them. They are: establish salāh, enjoin good – do good yourself and order others to do the same, prohibit evil – keep yourself away from evil and save others from it as well, exercise patience on whatever distress and hardship you experience in the course of enjoining good and prohibiting evil. This is because these are all matters of firm determination and lofty courage.

May Allāh *ta'ālā* inspire us all to practise on them, and to practise on other pieces of advice whether given in the Qur'ān, Hadith or by our pious elders.

وَآخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let's make du'ā':

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَاءِ وَالْآخِرِينَ،  
وَعَلَى إِلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

O Allāh! Enable us to practise on these pieces of advice through Your grace and kindness. O Allāh! Set right

our ṣalāh. Enable us to perform our ṣalāh in a manner which pleases You. O Allāh! Enable us to read the Qur'ān and engage in dhikr in a way which You are pleased with. Inspire us to keep fast and observe other acts of worship in a manner which You are pleased with. O Allāh! Enable us to perform our hajj, ṣalāh, fasting and other acts of worship in accordance with the principles of the Shari'at. O Allāh! Set right our character. Set right our dealings. Rectify our beliefs. O Allāh! Honour us all with the bounty of taqwā in Ramadān. Embellish us with the robes of taqwā. O Allāh! Enrich us with the blessings of the Qur'ān. O Allāh! Accept all of us who are gathered here. O Allāh! Accept what we said, what he heard, our coming here and whatever difficulties we may have encountered in being here. O Allāh! Create more quest within us. Create more courage in us. Bless us with more resoluteness. Inspire us all in acting on matters of resoluteness. O Allāh! Accept our coming here through the blessings of Rasūlullāh *sallallāhu 'alayhi wa sallam*, the Sahābah radiyallāhu 'anhum and the Auliya', and accept all our du'ā's.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا  
أَصَابَكَ، إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

**FOUR PIECES OF ADVICE OF HADRAT  
LUQMĀN ALAYHIS SALĀM**

**PART TWO**

15 Ramaḍān 1424 A.H./2003

Musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَكَشَهْدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَكَشَهْدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّم تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ، إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ.

My dear friends and elders! The verse which I had recited yesterday was recited again today so that it will be more suited to repeating what we said yesterday. These are the words of advice of Hadrat Luqmān 'alayhis salām. Each one is worthy of being written in gold and made part and parcel of one's life. I had stated that it is a sufficient demonstration of the virtue of this advice that Allāh ta'ālā included it in His Book. The fact that Allāh ta'ālā gave a place to the advice of one of His Walī's in the Qur'ān is enough to show its virtue. Now listen about the verse which was recited.

### A Natural Point

Hadrat Luqmān 'alayhis salām addressed his son as: "O my beloved son!" This is an extremely love and affection-filled address. If a son is addressed in this loving manner, he will certainly be overjoyed and become attentive immediately. We learn from this that when we are addressing a person, we must take this into consideration so that the address is attractive and full consideration is given to the addressee. When a

person is addressed in a manner which is appropriate to his condition, it brings joy and happiness to him. I read somewhere that the thing which brings the most joy to a person is when he is given a good place to sit. Similarly, when he is addressed in a beautiful manner, it brings happiness to him. This is something natural.

The Ahādīth state that Rasūlullāh sallallāhu ‘alayhi wa sallam was seated and Ḥaḍrat Abū Bakr radiyallāhu ‘anhu was sitting near by. Ḥaḍrat ‘Alī radiyallāhu ‘anhu entered after some time so Ḥaḍrat Abū Bakr radiyallāhu ‘anhu called him close to him and seated him. Rasūlullāh sallallāhu ‘alayhi wa sallam was most pleased by this and said: “Only a noble person can understand another who is noble. Only a noble person can value another who is noble.” Ḥaḍrat ‘Alī radiyallāhu ‘anhu was Rasūlullāh’s son-in-law and we know that a son-in-law is given a laudable position. Ḥaḍrat ‘Alī radiyallāhu ‘anhu must have also been pleased by this treatment. We learn from this that seating a person in a special place brings joy to him.

In the same way, if the words used to address a person are good, they will make him happy. If a person is addressed in a nice way in the course of a talk, he will naturally feel nice and it will have a good effect on him. This happiness is not based on pride and haughtiness. Rather, it is a natural human response.

As I was saying, Ḥaḍrat Luqmān ‘alayhis salām addressed his son as “O my beloved son!” This is an address which attracts the heart. Obviously, if he addressed his son in such a beautiful manner, then the son too will turn his attention to him with love and respect. He would have said: “O my dear father! What do you wish to say to me? I am prepared to listen to every advice of yours and to practise on it.”

Hadrat Ibrāhīm ‘alayhis salām had addressed his son Hadrat Ismā’īl ‘alayhis salām in a most loving and affectionate tone:

يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى

*O my son! I see in a dream that I am slaughtering you. Tell [me] what is your view?¹*

Hadrat Ismā’īl ‘alayhis salām also replied with absolute respect and reverence:

يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

*O father! Carry out whatever you have been commanded to do. You will find me, if Allāh wills, of those who are patient.²*

### **An Egyptian Scholar’s Address**

I recall when Dār al-‘Ulūm Nadwatul ‘Ulamā’ Lucknow was holding its 50<sup>th</sup> anniversary function, an Egyptian scholar also addressed the audience. When he got up to address the people, he said:

أَيُّهَا الْإِخْوَةُ

*O brothers!*

He then said: “I could not find a more beloved word to address you with, this is why I called you my brothers.”

Similarly, when Allāh *ta’ālā* addresses us in the following way, there is a lot of pull and attraction in it:

يَا أَيُّهَا الَّذِينَ آمَنُوا

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¹ Sūrah Sāffāt, 37: 102.

² Ibid.



*O you who are believers!*

It is another matter if useless people like us do not value it and do not appreciate its greatness. There is no address which is more loving and affectionate than it.

As I was saying, Hadrat Luqmān addressed his son in a most loving and affectionate manner. He then explained those matters which were important. As regards beliefs, he explained to him that the most important is belief in the oneness of Allāh *ta'ālā*. The worst and most despicable belief in opposition to tauhīd is belief in polytheism. This is why he prohibited him from it. Beliefs are followed by actions, and the most important of them is ṣalāh. This is why he ordered his son in this regard. Ṣalāh is greatly valued by Allāh *ta'ālā*. I had stated a few days back that in order to demonstrate how the deputies of the Prophets '*alayhimus salām* and righteous servants went against their ways, Allāh *ta'ālā* first mentioned their destruction of ṣalāh. He says:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ  
يَلْقَوْنَ غَيًّا.

*There came in their place successors who abandoned ṣalāh and went after their lusts. They will, later on, see the deviation.<sup>1</sup>*

They were people who maligned the good name of their forefathers. The first thing which they did is they disregarded ṣalāh and abandoned it. They then went after their lusts.

Look! In order to demonstrate how they went against the ways of their pious predecessors, Allāh *ta'ālā* first

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<sup>1</sup> Sūrah Maryam, 19: 59.

mentioned the abandoning of ṣalāh and then the following of lusts. Abandoning is the opposite of establishing, and vice versa. We learn from this that since abandoning ṣalāh is one of the most unworthy and intolerable acts, establishing ṣalāh is one of the most worthy and suitable acts.

### **A Practical Tabligh**

Our Hadrat Maulānā Shāh Waṣīyullāh Ṣāhib rahimahullāh used to say that if all the Muslims start performing ṣalāh with congregation, the non-Muslims will be startled and they will be attracted to Islam. He used to say that this is a practical tabligh. When people see us performing ṣalāh, it creates a pull towards Islam. As for those Muslims who do not perform ṣalāh, non-Muslims have little respect for them. We travel a lot. When it is the time of ṣalāh on the journey, we perform our ṣalāh. People value this and they look at us with much respect. If the place is restricted, they make place for us. As for those Muslims who do not perform ṣalāh, non-Muslims do not pay much attention to them. Although they are non-Muslims, respect for ṣalāh is still to be found in them. I still have not come across a non-Muslim trying to walk in front of or across a person performing ṣalāh. Even the ticket-master will stand and wait [for us to complete our ṣalāh]. Other people who are moving about and selling items also stop. I have yet to come across someone expressing disapproval for us performing ṣalāh on the pathway. Our Muslims are not concerned about causing inconvenience to others, yet when it comes to performing ṣalāh in public places, they say that it will inconvenience others. I consider this to be a mere excuse for not performing ṣalāh. On the other hand, non-Muslims value us when we perform ṣalāh.

Hadrat Maulānā Sayyid Muḥammad Miyā Sāhib Dehlawī rahimahullāh writes that a special quality of the ummat of Rasūlullāh sallallāhu 'alayhi wa sallam is mentioned in the Taurāh. This is related by Hadrat Ka'b radiyallāhu 'anhu. It states that the followers of Muḥammad sallallāhu 'alayhi wa sallam will be constantly observing the movement of the sun (so that they can perform their ṣalāh at its appointed time). Once the time of ṣalāh approaches, they perform it no matter what activity they are occupied in at the time. Even if they are in a dirty place like a refuse dump, they will perform their ṣalāh if it is the time for it.

Rasūlullāh sallallāhu 'alayhi wa sallam said:

الصلوة عماد الدين

*Ṣalāh is a pillar of Dīn.<sup>1</sup>*

Establishing ṣalāh is an extremely fortunate thing. May Allāh ta'ālā inspire us all. Āmīn.

Another Hadīth states that Rasūlullāh sallallāhu 'alayhi wa sallam said:

من ترك الصلوة متعمدا فقد كفر

*The person who wittingly leaves a ṣalāh has become an unbeliever.<sup>2</sup>*

The obvious meaning is that the one who abandons ṣalāh becomes an unbeliever. Imām Abū Hanīfah rahimahullāh says that the person does not become an unbeliever but is close to becoming one. Imām Aḥmad ibn Hambal rahimahullāh is of the opinion that the one who abandons ṣalāh becomes an unbeliever. Even if

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<sup>1</sup> Fayḍ al-Qadīr, vol. 4, p. 248.

<sup>2</sup> At-Targhīb wa at-Tarhīb, vol. 1, p. 435.

such a person does not become an outright unbeliever, is it something ordinary to go close to unbelief? May Allāh *ta'ālā* protect us.

### **Other Good Deeds Are Emphasised**

Salāh is a link between a servant and Allāh *ta'ālā*. When a person breaks this link, Allāh *ta'ālā* too breaks His link with him. This is why we have to be particularly careful about observing salāh. Rasūlullāh sallallāhu 'alayhi wa sallam said:

مروا أولادكم وهم أبناء سبع سنين، واضربوهم عليها وهم أبناء عشر سنين، وفرقوا بينهم في المضاجع.

*Order your children to perform salāh when they are seven years old and beat them for not performing it when they are ten years old. And separate them from sleeping on the same bed.<sup>1</sup>*

If brother and sister are sleeping in the same place, they must be separated. Similarly, care must be taken to protect them from other evils. They will not be instructed to perform salāh only. Rather, they must be made aware of other injunctions of the Shari'at, e.g. if they can fast, they must be put into the habit of fasting. Habituate them to spend in Allāh's cause. Instruct them to carry out all good acts and pay due attention to their education. The above instruction towards salāh includes all other good deeds. Since they have been commanded to carry out such a major and difficult act like salāh, the carrying out of all other actions which are lower than salāh is automatically imposed. This is why we have to teach our children all

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<sup>1</sup> Abū Dāwūd. Mishkāt, p. 58.

types of good actions and pay full attention to their training and rectification.

My book, *Tarbīyyat-e-Aulād Kā Islāmī Nizām*, is most important in this regard. It is originally written by a Syrian scholar by the name of 'Allāmah 'Abdullāh 'Alwān *rahimahullāh*. It was translated into Urdu in two volumes by Maulānā *Habībullāh Mukhtār Sāhib* of Binnaurī Town, Karachi. (Unfortunately, this great scholar was shot and martyred. To Allāh we belong and to Him is our return). I undertook to condense this book. Arab 'ulamā' are of the view that to date, there is no better and more comprehensive book on the upbringing of children. All praise is due to Allāh *ta'ālā* for having enabled me to condense it and to put right some of the shortfalls in the translation. By the grace of Allāh *ta'ālā*, its English translation has just been printed and came to me the day before yesterday. We thank Allāh *ta'ālā* once again for its Gujarati translation which was done by Mukarram 'Abd al-Qādir Fātiwālā, a well-known Gujarati translator whose translations are very eloquent. Before this, he also translated my son, Maulwī Maḥbūb's, book which is titled *Shifā'-e-Dil*. By the will of Allāh *ta'ālā*, it is widely accepted. *Tarbīyyat-e-Aulād Kā Islāmī Nizām* has also been translated into the Bengali language by Maulānā Manzūr 'Ālam *Sāhib Qāsimī* who is the uncle of Maulwī Nūr al-Anwār - a teacher in our Madrasah. There are many Bengali people in the world as there are Gujarati people.

### **The Beauty of The Sharī'at**

I was saying, this book contains many themes on educating and training children. A statement of an Englishman is quoted who said that a child's training must commence the moment it can understand how to drive away a dog [by saying: shoo or similar words]. On

the other hand, we think that there is no need to train and tutor our children until the age of 10 or 15, and that we will only start after they pass this age. This is a very wrong view which has taken root in us. Whereas Rasūlullāh sallallāhu 'alayhi wa sallam is telling us that once children reach the age of seven, they must be instructed to perform ṣalāh, and brother and sister must be separated from their sleeping places.

Allāmah Shāmī rahimahullāh wrote an excellent comment to this. He says that it is the beauty of Rasūlullāh sallallāhu 'alayhi wa sallam when he stressed on us to save our children from all wrongs and immoralities from the time they reach the age of ten. Some people ask: "What is the need to start at such an early age? Such incidents do not take place at this age." This smacks of immaturity. Listen to this saying:

لا تسلم جرة كل مرة

*A bucket does not remain in tact all the time.*

If a bucket comes back in tact from the bottom of the well, it does not mean that that is how it will be all the time. There will be times when it will strike against the wall of the well and break, and only the rope will come up.

'Allāmah Shāmī rahimahullāh says: Do not think that nothing happened for so many days, so nothing will happen now. There is no specified time for something to happen. Once it happens, no one can stop it. It is thus the beauty of the Shari'at that it stops us from the thing which is expected and which could possibly take place. What a great promulgator we have in Allāh *ta'ālā!*

**Encouragement to Perform Ṣalāh According to The Sunnat**

My dear friends! The issue of training our children is a very important one. They must be reprimanded from now for discarding ṣalāh. It must be emphasised on them from now to perform ṣalāh and to perform it according to the Sunnat. A pious elder saw an old man performing ṣalāh and began crying. Someone asked him the reason for his crying. He said: “This man is performing ṣalāh against the Sunnat way. His children and grandchildren will observe him performing ṣalāh. He will become the means for ṣalāh to be performed against the Sunnat way, and this will continue.”

When the seniors in a house perform ṣalāh according to the Sunnat, the children will follow suite. If the opposite is true, the children too will do the same. In short, the house environment has the greatest impact on a child. Children try to do exactly as their elders do. We have noticed that when the seniors do not bother about ṣalāh, do not worry about wuḍū’, do not pay attention to the Sunnat; then the children do the same in emulation of their elders. All the evils which are in the seniors are quickly adopted by the children. It takes them longer to be inclined towards good. As for bad habits, they pick them up very quickly. We seek refuge in Allāh *ta’ālā*.

**Humility in Ṣalāh**

My dear friends! If we pay attention to the above, then – Allāh willing – beauty in our worship will continue.

Ḥaḍrat Luqṃān instructed his son to establish ṣalāh. Performing wuḍū’ properly according to the Sunnat and at its prescribed time are included in establishing ṣalāh. Similarly, humility and servitude in ṣalāh are also included in this. Just as rukū’ and sajdah are compulsory, humility is also compulsory. How much of

leeway Allāh *ta'ālā* gives in this matter is another issue. However, what is certain is that He made success dependent on humility. He says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

*Successful indeed are the believers. Who are humble in their ṣalāh.*<sup>1</sup>

Whisperings are experienced in ṣalāh. Almost everyone complains about whisperings in ṣalāh. Our elders say that the manner to treat them is at the time of fulfilling each major posture of ṣalāh, a person must think to himself that he is carrying out such and such posture. If a person focuses on each major posture, through its blessing he will focus towards Allāh *ta'ālā*.

Ḥadīrat Sa'īd ibn Musayyib *rahimahullāh* saw a person performing ṣalāh. The person's hand was repeatedly going up to his beard [he was playing with his beard]. Ḥadīrat Sa'īd said:

لو خشعت قلب هذا لخشعت جوارحه

*Had there been humility in his heart, his body parts would have remained still.*<sup>2</sup>

We learn from this that remaining still is from among the essentials of humility. Humility is an act of the heart, but *khudū'* means that the body parts must be kept still. It must not happen that a person feels an itch and he continues scratching it. This could lead to excessive action in ṣalāh through which the ṣalāh becomes invalid. The jurists define excessive action as an act which is normally done out of ṣalāh to the

<sup>1</sup> Sūrah al-Mu'minūn, 23: 1-2.

<sup>2</sup> Muṣannaf Ibn Abī Shaybah, vol. 2, p. 87.



extent that it takes to say *Sub-hānallāh* three times. Similarly, if a person becomes so occupied in a certain act in *ṣalāh* that people think that he is not in *ṣalāh*, then it is considered to be excessive action. This is the preferred view.

My dear friends! Imagine if you perform *ṣalāh* and it is not valid. You perform *ḥajj* and it is not valid. This is so sorrowful. Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said:

كم من صائم ليس له من صيامه إلا الظم، وكم من قائم ليس له من قيامه إلا السهر.

*There is many a fasting person who gets nothing but thirst from his fast. There is many a person standing up at night in ṣalāh who experiences nothing but sleeplessness from his standing up in ṣalāh.*

This is extremely frightening. May Allāh *ta‘ālā* protect us.

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said that those who do not perform *wuḍū’* properly and do not carry out the *rukū’* and *sajdah* postures of *ṣalāh* in the proper manner, then their *ṣalāh* will be flung at their faces when they complete it. He said:

لفت كما يلف الثوب الخلق ثم ضرب بها وجهه

*It is folded like a rag and then flung at his face.<sup>1</sup>*

Some people’s entire *ṣalāh* is rejected, while others half or one third is rejected. What this means is that the amount of time wherein there was humility and concentration in *ṣalāh*, that amount will be accepted while the remaining time in which there was no

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<sup>1</sup> Jam‘ul Fawā’id, vol. 1, p. 98.

humility and concentration will be rejected. This is extremely frightening – the rukū‘, sajdah and other postures were performed correctly but they were devoid of humility and concentration. Such a salāh is then eligible for rejection and it will be flung away. May Allāh *ta‘ālā* bless us with humility and concentration in salāh. This is why Rasūlullāh sallallāhu ‘alayhi wa sallam used to seek forgiveness three times after completing his salāh. A Hadīth states:

كان رسول الله صلى الله عليه وسلم إذا انصرف من صلوته استغفر ثلاثا

*Rasūlullāh sallallāhu ‘alayhi wa sallam used to seek forgiveness from Allāh *ta‘ālā* three times when he completed his salāh.<sup>1</sup>*

Just look at Rasūlullāh’s level of consciousness. He used to say with reference to salāh:

قرة عيني في الصلوة

*The coolness of my eyes lies in salāh.<sup>2</sup>*

Despite this, he seeks forgiveness from Allāh *ta‘ālā* three times after his salāh. What is the need for Rasūlullāh sallallāhu ‘alayhi wa sallam to seek forgiveness? Apparently, he ought to have said “al-ḥamdulillāh” – in other words, all praise is due to Allāh *ta‘ālā* that I have performed my salāh. But nowhere do we find that he said “al-ḥamdulillāh”. Rather, his saying “astaghfirullāh” is established in the Aḥādīth. We also learn from this that it is enough to say only “astaghfirullāh”. It is not necessary to say the entire istighfār which is as follows:

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<sup>1</sup> Muslim. Mishkāṭ, p. 88.

<sup>2</sup> Fayḍ al-Qadīr, vol. 3, p. 368.

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

*I seek forgiveness from Allāh, my Sustainer, from every sin and I turn to Him in repentance.*

This is why I say that if a person is in a hurry, he may merely say “astaghfirullāh” 100 times because this is also established from the Ahādith.

My dear friends! We have to pay particular attention to humility and concentration in ṣalāh. Our elders in Dīn were extremely particular in this regard. Humility in ṣalāh is a great bounty. May Allāh *ta’ālā* inspire us all.

Humility in ṣalāh is a pillar of ṣalāh. Just as we try to ensure that our rukū’, sajdah and Qur’ān recitation are in line with the Sunnat, we must endeavour in the same way for humility. For this, we must focus on the major postures and think to ourselves that we are standing before Allāh *ta’ālā*. He is watching every movement of ours, every moment of stillness, and he has knowledge of every thought which is passing our mind. If we do this, it will certainly have an effect. Allāh *ta’ālā* says:

وَأَنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

*Surely it is difficult except on those who are humble.<sup>1</sup>*

In other words, ṣalāh is easy for those who think of Allāh *ta’ālā* and have conviction in the Resurrection.

### **Striving is a Pre-requisite**

Our elders of Dīn strove and made an effort for this. Ḥaḍrat Maulānā Muḥammad Ya’qūb Sāhib Nānautwī rahimahullāh who was a teacher of Ḥakīmul Ummat

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<sup>1</sup> Sūrah al-Baqarah, 2: 45.

Hadrat Thānwī *rahimahullāh* taught this Hadīth to his students:

من صلى سجدتين لا يسهو فيهما غفر الله له ما تقدم من ذنبه

*The one who performs two rak'ats of ṣalāh without erring in it, then Allāh ta'ālā will forgive him his past sins.<sup>1</sup>*

A student asked: “Hadrat, is it possible for a ṣalāh to be devoid of these things [mistakes and stray thoughts]?” Hadrat Maulānā asked: “Did you ever make an effort in this direction?” He replied: “No.” Hadrat Maulānā said: “Make an effort first and then ask such a question.”

In other words, strive and you may well receive this treasure [of humility and concentration in ṣalāh]. Everything is in Allāh's control. If He confers this virtue, who can stop it? It is not far-fetched for Him to confer it.

Rasūlullāh *sallallāhu 'alayhi wa sallam* was bestowed with this treasure. The Sahābah *radiyallāhu 'anhum* were constantly striving for it. There are several incidents which bear testimony to it. An arrow pierced Hadrat 'Alī *radiyallāhu 'anhu* in his thigh. People tried to remove it but it could not be removed. It was eventually decided that they will try to remove it while he was in ṣalāh. When he commenced with an optional ṣalāh and went into sajdah, the people tugged it out with full force. When he completed his ṣalāh and looked around him, he saw several people. He asked them: “Have you come to remove the arrow?” They replied: “We have already removed it.” Hadrat 'Alī *radiyallāhu 'anhu* said: “I did not even know what

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<sup>1</sup> Ahmad. *Mishkāt*, p. 58.

happened.” Such was the level of Hadrat ‘Alī’s presence of mind, humility and concentration in ṣalāh; and his level of focusing on Allāh *ta’ālā*. This was a living example of the Hadīth:

أن تعبد الله كأنك تراه

*That you worship Allāh ta’ālā as though you can see Him.*

My dear friends! If we too can focus in this way and meditate on it, our ṣalāh will be a ṣalāh in the true meaning of the word. It is a very great bounty. May Allāh *ta’ālā* confer us with such a ṣalāh. Āmīn.

### **None Can Be Saved From Allāh’s Test**

Hadrat Maulānā Muḥammad Hasan Sāhib Amritsarī *rahimahullāh* was from among the senior khulafā’ of Hakīmūl Ummat Hadrat Thānwī *rahimahullāh*. He was the grand muftī of Pakistan. When he passed away, Maulānā Muḥammad Shafī’ Sāhib ‘Uthmānī *rahimahullāh* became the grand muftī. Hadrat Maulānā Muḥammad Hasan Sāhib Amritsarī *rahimahullāh* was a man of great humility and concentration in ṣalāh. On one occasion he developed an extremely painful and foul smelling abscess. He used to tend to it and bandage it himself. He did not allow his children to touch it.

This is why I say that none can be saved from Allāh’s test. We must make du‘ā’ to Him to save us from His tests and tribulations. I was astounded when I heard about this. I thought to myself: O Allāh! This is such a great Walī and yet he is being put through such a test! He used to say: “When I hear the adhān called out, I think to myself that the trumpet [marking the end of the world] is being blown and it must not happen that I urinate in the process.” I personally heard Muṣliḥul

Ummat Hadrat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh* saying: “Our Hadrat Maulānā Ashraf ‘Alī Thānwī Sāhib *rahimahullāh* had two khulafā’ who were very well-known. One was Hadrat Khwājah ‘Azīz al-Hasan Majdhūb Sāhib *rahimahullāh* who was a Deputy Inspector. The other was Hadrat Maulānā Master ‘Isā Sāhib Allāhābādī (who became an ‘ālim later on). Both were men of high spiritual conditions.” Hadrat Maulānā Muṣliḥul Ummat *rahimahullāh* continues: “I used to think to myself that both these khulafā’ of Hadrat Hakīmul Ummat Thānwī *rahimahullāh* have surpassed the ‘ulamā’ in their spiritual conditions and ranks [although they were not ‘ālims]. However, when Hadrat Maulānā Muḥammad Hasan Sāhib Amritsarī arrived and I observed his spiritual condition, I was put at rest.”

Anyway, Hadrat Maulānā Muḥammad Hasan Sāhib *rahimahullāh* used to say to Hadrat Hakīmul Ummat Thānwī *rahimahullāh*: “Hadrat! When I hear the adhān, I feel as if the trumpet is being blown, and I fear that I might urinate in the process.” Such was his level of fear of Allāh *ta’ālā* and the Hereafter.

He also used to say: “When I read the following verse, I feel that the fire is directly conveying its heat to my heart.”

نَارُ اللَّهِ الْمُوقَدَةُ الَّتِي تَطَّلِعُ عَلَى الْأَنْدَةِ

*It is a fire kindled by Allāh. Which leaps over the hearts.*<sup>1</sup>

He had a unique spiritual condition. From all the spiritual conditions which he had, the highest one was his fear of the Hereafter which Allāh *ta’ālā* blessed him

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<sup>1</sup> Sūrah al-Humazah, 104: 6-7.

with. Despite this, Allāh *ta'ālā* put him through such a painful illness. In it lies Allāh's wisdom which you and I cannot fathom.

There is another incident related to him. Maulānā 'Abd al-Bārī Nadwī Sāhib *rahimahullāh* went to him on one occasion. He had constructed a huge and imposing structure in his Dār al-'Ulūm. He had a very large Dār al-'Ulūm. Maulānā 'Abd al-Bārī Sāhib Nadwī said to him: "Hadrat! What is the use of this building?" Now Maulānā 'Abd al-Bārī Sāhib was a man of the pen. He was a very eloquent writer. So Hadrat Maulānā Muḥammad Hasan Sāhib gave him a reply which was appropriate to him. he said: "Maulānā! There is neither any use in an *'imārat* (building) nor in an *'ibārat* (written word)." Maulānā 'Abd al-Bārī Sāhib said: "You gave a very silencing reply."

I was saying that Maulānā Muḥammad Hasan Sāhib *rahimahullāh* was blessed with a lofty level of Allāh consciousness. Despite this he was put through such a serious ailment which he used to tend to himself. Doctors eventually said to him that they will have to operate on his leg and amputate it. He will have to be sedated for the operation. Hadrat Maulānā said: "There is no need to sedate me. You can operate on me without any sedation." The doctors said: "Hadrat! You will not be able to bear the pain." He said: "Go ahead and amputate it." Subsequently, they amputated his leg while he was fully conscious. Obviously in the course of this painful operation he must have borne the pain while bearing in mind the presence of Allāh *ta'ālā* and the reward for patience. Reward from Allāh *ta'ālā* is no ordinary thing. We do not have the conviction, this is why we are not conscious of it and do not have any value for it.

The consciousness that Allāh *ta'ālā* is watching us or we are seeing Allāh *ta'ālā* is a very great bounty and favour. When a person strives for and bears some difficulty for it, Allāh *ta'ālā* confers it to him.

Someone asked Hadrat Zayn al-Ābidīn *rahimahullāh*: “Hadrat! How is it that when you perform wuḍū' your face turns yellow?” He replied: “Don't you know before whom I am going to stand?” It was on account of his Allāh-consciousness that he experienced this condition.

### **Salāh – A Comprehensive Worship**

My dear friends! Hadrat Luqmān gave such a comprehensive advice for the establishment of salāh that there can be no alternative for it. When a person establishes salāh, he will establish and uphold other things as well. In other words, when he establishes salāh, he will pay his zakah, he will read the Qur'ān and he will perform hajj. By establishing salāh he will be inspired to carry out all other acts of worship by the will of Allāh *ta'ālā*. When a person does a good act, it embraces other good acts as well. The same can be said of salāh. It combines other acts of worship and other good deeds. There is fasting, hajj and zakāh in salāh. A person in salāh cannot eat and drink. This is its fasting. When a person says the takbīr-e-tahrīmah for salāh, it takes the place of the talbiyah (Labbayk) of hajj. It is compulsory to cover one's private area when performing salāh. Thus, he will have to wear clothes. When he buys clothes for this purpose, he will have to spend some money for them. This is a form of zakāh in salāh. Thus we see that salāh combines other acts of worship. In fact, it is the most superior of all acts of worship.

I say: There is absolutely no need to quote weak Ahādīth to demonstrate the virtue of salāh and the warnings for discarding it. There are two narrations



which are more than enough to encourage towards salāh and warn against discarding it. We have the following Hadīth for its encouragement:

الصلوة عماد الدين

*Salāh is a pillar of Dīn.*<sup>1</sup>

من ترك الصلوة متعمدا فقد كفر

*The person who wittingly leaves a salāh has become an unbeliever.*<sup>2</sup>

If the discarding of an act leads a person to unbelief, can there be a worse act than this? And if the entire Dīn rests on and is confined to a certain act, can there be an act more virtuous than it?

### **The Distinguishing Feature of The Ummat of Rasūlullāh**

The first piece of advice of Hadhrat Luqmān to his son is the establishing of salāh. His second piece of advice is:

وَأْمُرْ بِالْمَعْرُوفِ

*Enjoin good.*

Although enjoining good was compulsory on the nations of the past, it is a distinguishing feature of the ummat of Rasūlullāh sallallāhu 'alayhi wa sallam. There is no Prophet to come until the Resurrection. However, the heirs of the Prophets will have to carry on with their work. It is their responsibility to carry out this work. They have to enjoin good. They have to show people what is good and what is evil. This is a great virtue.

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<sup>1</sup> Fayd al-Qadīr, vol. 4, p. 248.

<sup>2</sup> At-Targhīb wa at-Tarhīb, vol. 1, p. 435.

## Dīn is Absolutely Easy

Hadrat Barīrah *radiyallāhu ‘anhu* narrates that he heard Rasūlullāh *sallallāhu ‘alayhi wa sallam* saying:

في الإنسان ثلاث مائة وستون مفصلا فعليه أن يتصدق عن كل مفصل  
منه بصدقة

*The human body has 360 joints. It is essential on man to give charity in return for each joint.<sup>1</sup>*

I say: Even if we give one paisa for each joint, we will end up having to give three rupees and 60 paisa. Now tell me, who will give this much every single day? Even wealthy people will not take the courage to do it, except for those whom Allāh *ta‘ālā* wills. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said:

يصبح على كل سلامى من أحدكم صدقة، فكل تسبيحة صدقة، وكل  
تحميدة صدقة، وكل تهليلة صدقة، وكل تكبيرة صدقة، وأمر بالمعروف  
صدقة، ونهي عن المنكر صدقة، ويجزئ من ذلك ركعتان يركعهما من  
الضحى.

*Every morning, charity becomes due on behalf of every joint of the body. Every glorification [of Allāh] is charity. Every praise [of Allāh] is charity. Every proclamation of the oneness of Allāh is charity. Every expression of the greatness of Allāh is charity. Enjoining good is charity. Prohibiting evil is charity. Two rak‘ats of *salāh* which a person offers at mid-morning (*salāt ad-duhā*) suffices for all this.<sup>2</sup>*

<sup>1</sup> Abū Dāwūd. *Mishkāt*, p. 116.

<sup>2</sup> Muslim. *Mishkāt*, p. 116.

What a great thing! Look at how easy our Dīn is! Look at the ease created by our Shari'at. My dear friends! Despite this, no matter how soft a food may be, if a person does not want to eat it, he will find everything to be difficult to eat. In the same way, our Dīn is very easy, but only for the one who chooses it and tries to practise on it. If a person tries to practise, he will certainly find it easy and simple.

Take ṣalāh as an example. If a person cannot perform it standing, he may sit. My wife experiences severe pain in her knees. The doctors advised her to sit on a chair when performing ṣalāh because she must not bend her knees. When she experienced some relief, she became enthusiastic and bent her knees in ṣalāh. The pain started immediately. Imagine if she was not permitted to perform ṣalāh while sitting! How would ṣalāh be established? She would perform a few ṣalāhs, her knees would get swollen, and she will not be able to perform ṣalāh at all.

My dear friends! What a great ease! When we are forced, we can sit on a chair and perform ṣalāh. It seems a bad thing. Some people could construe it as pride or laziness. Yet the pure Shari'at permitted it. In fact, if a person cannot sit, he can lie down and perform ṣalāh through gestures. This is no ordinary concession. Can there be greater ease than it! Now if a person turns his head in pride and asks why has ṣalāh been made compulsory in the first place, then we will say that he has the brain of a donkey. It is very difficult to make him understand.

Dīn is extremely easy. A Hadīth states:

الدين يسر

*Dīn is easy.*<sup>1</sup>

If a person cannot perform wuḍū' he is permitted to perform tayammum. If he has any pain or injury on his hand or foot, he can perform tayammum. There is no need for him to go around begging others to help him to perform wuḍū'. Just look at the ease. We ought to be grateful to Allāh *ta'ālā*.

In the same way, look at the considerations which are given in zakāh. First of all, zakāh is not compulsory on every person. There are certain pre-requisites for it to be compulsory. A person must own the niṣāb for a full year. All seasons of the year – summer, winter, monsoon, etc. – must pass. He must then see how much he has. If it is equal to or more than niṣāb, and more than his debts, it will be compulsory to pay zakāh. If not, he does not have to pay. Whereas here we have various types of taxes. Take income tax as an example. No one checks how much of debts a person has. If his monthly salary is 5 000 rupees for example, he has to pay tax. No matter how much he says that he is in debt, the government will not listen to him. He will have to pay the tax.

The same can be said about ḥajj. It too is not compulsory on every person. A person must have arrangements for the expenses of his wife and children, his money must be more than his essential needs, the journey must be safe, and so on. Ḥajj will become compulsory after all these considerations. These are all the forms of ease about which we are speaking

There is ease in our external physical actions and in our internal spiritual actions. Take jealousy as an example. It does not mean that if you merely have some

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<sup>1</sup> Bukhārī. Mishkāt, p. 110.

whisperings about a person you will be taken to task immediately. In fact, if you have whisperings of displeasure or ill feeling towards someone and who you do not act on it, you develop envy for someone but do not act on it, you have resentment for someone but do not conspire any evil against him, then in all these cases you will not be taken to account. Yes, if after having such whisperings you start scheming to drop his building or removing him from his post, and you start conspiring in this regard and act on it, you will be taken to task. There will be no sin for as long as you do not act on the whispering.

Allāh forbid, if a person has whisperings against Allāh *ta'ālā*, he will not be taken to task. If a person is not taken to task for whisperings against the Creator, how can he be taken to task for them against the creation?

Hadrat 'Abdullāh ibn Mas'ūd *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "The person who has the slightest iota of pride will not enter Paradise." Someone asked:

فقال رجل إن الرجل يحب أن يكون ثوبه حسنا ونعله حسنا، قال صلى  
الله عليه وسلم: إن الله جميل يحب الجمال. الكبر بطر الحق وغمط  
الناس.

*A man asked: "A person likes to have good clothes and good shoes." Rasūlullāh sallallāhu 'alayhi wa sallam said: "Allāh ta'ālā is beautiful and He loves beauty. Pride means opposing the truth and looking down on people."<sup>1</sup>*

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<sup>1</sup> Muslim. Mishkāt, p. 433.

My dear friends! Rasūlullāh *ṣallallāhu ‘alayhi wa ṣallam* himself clearly explained and expounded his path. If we do not understand it and are distressed because of it, then we ourselves are the cause of our distress. If we have considered Dīn to be difficult and spiritual reformation to be difficult, it is our fault. Rectification and reformation of Dīn, the path and the internal self are very easy. All we have to do is try to understand and make a resolution to practise. Man is only answerable for what is within his capacity. Allāh *ta‘ālā* says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

*Allāh does not impose on a self except what is within its capacity.*<sup>1</sup>

If He were to take us to task for our whisperings, no one will be saved. In fact, the present verse was revealed as a consolation to the content of the verse before it. When Allāh *ta‘ālā* revealed the following verse:

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ط وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ  
يُحَاسِبْكُمْ بِهِ اللَّهُ.

*To Allāh alone belongs whatever is in the heavens and the earth. If you reveal what is in your minds or conceal it, Allāh will call you to account for it.*<sup>2</sup>

The *Ṣahābah raḍiyallāhu ‘anhum* were terrified because it clearly stated that man will be accountable for his whisperings as well. They came to Rasūlullāh *ṣallallāhu ‘alayhi wa ṣallam* and said: “O Rasūlullāh!

<sup>1</sup> Sūrah al-Baqarah, 2: 286.

<sup>2</sup> Sūrah al-Baqarah, 2: 284.

Who is there who can be saved from these whisperings!? We will all be caught up; no one will be saved.” Allāh *ta’ālā* then revealed the next verse:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

*Allāh does not impose on a self except what is within its capacity.*

I am relating verses of the Qur’ān to you. This is the path. Allāh *ta’ālā* explained *sulūk* in its entirety. Allāh *ta’ālā* first threatened them by saying that they will be taken to task for even their whisperings. Some people consider it to be abrogated. The ‘ulamā’ say that it is not abrogated. In fact, this ruling was not found from the very beginning. A thing can only be abrogated if it was in existence. This was not the meaning of this verse from the beginning. Allāh *ta’ālā* does not wrong anyone. He will not take anyone to task for something committed unwittingly. Despite this, the Sahābah *radiyallāhu ‘anhum* became terrified. Imām Ghazzālī *rahimahullāh* states that the Sahābah *radiyallāhu ‘anhum* trembled and were worried for a full year. They were thinking to themselves: “O Allāh! What will happen to us?” The second verse was then revealed stating that a person will be taken to task for matters which are within his control. For example, you intend doing a certain thing, you then get busy planning and plotting it, and then commit it. You will be taken to task. But if you merely have a whispering of killing someone, you will not be committing the sin of murder. The same can be said of other actions. Allāh *ta’ālā* will not take a person to task for them.

When the Sahābah *radiyallāhu ‘anhum* went to Rasūlullāh *sallallāhu ‘alayhi wa sallam*, they expressed genuine worry and concern. He asked them: “Do you want to be of those who said: ‘We hear and we

disobey”? Are you not the followers of Muḥammad? Are you Jews and Christians?” The moment they heard this, the Sahābah radiyallāhu ‘anhum came to their senses. A single reference was enough for them. It is on such occasions that a shaykh and mentor is required. Rasūlullāh sallallāhu ‘alayhi wa sallam taught them the treatment for it by saying: “They must make it a point of saying: ‘We hear and we obey’.” Rasūlullāh sallallāhu ‘alayhi wa sallam protected the Sahābah radiyallāhu ‘anhum from slipping on this slippery occasion. When accidents and whisperings surround a person and he finds no way out from them, the shaykh rescues him from there. For example, if a person gets stuck in a marsh, a strong person is needed who will be able to protect himself and be able to rescue the person. In the same way, Allāh *ta’ālā* places so much of strength and effect in a shaykh that he can rescue a person from the quagmire of whisperings, occasions of deviation, and jungles of incorrect thoughts.

Allāh *ta’ālā* then says:

لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

*He receives what he earned and on him falls what he did.*<sup>1</sup>

A whispering is one thing and an earning is something totally different. Consideration is given to their differences in meaning in this verse. If the self strives even a little bit, Allāh *ta’ālā* will reward it. If the self commits any evil, it will receive the recompense for that evil. This is the difference between the words *lahā* (for it) and *‘alayhā* (against it). Similarly, the Arabic principle applies here: Fewer letters point to a lesser meaning while more letters point to a deeper meaning.

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<sup>1</sup> Sūrah al-Baqarah, 2: 286.



We are then taught a supplication. Allāh *ta'ālā* is telling us: O My servants! Why are you worrying. You must make this supplication:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

*O our Sustainer! Do not take us to task if we forget or we err.*

What a great consolation this must have been for the Sahābah radiyallāhu 'anhum! At the time, they were in a valley of severe anxiety and consternation. Anxiety and a feeling of being lost are essential in the path of a seeker. Hadrat Maulānā Ashraf 'Alī Thānwī rahimahullāh also passed through such a valley and Hadrat Hājī Imdādullāh Sāhib rahimahullāh conveyed him across. Hadrat Thānwī rahimahullāh had reached a stage where he thought he would commit suicide. He himself says: “There were times when I thought I should go to an elevated place and fling myself down.”

My dear friends! When divine revelation was paused, Rasūlullāh sallallāhu 'alayhi wa sallam experienced a similar feeling but Allāh *ta'ālā* conveyed him across that valley safely and soundly.

My dear friends! This is the path. Obstacles are also found in it. However, a true man is one who jumps over them. The issue of Wahdatul Wujūd is a discussion on its own. People ask me about it. What do you know what it is? This is also a pass through which Hadrat Hājī Imdādullāh Sāhib Muhājir Makkī rahimahullāh, Maulānā Rūm rahimahullāh, Shāh Muhibbullāh Sāhib Allāhābādī rahimahullāh, Sayyidunā 'Abd al-Quddūs Gangohī rahimahullāh, and others had to go through. They were at a loss for some time. Hadrat Mujaddid Sāhib rahimahullāh says that a true man is the one who jumps over them and reaches the level of Wahdatush Shuhūd. Wahdatul Wujūd is a pass in

which we feel that our existence is totally Allāh's existence, or – Allāh forbid – Allāh's existence is our existence. Waḥdatush Shuhūd is a stage wherein an existence is perceived but there is no relation between the two – not even like the relation between the earth and the sky. How can there be any relationship between one who is eternal and one who is bound to perish? Our existence is possible while Allāh's existence is essential. There is no question of any relationship between the possible and the essential.

My dear friends! The second piece of advice which Hadrat Luqmān gave to his son was:

وَأْمُرْ بِالْمَعْرُوفِ

*Enjoin good.*

The third advice was:

وَأَنَّهُ عَنِ الْمُنْكَرِ

*Prohibit evil.*

Just look at how many evils prevail in our homes. If we endeavour, our children can be saved from evils. Carrying out orders and keeping away from evils are essential. There are external prohibitions and internal ones. There are external evils and internal ones. External evils are clearly seen. Internal evils include pride, jealousy, ostentation and so on. Ostentation in itself is a dangerous path.

### **Sayyidunā 'Abd al-Qādir's Statement**

Sayyidunā 'Abd al-Qādir Jilānī rahimahullāh said:

كلنا في وادي الرياء، وعبرناه ووصلنا إلى الإخلاص

*We were all in the valley of ostentation. We crossed it and reached the loftiness of sincerity.*

Imagine a person like Sayyidunā ‘Abd al-Qādir Jilānī *rahimahullāh* making this statement! He was such a great personality and man of supernatural feats that it is said with regard to his supernatural feats that they used to be performed like how a tree sheds leaves in autumn. Despite this, he is acknowledging that he lived in the valley of ostentation. Allāh *ta’ālā* then took him out of it and conveyed him to the rank of sincerity.

These are internal evils. When a person endeavours to save himself from external evils, Allāh *ta’ālā* will inspire him. Similarly, if he tries to save himself from internal evils, Allāh *ta’ālā* will save him from them as well. Rasūlullāh *sallallāhu ‘alayhi wa sallam* made a special supplication for this.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُذَامِ وَالْجُنُونِ وَسَيِّئِ الْأَسْقَامِ

*O Allāh! I seek refuge in You from leprosy, lunacy and all evil illnesses.*<sup>1</sup>

These are all external physical ailments. Rasūlullāh *sallallāhu ‘alayhi wa sallam* also supplicated for protection from internal spiritual ailments.

اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ التَّفَاقِ، وَعَمَلِي مِنَ الرِّيَاءِ، وَلِسَانِي مِنَ الْكُذِبِ،  
وَعَيْنِي مِنَ الْحِيَاثَةِ، فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ.

*O Allāh! Purify my heart from hypocrisy, my actions from ostentation, my tongue from lies, and my eyes from*

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<sup>1</sup> Abū Dāwūd and Nasa’ī. *Mishkāt*, p. 217.

*treachery; for surely You know the treachery of the eyes and whatever the hearts conceal.*<sup>1</sup>

These are internal ailments which people do not even consider to be ailments. Let alone their identification, they do not even know their names.

My dear friends! We have to learn about them and try to save ourselves from them. Success in the Hereafter is confined to extricating ourselves from these ailments. May Allāh *ta'ālā* protect us from external and internal evils. Just as we have to follow the Sunnat externally, we have to follow it internally. Allāh *ta'ālā* says:

إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

*If you love Allāh, follow me [Rasūlullāh].*

This verse is explained as follows:

فاتبعوني في السنة الظاهرة والباطنة

*Follow me in the external and internal Sunnat.*

Rasūlullāh's internal Sunnats include humility, servitude, humbleness, shyness and so on. This is a long and important subject. May Allāh *ta'ālā* place its importance and greatness in our hearts. The crux of this entire theme is that we have to stay away from external evils and internal evils. Allāh *ta'ālā* says:

وَذَرُوا ظَاهِرَ الْأَثْمِ وَبَاطِنَهُ

*Abstain from open sins and secret sins.*<sup>2</sup>

May Allāh *ta'ālā* inspire us. Āmīn.

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<sup>1</sup> Bayhaqī. Mishkāt, p. 220.

<sup>2</sup> Sūrah al-An'ām, 6: 120.

**The Patient Ones Are Promised Allāh's Proximity**

Hadrat Luqmān then gives his son the fourth piece of advice. He says:

وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ

*Exercise patience over whatever afflicts you.*

Be patient when you fall ill, you are discomforted, you experience poverty, or when you have to face harm while enjoining good and forbidding evil. Never allow yourself to lose patience. Patience is a very lofty rank. It holds a high position among the various good deeds and noble characteristics. The patient ones are promised Allāh's proximity. Allāh *ta'ālā* says:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

*Allāh is with the patient ones.*<sup>1</sup>

Patience creates a constriction in the heart. Patience imposes on a person to bear something which is disliked. Since it creates this constriction and tightness, Allāh's mercy descends into it immediately. Khwājah Ma'sūm *rahimahullāh* said:

صَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

*The earth constricted upon them despite its vastness.*<sup>2</sup>

When this happened, Allāh *ta'ālā* looked at them with mercy:

تَابَ عَلَيْهِمْ

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<sup>1</sup> Sūrah al-Baqarah, 2: 153.

<sup>2</sup> Sūrah at-Taubah, 9: 25.

*He turned to them to accept their repentance.*

Similarly, when the heart becomes constricted because of a certain matter, Allāh's mercy descends. Take a small stream as an example. When a lot of rain falls, water starts flowing from above the stream and from its right and left sides. Similarly, when a constriction is experienced in the heart and a person feels closed up, Allāh *ta'ālā* encompasses him with His mercy from all sides, and confers him with His proximity.

Look! Rasūlullāh *ṣallallāhu 'alayhi wa sallam* was also instructed with patience:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعِشْيَةِ يُرِيدُونَ وَجْهَهُ

*Keep yourself with those who invoke their Sustainer morning and evening, seeking His countenance.<sup>1</sup>*

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* was on a very high level and he used to converse with Jibrīl *'alayhis salām*. In such a situation, who will worry about Hadrat Salmān radiyallāhu 'anhu, Hadrat Abū Dharr radiyallāhu 'anhu, Hadrat Bilāl radiyallāhu 'anhu and others? Allāh *ta'ālā* ordered Rasūlullāh *ṣallallāhu 'alayhi wa sallam* to come out of his room, to leave his lofty level, and to confine himself with those poor ones who call on Allāh *ta'ālā*. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* left his room and went into Musjid-e-Nabawī where Hadrat Salmān, Hadrat Bilāl and others were seated. They were wearing tattered clothes and appeared in a poverty-stricken condition. He asked them: "What has caused you to sit here?" They replied: "We are engaged in Allāh's remembrance. We are calling on Allāh *ta'ālā*." Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said:

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<sup>1</sup> Sūrah al-Kahf, 18: 28.

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي أُمَّتِي مَنْ أَمَرَنِي أَنْ أَصْبِرَ نَفْسِي مَعَهُمْ

*All praise is due to Allāh ta'ālā for creating such people in my ummat with whom I am instructed to remain patiently.<sup>1</sup>*

As I said, patience holds a high position among the various good deeds and noble characteristics. And the patient ones are promised proximity with Allāh ta'ālā. Another unique thing about patience is that Allāh ta'ālā only promised the patient ones with an unlimited reward. Allāh ta'ālā says:

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

*It is the patient ones alone who receive their reward without measure.<sup>2</sup>*

### **The Mark of a Believer**

After giving the above four pieces of advices, Luqmān says to his son:

إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

*These are works of firm determination.*

It is a point of determination and resoluteness for a person to be patient over what difficulty and constriction he experiences. One cannot lose hope over every small incident. In our area we get a very sensitive type of plant. It shrinks at the slightest touch. After some time it will expand to its original state. If anyone touches it again, it will shrink once again. This is the quality of a plant and a grass, not of a human being.

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<sup>1</sup> Ibn Kathīr.

<sup>2</sup> Sūrah az-Zumar, 39: 10.

Man should not be like that. Rasūlullāh *sallallāhu ‘alayhi wa sallam* explained the condition of a believer and a hypocrite as follows:

مثل المؤمن كمثل النخامة من الذرع تفيئها الرياح تصرعها مرة وتعدلها أخرى، حتى يأتيه أجله. ومثل المنافق كمثل الأرزة المجذية التي لا يصيبها شيء حتى انجعافها مرة واحدة.

*The similitude of a believer is like a fresh and verdant branch which the winds cause to bend. They cause it to bend down sometimes and straighten it other times. This continues until its time is up and it dies. The similitude of a hypocrite is like a pine-tree which remains upright. None can shake it. Then it falls all at once on the ground.<sup>1</sup>*

This is really the condition of a believer. Gusts of difficulties and hardships pound him, but he remains resolute and firm. He remains patient and is pleased by Allāh’s decree.

We pray to Allāh *ta‘ālā* to embellish us all with these good qualities and inspire us towards good actions. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let’s make du‘ā’:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَيْنِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

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<sup>1</sup> Bukhārī and Muslim. *Mishkāt*, p. 135.



اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الخَاسِرِينَ. رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الوَهَّابُ. اللَّهُمَّ اهْدِنَا وَسَدِّدْنَا.

O Allāh! Protect us against hypocrisy through Your grace and kindness. Protect us against ostentation. Protect us from all external and internal ailments. Protect us from all external and internal sins. O Allāh! Inspire us towards good deeds. Enable us to carry out all external and internal good deeds. Enable us to carry out the external and internal Sunnats of Rasūlullāh *sallallāhu 'alayhi wa sallam*. O Allāh! Direct Rasūlullāh's spirituality towards us and rectify our hearts. Rectify our character. Rectify our beliefs. Rectify our youth. Rectify our women. O Allāh! Protect all our institutions. Protect our masājid. O Allāh! Protect us completely against the conspiracies and schemes of the enemies. O Allāh! Give us Your special help and support. O Allāh! Help us in every way - internally and externally. O Allāh! Create peace and safety in the entire world. Bless us with peace, safety and wellbeing in this country. Remove all difficulties. O Allāh! Send down every type of goodness. O Allāh! Protect us against calamities and disasters. O Allāh! Accept our du'ā's.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ. فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ. وَلَا يَحْضُ عَلَى طَعَامِ  
الْمَسْكِينِ. فَوَيْلٌ لِلْمُصَلِّينَ. الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ. الَّذِينَ هُمْ  
يُرَاءُونَ. وَيَمْنَعُونَ الْمَاعُونَ.

**A PRESCRIPTION FOR SETTING RIGHT  
CHARACTER AND ACTIONS**

17 Ramadān 1424 A.H./2003

Musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ. فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ. وَلَا يُحِضُّ عَلَى طَعَامِ الْمِسْكِينِ. فَوَيْلٌ لِلْمُصَلِّينَ. الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ. الَّذِينَ هُمْ يُرَاءُونَ. وَيَمْنَعُونَ الْمَاعُونَ.

My dear friends and elders! Allāh *ta'ālā* explained very important themes and objectives in the short sūrahs. Previously I had explained Sūrah al-'Asr and provided a brief explanation of its themes. There are other similar sūrahs in which Allāh *ta'ālā* explained very important themes. If we are able to bear in mind their translation and commentary, reading and listening to them becomes extremely enjoyable, imān is revived, and when the imām reads them in *ṣalāh*, we are able to concentrate and focus. If we do not know the meanings and commentary of verses, all these benefits are not acquired. This is why our *Hadrat Maulānā Shāh Wasīyullāh Sāhib rahimahullāh* used to pay a lot of attention to translating and explaining the short sūrahs. *Hadrat Maulānā Abrār al-Haq Sāhib<sup>1</sup> dāmat*

<sup>1</sup> He passed away on 8 Rabī' ath-Thānī 1426 A.H./17 May 2005.

*barakātuhum* also paid a lot of attention to this. He used to listen to each and every letter and word, and ask others to listen. He would conduct a special assembly for it. People would sit in a circle and the short *sūrahs* used to be revised. This is a fundamental and essential thing.

My dear brothers! Why should we bother to speak about big things! What can be greater than the Qur'ān and Hadīth? These are related to the core of our *īmān*. No matter how important other themes may be, there can be no theme greater than that of Allāh *ta'ālā* and Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. It is therefore extremely essential to turn our attention to them. In this way we will develop some bond and affinity with Allāh *ta'ālā*. We must meet Allāh *ta'ālā* in a condition that some part of the Qur'ān is in our hearts, and we have some knowledge of its meaning.

### **A Sorrowful Condition**

Hadrat Shāh Walī Allāh Sāhib Muḥaddith Dehlawī *rahimahullāh* translated the Qur'ān into Persian and titled it *Fath ar-Rahmān*. He undertook this translation so that Muslims of India may sit in circles and study the translation and commentary. He wrote that Arabs are in the habit of sitting in circles and reading the Qur'ān. Even today we see Arabs in the Haram Sharīf sitting in circles and reading the Qur'ān. Mere revision of the verses is enough for them. Meanings and commentaries are needed by us non-Arabs. We cannot understand the meanings from mere recitation. It is necessary for us to understand and carry out whatever Allāh *ta'ālā* asked of us in the Qur'ān. I related to you yesterday that Imām Ghazzālī *rahimahullāh* said that the Qur'ān is “Maktūb Rabb al-'Ālamīn”. That is, Allāh's letter to His servants. We should therefore try to understand it. If we cannot understand it on our own,

we must understand it under the guidance of ‘ulamā’. Like when a child receives a letter from his parents and cannot understand its contents, he asks others to read it and explain it to him. If he is not fully satisfied, he will ask the person to re-examine the letter to see if something was missed out, to see if anything is written on the margin and was not read.

If so much of attention is given to reading and understanding a letter from your parents, what can be said of the right which the Qur’ān has over us bearing in mind that it is referred to as “Maktūb Rabb al-‘Ālamīn”. This is why we have to pay attention to this. If we cannot understand something, we must revert to those who are qualified in this field. The Qur’ān has long sūrah and short sūrah. It is the distinguishing feature of Allāh *ta’ālā* that the lengthy themes which are discussed in the long sūrah are concisely conveyed in the short sūrah. Thus, if we are aware of the themes of these short sūrah, our imān will be revived, our imān will progress. Furthermore, we will experience concentration in our ṣalāh. We all want concentration and humility in ṣalāh. If a person understands the meanings, he will certainly acquire concentration. He will definitely enjoy the recitation. If we pay attention to this aspect then – Allāh willing – we will perceive the benefits. We must give attention to this in our homes, in our masājid and in the madāris as well. There are many students in the higher grades who do not even know the translation of these short sūrah. It is most sorrowful that Allāh’s Book is in our homes, our masājid and our madāris, but we do not know what it contains. We have no knowledge of what Allāh *ta’ālā* ordered us to do and what He prohibited us from.

### **Ignorance Results in Deprivation of Benefits**

I went to Delhi on one occasion and stayed over in a small madrasah near the Markaz. I saw a book lying down without any attention given to it. I picked it up and discovered that it was an excellent book. It was a commentary of Ahādīth titled *Tuhfah-e-'Ilm Wa Hikmat*.<sup>1</sup> I said to someone: "Brother! Make me a photocopy of it." A treasure is before us but because we do not have knowledge of it we do not value it. That book was just lying in an ordinary cupboard. Sometimes we have a medicine at home but we do not know its benefits, effects and method of using it. This is why it is not valued. For example, a person has *khamīrah gā'uzabān* or *khamīrah murwārid* in his house. He is suffering from dryness in his brain, so the hakīm prescribes either of these two medicines for him. He does not know he has them at home and goes around looking in various shops for it. This will be an act of ignorance on his part. Very often people have medicines at home which, if they use, an illness can be removed. But because they do not know about it, they do not use it. In the same way, we received this valuable treasure from Allāh *ta'ālā* which contains "medicinal" and "dietary" benefits. Allāh *ta'ālā* has placed everything in it, but because we are ignorant of it, we are deprived of its benefits.

### **A Pious Elder is Immersed in The Qur'ān**

There were many pious elders who used to spend most of their time reading the Qur'ān and they used to

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<sup>1</sup> It is written by Maulānā Abū Tāhir Muḥammad Is-hāq Khān Sāhib. It contains over 50 Ahādīth with a very simple and flowing translation and commentary. It is extremely beneficial. We should make a point of reading it having it read. (compiler)

acquire everything from it. There was a pious elder who always kept ground barley with him. Whenever he felt hungry, he would mix it in water and swallow it. Someone asked him: “Hadrat, how is it that you only eat ground barley? You do not eat bread and other foods!?” He replied: “If I were to eat bread, I will lose out from reading such and such number of verses of the Qur’ān. This is why I just swallow the ground barley. In this way, my time is saved and I am able to read much more Qur’ān.” Look at his preoccupation with the Qur’ān. He used to receive so much of sweetness in his *īmān* and spiritual strength from it that he did not bother about physical foods.

### **Where Are You Searching For Peace?**

It is said that many pious elders received high ranks just from *durūd sharīf*. It is said with regard to some of them that they used to repeat the *durūd* so much that when they went to the toilet to relieve themselves, they would press down their tongues with their teeth to stop themselves from continuing with the *durūd* in the toilet. These people strove so much, so they received enjoyment from *durūd sharīf*. They used to get joy from the Qur’ān, they used to experience pleasure from Allāh’s *dhikr*. All these treasures are before us but our eyes are focussed on other things. Remember! We cannot get peace and contentment from other things. Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* composed a Persian couplet in this regard:

O you! You are going from door to door for  
pieces of bread while a large basket of bread  
is on your head. Yet you are dying out of  
hunger!?

He does not even know that the cure for his hunger is on his head. Similarly, we are searching for peace of heart in other things, whereas Allāh *ta’ālā* has placed

peace and tranquillity in Dīn, īmān, the Qur'ān and in dhikr. Allāh *ta'ālā* says:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*Behold! It is only through the remembrance of Allāh that the hearts find tranquillity.*<sup>1</sup>

Where are you looking for peace? Where are you searching for tranquillity? You will not find it anywhere. The medication for your heart is Allāh's remembrance. The hearts will only receive tranquillity from Allāh's dhikr. Just look at our youth. They find enjoyment in the cinemas. They take joy from watching television. They do not find joy in reading the Qur'ān – except for whom Allāh wills. This condition is an indication of the hardness of their hearts and the corruption which lies in them. There is a need for rectification of their hearts. May Allāh *ta'ālā* inspire us.

### **Real And Eternal Joy is The Joy of The Hereafter**

What I am relating now occurred many years ago when I used to conduct assemblies in the place of Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣīyullāh Sāhib rahimahullāh. By the will of Allāh *ta'ālā*, many people used to attend. A youngster was very regular in attending. He said to me one day: “Maulānā! Ever since I started attending your assemblies I find no enjoyment whatsoever in the cinema.” He continued coming to my assemblies. Similarly, there were many women who were quite free in their ways, but once they started attending my assemblies on Thursdays at my house in Bakhshī Bāzār, then – by the will of Allāh *ta'ālā* – they began performing tahajjud regularly. Subsequently, their conditions have changed so much that I could not

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<sup>1</sup> Sūrah ar-Ra'd, 13: 28.



believe that they were the same women. The spiritual conditions which they experience at the time of tahajjud are enviable. They themselves conduct very impressive assemblies, and now more women attend their assemblies than they do my own. This is a gift from Allāh *ta'ālā*. If He takes away raw sugar and gives *gulāb jāmūn* (a sweetmeat) in return, it is certainly not a loss. The pleasure of this world is temporary and sure to come to an end. Real and eternal pleasure is that of the Hereafter. If Allāh *ta'ālā* confers this bounty to someone, it is more fortunate. Even children understand this very well. If instead of giving them an ordinary sweet, you give them a sweet which is imported from London, they will be overjoyed. What we could not understand as yet, children have understood and they know what rank each thing has.

The same can be said of the Hereafter:

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

*The Hereafter is better and everlasting.*<sup>1</sup>

What value can worldly things have in front of the Hereafter! They are nothing. Allāh *ta'ālā* constantly draws our attention to this point. Listen to the Qur'ān and understand it. Why are you immersed in this world?

فَأَيْنَ تَذْهَبُونَ

*Where are you going to?*<sup>2</sup>

Why are you leaving your house and falling into a well? Why are you leaving salvation aside and going towards

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<sup>1</sup> Sūrah al-A'lā, 87: 17.

<sup>2</sup> Sūrah at-Takwīr, 26.

destruction? Read the Qur'an and listen to it. Even a person who is uneducated will understand that Allāh *ta'ālā* is explaining the superiority of the Hereafter. To cast aside the bounties and pleasures of the Hereafter for the desires and passions of this world is a real loss. A truly profitable business is that of the Hereafter.

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ.  
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ،  
ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ.

*O believers! Shall I guide you to a trade that will save you from a painful punishment? Believe in Allāh and His Messenger, and fight in the cause of Allāh with your wealth and your lives. This is better for you if you possess understanding.*<sup>1</sup>

This trade is best for you. The difficulty is little but the enjoyment and profits are tremendous. Look at how much difficulties a person puts himself into to become a minister. In fact, he even bears disgrace and humiliation, and has to face various types of offences. How much he has to do just to get a certain position. As for the acquisition of honour and enjoyment of the Hereafter, these actions are too cheap. If we were to think of Paradise and then think of the striving of this world, we will conclude that we are getting Paradise for free. Allāh *ta'ālā* makes us to go through a little bit of striving and effort in this world, and then confers us with unique and fascinating bounties in the Hereafter. There is no comparison between the bounties of the Hereafter and those of this world. The whole Qur'an is filled with themes of this nature. Check for yourself.

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<sup>1</sup> Sūrah aṣ-Ṣaff, 61: 10-11.

When you sever worldly contacts – or even reduce them – Allāh *ta'ālā* will shower you with bounties in the Hereafter. Allāh *ta'ālā* is most generous and magnanimous.

He takes half a life and gives a hundred in return.

We stay away from food and drink during the day in Ramaḍān. Then look at how many bounties He confers to us at the time of opening fast! Look at the amount of food and drink He gives us! He asks us to strive a little and then showers us with so much. The little striving is nothing compared to the many bounties which we receive from Him. Based on this, we will have to bear a little hardship for the Hereafter. No worldly thing can be obtained without striving. How, then, can we think the same about the Hereafter? Just today this verse was read to us:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا، وَأَنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

*Those who strove in Our cause – We shall show them Our paths. Surely Allāh is with the righteous.<sup>1</sup>*

Allāh *ta'ālā* is with the one who has a good relationship with Him and carries out good deeds in a beautiful manner. What a great virtue these people have acquired!

As I was saying, Allāh *ta'ālā* placed very great bounties in these sūrahs. They contain “medicinal” and “dietary” value. They contain enjoyment and sweetness. A person can become intoxicated by taking them. He can get into a state of ecstasy. There is a need to focus in this direction. Do not think that we will remain empty after striving and focussing. Even for a little focus Allāh

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<sup>1</sup> Sūrah al-'Ankabūt, 29: 69.

*ta'ālā* will confer us with rewards which are beyond our imagination. There are so many people who are occupied in play and amusement. Just go outside and see what is happening. We see almost everyone in heedlessness. They are so heedless that even if they wake up during these blessed nights [of Ramadān], then it is for play, amusement and sports. They should rather go and sleep. Sleeping is better than all these useless activities. Allāh *ta'ālā* dislikes anything which causes a person to be heedless of Him. Even yesterday I told you that you must stay away from every such companion who wastes your time and causes your heart to become heedless. Only then will you reach Allāh *ta'ālā*. The following couplet of Shaykh Sa'dī Shīrāzī *rahimahullāh* makes reference to unnecessary relations and contacts.

Unnecessary relations are barriers and causes of deprivation. You will only be able to reach your objective [Allāh *ta'ālā*] when you sever such relations.

Hadrat Thānwī *rahimahullāh* wrote that this refers to unnecessary relations and interactions. Allāh *ta'ālā*, Rasūlullāh *sallallāhu 'alayhi wa sallam* and the pious elders did not ask us to sever necessary relations. We are not to sever relations with our parents. If it is a matter related to Dīn and your parents are in need of your help and support, you must stay in their service. It is not permissible to leave them without any support. If your wife is seriously ill, it is not permissible for you to leave her and go for even Dīnī works. In whose hands are you leaving her and going? If she needs to be served, who is going to serve her and massage her legs? Who is going to take her to the toilet? I observe that people here in Gujarat even come from overseas to come and serve their parents who are living here. They even take leave from their work to come and see to

their parents. Unfortunately, many educated children from our area [in U.P.] do not possess these qualities. In fact, they are causes of harm to their parents. We seek refuge in Allāh *ta'ālā*.

### **The Better Action in This Situation**

I heard from Muṣliḥul Ummat Ḥadrat Maulānā Shāh Waṣiyullāh Sāhib *rahimahullāh* that Ḥakīmul Ummat Ḥadrat Aqdas Maulānā Ashraf 'Alī Thānwī Sāhib *rahimahullāh* was performing zuhr ṣalāh on one occasion when someone shouted in a loud voice with reference to Ḥadrat Thānwī's honourable wife: "Bājī fell off the stairs." When Ḥadrat Thānwī heard this, he broke his ṣalāh immediately and proceeded to his house. Our Ḥadrat Muṣliḥul Ummat *rahimahullāh* commented on this saying: "If it was any other ostentatious shaykh, he would not have broken his ṣalāh in the presence of his murīds even if his wife was dying. However, Ḥadrat Thānwī *rahimahullāh* was a Mujaddid of his time. This is why he said that in such a situation, this action is better. Allāh *ta'ālā* is not in need of our worship, but it was necessary to see to our wife. Who would have picked her up? Who would have comforted her? Ḥadrat Mujaddidul Millat *rahimahullāh* chose this course of action. Understand it well."

### **A Hypocrite Remains in The Same Condition For Forty Years**

Ḥadrat Junayd Baghdādī *rahimahullāh* said:

الصادق يتقلب في اليوم أربعين مرة، والمرائي يثبت على حالة واحدة  
أربعين سنة.

*A sincere and genuine person will change forty times a day, while a hypocrite will remain in the same condition for forty years.*<sup>1</sup>

In other words, a sincere person is constantly on the look out for occasions and opportunities where he can do the most good and earn the most reward. He will then go for those opportunities. On the other hand, a hypocrite remains as he is and is not concerned about anything. He feels that if he moves away from a certain spiritual practice, people will say that he missed it out. This is, after all, ostentation. The Ahlullāh protect themselves against it.

### **An Incident Portraying Consciousness of Intention**

It is stated in *Shifā'-e-Dil* that there was a pious man who always performed ṣalāh in the first row with takbīr-e-ūlā. He was delayed on one occasion so he performed the ṣalāh in the second row. The thought came to his mind: "What will people be thinking of me today?" He experienced a bit of lightness and remorse. The thought immediately came into his mind that he had been performing ṣalāh to show to people. Had he been performing it for Allāh *ta'ālā*, he ought to have felt ashamed before Him. He thought: "Why did I have thoughts of embarrassment with regard to the creation? This shows that my ṣalāh for the last 40 years was performed with ostentation." After this thought came to his mind, he repeated his ṣalāhs of the last 40 years. This is what you call sincerity, and consciousness of and meditation over one's intentions.

If a person performs ṣalāh in the first row with the intention that people will consider him to be pious then his ṣalāh will be an affirmation of the following Hadīth:

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<sup>1</sup> Al-Futūḥāt ar-Rabbāniyyah, vol. 1, p. 54.

من صلى وهو يرائي فقد أشرك

*The person who performs ṣalāh while showing off has certainly committed an act of polytheism.<sup>1</sup>*

What a severe warning! Just look at how our elders of Dīn used to be conscious of their intentions, and how much they used to ponder and reflect over their spiritual conditions.

As I was saying, when Hadrat Maulānā Thānwī rahimahullāh learnt that his wife slipped and fell, he broke his ṣalāh immediately and proceeded to tend to her. Maulānā Shāh Wasīyullāh Sāhib rahimahullāh used to say that if it was any other ostentatious shaykh, he would have never broken his ṣalāh. I then came across this statement of Hadrat Junayd Baghdādī rahimahullāh and was convinced of the sincerity of Hadrat Thānwī rahimahullāh. He would check what was the preferred thing to do and then do it. While he was in the midst of ṣalāh he heard that his wife fell down. She may have hurt herself badly. Who was there to carry her? He had no children. There was no one in the house. Allāh *ta'ālā* does not need my ṣalāh, but my wife needs me. This is why he went to help her and gave preference to the rights of servants over the rights of Allāh *ta'ālā*. My dear friends! Had it been some superficial shaykh, he would never have broken his ṣalāh in the presence of everyone, and they would have considered him to be very pious.

### **Reward For Even a Natural Act**

Hadrat Thānwī rahimahullāh came to our area on one occasion. His wife was with. They must have stayed over at someone's house. A woman came and said in

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<sup>1</sup> Aḥmad. Mishkāt, p. 455.

her village language: “We are very sad at seeing your condition. You are the wife of such a pious personality. I don’t think he ever talks to you or laughs with you. What kind of life you must be living!?” Hadrat Thānwī’s wife replied: “My husband laughs and jokes more than your husband.” The woman was quite surprised.

My dear friends! One of the rights of a wife is for her husband to live light-heartedly with her. A Hadīth of Bukhārī and Muslim states:

قال رسول الله صلى الله عليه وسلم: إنك لن تنفق نفقة تبتغي بها وجه الله إلا أجرت بها حتى اللقمة ترفعها إلى في امرأتك.

*You will most certainly be rewarded for whatever you spend for Allāh’s sake. You will even be rewarded for a morsel of food which you place in your wife’s mouth.<sup>1</sup>*

In other words, if a person places a morsel of food in his wife’s mouth, he will be rewarded for it. It is also a form of charity. Just look at the Sharī’ah! A person is rewarded for even a natural act. Imagine the considerations of the Sharī’ah and the beauties in it. If a person tries to understand them, he will love the Sharī’ah and it will become easy for him to practise.

### **The Value of Indian ‘Ulamā’ in The Eyes of Arabs**

Hadrat Shāh Walī Allāh Sāhib Dehlawī rahimahullāh spoke about the above-mentioned mysteries of the Sharī’ah in his Hujjatullāh al-Bālighah. The Arabs accepted this book. They are very impressed by two India ‘ālims: One from the early scholars, i.e. Hujjatul Islam Hadrat Shāh Walī Allāh Sāhib Dehlawī rahimahullāh and one from the latter scholars, i.e. Mufakkir-e-Islam Hadrat Maulānā Abul Hasan ‘Alī

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 265.



Nadwī *rahimahullāh* whose books they really like. As regards its words and sentence constructions, *Hujjatullāh al-Bālighah* is extremely eloquent. It is also very comprehensive as regards its meanings. In this book, Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* explains the mysteries and wisdoms of the Sharī'ah. It is most gladdening that Hadrat Maulānā Muftī Sa'īd Ahmad Sāhib Pālanpūrī *dāmat barakātuhum* wrote its commentary titled *Rahmatullāhi al-Wāsi'ah* in five volumes. This commentary displays his academic erudition, in fact, his spiritual capability. May Allāh *ta'ālā* reward him with the best of rewards.

My dear friends and elders! This Dīn which Allāh *ta'ālā* gave us contains nothing but comfort for us. There is no constriction and burden in it. All that is needed is the courage to practise. Yes, if a person does not want to practise at all, then there is no treatment for him. No matter how soft a *halwah* (a sweet dish) may be, if a person does not want to eat it, he will find it hard. Dīn is absolutely easy and soft, but if a person just refuses to tread it, he will certainly find it difficult. Some people find the winter fasts to be difficult. But those who are eager to fast, they do not experience any difficulty in fasting even during the hot summer months when hot winds are blowing. In fact, they even enjoy the thirst and hunger which they feel. Carrying out the order of Allāh *ta'ālā* is manifested in totality. Imagine a person is hungry and thirsty, food and drink is there before him, but he does not eat or drink. He thoroughly enjoys his fast. There's a famous saying:

ضرب الحبيب زبيب

*The beating of a friend feels like raisins.*

The person really enjoys fasting even in the intense heat. This enjoyment comes from obedience to his

Master and while thinking about submission to his Creator.

We were speaking about Hadrat Thānwī rahimahullāh. He was a very sincere person. He proceeded to his house and picked up his wife. Those who look at things superficially would probably say: “Look! He left his salāh for his wife.” However, Hadrat Thānwī rahimahullāh was thinking that this is the order of the Shari‘ah which applies to me at present. Since I am subservient to the Shari‘ah, it is asking me to do this now, and this is what I am going to do.

For example, a blind man is walking towards a well which is not circled by a wall and there is a person nearby who is seated and engaged in dhikr. He can see that if the blind person proceeds further he will fall into the well. It becomes compulsory on him to save the blind man from falling in. If he thinks to himself: “I am engaged in dhikr, how can I go and stop him? It will interfere with my dhikr.” If he does not save the blind man, he will be a sinner.

The pure Shari‘ah is extremely easy; there is no burden in it. This is why it is necessary for us to bear these points in mind.

I am speaking about all these things under the discussion of the small sūrahs in which Allāh *ta‘ālā* encapsulates major themes so that Dīn may become easy. If a person strives a little and practises, then Allāh willing, he will not be deprived of blessings. Allāh *ta‘ālā* will certainly reward him. It is therefore essential for us to consider these points.

The sūrah which I read also contains very important themes. The commentaries of the Qur‘ān contain many points on this sūrah. It is considered to be a very comprehensive sūrah. It explains Dīn, the

Resurrection, beliefs, action, good character and bad character.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّينِ

*O you who are addressed! Have you seen the one who denies Dīn?*

What an unworthy person! Allāh *ta'ālā* created him and yet he rejects the day of Recompense! The word Dīn in this context refers to the day of Recompense. It thus contains a mention of the Resurrection and the day of Recompense.

Allāh *ta'ālā* then says:

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

*He is the one who repulses the orphan.*

Now this verse makes reference to bad character. It refers to the person who repulses the orphan. He does not feed him. Instead, he shoves him aside. What an evil deed! He does not focus on anything. He engages in dhikr, yet he repulses the orphan. Can there be room for repulsing a person with dhikr!? Dhikr ought to create softness and affection.

### **A Matter of Self-Respect**

A close associate related to me that some people were at a station and they were relating to each other the virtue of spending in Allāh's cause. While they were engaged in this discussion, a beggar came and asked them for something. They chased him away angrily. A second beggar came and they did the same to him. A Hindu man was sitting nearby and observing this. He asked them: "What are you relating to each other?" They replied: "We are talking about the virtue of spending in Allāh's cause." The Hindu said: "But I

noticed you chasing away every beggar who came to you. How are you practising on what you are discussing?”

Look at the intelligent observation of a non-Muslim. It is shameful to discuss something while abstaining from practising on it. If we do not practise on what we speak about, what effect will it have on others?

A man had a basket of bread on his head while his dog was dying right before his eyes. The man was crying and wailing. Someone asked him: “What’s wrong with this dog?” He replied: “It is dying out of hunger.” The person asked: “What is on your head?” He replied: “A basket of bread.” The person asked: “Then why don’t you feed it some bread? You have the treatment for its hunger.” He replied: “There is difficulty in feeding it, but no difficulty in crying. Nothing is lost when tears are shed.”

My dear friends and elders! Just as wastage is prohibited, so is miserliness. It is also from among the despicable qualities of the self. We must understand this. We are not to confine ourselves to dhikr and Qur’ān recitation. We have to understand this other aspect and practise on it. Pride is an evil quality, so is wastage, extravagance and miserliness. Those who speak out against extravagance are themselves caught up in miserliness. However, their mind does not go into this direction that the opposite of extravagance is found in them. The middle path between the two is generosity and big-heartedness. For example, humility means absence of pride and humiliation. The middle path between the two is humility. Generosity and big-heartedness means that there must be neither extravagance nor miserliness. Extravagance is prohibited and so is miserliness. The middle path, generosity, is desirable.

In the same way, it is prohibited to cross the limits in anger. To abstain from becoming angry when the occasion demands it, means there is an absence of feeling and emotion. The middle path between the two is forbearance. There has to be a balance in our character. Man must opt for the middle path. A Hadīth states:

خير الأمور أوسطها

*The best matters are those which are balanced.*<sup>1</sup>

Let it not happen that a person is so miserly that he does not spend a single cent on his wife and children. There are many such misers who eat and drink themselves, but do not spend the slightest amount on their families.

There is a hāfiz-e-Qur'ān in our area. His wife complains that he himself will eat eggs and almonds, but does not even give her bread to eat. This is her complaint against her husband. She goes around telling everyone about her husband's stinginess. Although he is a hāfiz, he has not rectified his character. This is why he does this. If a person does not spend on his wife and children, where will he ever spend on others?

Hadrat 'Alī radiyallāhu 'anhu used to go to the market and bring food items for his wife and children. We learn from this that this practice is not reprehensible. In fact, it is praiseworthy. There is a need to learn these things. This is Islamic social etiquette. Nowadays we see conferences on Islamic society, while the exact opposite is practised in the homes. Mere conferences will not help. We will have to do something after that.

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<sup>1</sup> Kanz al-'Ummāl, vol. 3, p. 33.

Something is achieved after doing, not after mere talks.  
A poet says:

Leave aside all your talks and do the work. It  
is essential for every person to work in this  
path.

This does not apply to the madrasah and khānqāh alone. It is an issue which applies to the whole of Islam. An Islamic society will not be established by conferences alone. It will be established by establishing it personally. Bring Islamic social norms into your homes. Cast aside those things which will cause corruption. Have a loving and affectionate relationship with your wife and children. Only then will they listen to you. If you are going to eat *halwah* and ice cream while you deprive your wife and children, they will not listen to you. Imām Ghazzālī *rahimahullāh* writes:

قال ابن سيرين: يستحب للرجل أن يعمل لأهله في كل جمعة فالوذجة

*Ibn Sīrīn said: It is desirable for a man to feed his family fālūdah<sup>1</sup> every Friday.<sup>2</sup>*

We learn from this that we should occasionally provide good foods to our families.

### **The Merit of Kindness to Orphans**

Allāh *ta'ālā* says in the sūrah which I recited:

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

*He is the one who repulses the orphan.*

Rasūlullāh *sallallāhu 'alayhi wa sallam* said with reference to an orphan:

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<sup>1</sup> A sweet made of flour and honey.

<sup>2</sup> *Ihyā' al-'Ulūm*, vol. 2, p. 44.

من مسح على رأس يتييم لم يمسه إلا لله، كان له بكل شعرة مرت عليها يده حسنات.

*The person who passes a hand of affection over the head of an orphan solely for Allāh's pleasure shall have good deeds recorded in his favour for every hair which his hand passes over.<sup>1</sup>*

Can this be considered to be an ordinary virtue? Just as a person receives a reward for each hair on the body of the qurbānī animal, similar is the case for showing affection to an orphan. He is deprived of the shadow of his father. You should become like a father to him so that he does not feel that he is orphaned, and gets support from you. Rasūlullāh *sallallāhu 'alayhi wa sallam* taught this to us: On one hand, Allāh *ta'ālā* took away the child's father, and on the other side, He put us through a test. He wants to see how we treat the child now that he has no father. How much of mercy we show to him? How much of affection we display? How unfortunate it will be if we do the opposite by repulsing him and casting him aside! In fact, it is something to be feared because we may be reprimanded for our shortcoming.

Allāh *ta'ālā* then says:

وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ

*He does not encourage feeding the needy.*

He will not feed the needy himself, and will show disapproval at those who feed them. A miserly person desires others to be miserly like him so that there is no one to speak ill of him. When a person spends on

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<sup>1</sup> Majma' az-Zawā'id, vol. 8, p. 207.

others, people praise his generosity. This highlights the evil of the miserly person. He does not like others to be generous because it will prove his own miserliness. Many senior worshippers are caught up in this ailment.

I constantly say this: My association is more with the elite, and this is why I am more aware of their conditions. They too – except for a few – are like the masses. They are caught up in ailments such as miserliness, extravagance, anger, pride, arrogance and haughtiness. We seek refuge in Allāh *ta'ālā*. They do not even have a distant relationship with Dīn. A needy person is the one who is in real need, who is down and out, he cannot get up. If you do not feed him, he will not be able to get up in life. You have to help him to get up. Show love to him and Allāh *ta'ālā* will show love to you. Rasūlullāh *sallallāhu 'alayhi wa sallam* used to make *du'a'* to live among them, die among and even be resurrected among them.

اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَأَمِتْنِي مِسْكِينًا وَأَحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ

*O Allāh! Keep me living as a poor person. Make me die as a poor person. And resurrect me among the poor.*<sup>1</sup>

If a person makes this *du'a'*, will he not like the poor? If a person still does not show mercy to the poor and needy, you can conclude that he is making a superficial *du'a'*. Nothing can be achieved by merely opening a *du'a'* collection and passing one's finger across it.

Rasūlullāh *sallallāhu 'alayhi wa sallam* himself experienced the life of an orphan. This is why he related so many *Aḥādīth* on the virtues of seeing to the needs of orphans. He himself lived a life of poverty, so he made many statements in reference to the poor. A

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<sup>1</sup> Fayḍ al-Qadīr, vol. 2, p. 152.



woman came to him on one occasion and began trembling. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

روي عن قيلة أنها لما رآته ارعدت من الفرق، فقال: يا مسكينة! عليك بالسكينة.

*O you poor woman! Why are you trembling? Relax.*<sup>1</sup>

I am the same person who used to eat dry bread and tend to sheep.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said these words to comfort and console her. By and large, he used to resort to words of this nature when speaking to people so that they may be inclined towards him. When they are made to feel comfortable, they will be able to ask him about Dīn without any hesitation. Rasūlullāh *sallallāhu 'alayhi wa sallam* would then explain different issues and rulings to them.

### **Never Have Evil Thoughts**

Allāh *ta'ālā* then says:

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Now look! Allāh *ta'ālā* is explaining etiquette. The first verse spoke about denial of Dīn, which is related to beliefs. The one who rejects the day of Recompense is an unbeliever. Two qualities of such a person were then explained, viz. he repulses orphans and does not encourage feeding the poor. If these qualities are found in a Muslim, then understand well that this is a most sorrowful condition.

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<sup>1</sup> Shiyam al-Ḥabīb, p. 149.

We learn from this that it is a peculiar trait of an unbeliever to repulse orphans and cast aside the poor by not encouraging feeding them. Thus, when a student comes to your madrasah, be merciful towards him. We do not know what situation who is in. Poor students come from distant places. Some people go to the extent of saying that they only come here [to the madrasah] for food. Dear brother! It may well happen that your own son will fall into need and end up going somewhere for food. Many of the students of Bihar and Bengal belong to noble families. Their parents send them to U.P. solely for their academic and practical training. We cannot say that all of them come solely for the sake of food. Never have evil thoughts. They have come to learn Dīn. They are Allāh's guests. There is no differentiation between rich and poor. Anyone can come, and after they come, they are all equal. All they have to be is to come as seekers. They must come to seek knowledge and rectification. Students must be mindful in this regard. Ponder over the following verses of the Qur'ān:

عَبَسَ وَتَوَلَّىٰ أَنْ جَاءَهُ الْأَعْمَىٰ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ، أَوْ يَذَّكَّرُ فَتَنْفَعَهُ  
الذِّكْرَىٰ، أَمَّا مَنْ اسْتَعْجَلَ فَأَنْتَ لَهُ تَصَدَّىٰ، وَمَا عَلَيْكَ أَنْ لَا يَزَّكَّىٰ. وَأَمَّا مَنْ  
جَاءَكَ يَسْعَىٰ وَهُوَ يَخْشَىٰ، فَأَنْتَ عَنْهُ تَلَهَّىٰ. كَلَّا إِنَّهَا تَذْكِرَةٌ، فَمَنْ شَاءَ  
ذَكَرَهُ.

*He frowned and turned away because there came to him the blind man. What do you know? Perhaps he will purify himself. Or he may have pondered and the pondering may have benefited him. As for he who could not bother, you are concerned about him. You are not to be blamed in any way if he does not reform. As for he who came running towards you and he fears, you pay*

*no attention to him. It should not be so. This is an admonition. Whoso wills, should read it.*<sup>1</sup>

We learn from this that a seeker must be welcomed irrespective of whether he is rich or poor. You have to value him as long as he comes as a seeker, irrespective of which region he comes from. Your own son is going to another region while that student is coming here to study Dīn. He is accepted in Allāh's sight. He is a Walī in Allāh's sight. There are many Ahādīth enumerating the virtues of knowledge of Dīn. Do you think these Ahādīth are a waste of time? Do they not apply anymore? Allāh's mercy descends on a student of Dīn at every step he takes. He remains a student for several years. He bears hardships, there are no proper meal arrangements, there are no proper breakfast arrangements. Do not reject him, do not scorn him. This is disliked by Allāh *ta'ālā*.

### **Unfounded Objections Are Not Good**

There was a man who used to come regularly to the madrasah. On one occasion he saw a few grains of rice near a drain. He said to someone in a disapproving tone: "Look, someone threw rice here." He also addressed me in the same tone. I said: Look! You may have one or two children in your house. If I were to come there, I will probably find countless grains of rice in your drain. Here we have hundreds of small children. Some of them have come from jungles, others from deserts, yet others from mountain tops and small villages. Untrained and untutored children have come here from various places. We are working on them, we are educating them. If they washed their hands after eating and a few grains of rice fell in the drain, is it something astonishing? You are looking at students

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<sup>1</sup> Sūrah 'Abasa, 80: 1-12.

and 'ulamā' with scorn. This is why you are making these objections against all religious people. You have no value for them. We are striving here and you are making objections. These children are like raw pieces of wood whom we are sanding and smoothening. Yet, people just go on making objections. This is not a good situation. Various types of children come to the madrasah, and the madrasah authorities have to accommodate them all. We have more value for them than our own children. Their parents send them here to learn Dīn. There are many mothers who fall down unconscious over the separation from their children. However, they bear this because they are sending their children to learn Dīn. The fact of the matter is that many sacrifices have to be made in this path.

My dear friends and elders! Orphans and the needy are not ordinary people. We read the Qur'ān daily but do not ponder over what Allāh *ta'ālā* is reprimanding us. We must therefore try to understand what we are reading. We must frequent the 'ulamā' so that we may understand these things.

As I was saying, after speaking about beliefs and character, Allāh *ta'ālā* speaks about action. He says:

فَوَيْلٌ لِّلْمُصَلِّينَ. الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

*Destruction for such performers of ṣalāh who are unmindful of their ṣalāh.*

They are in ṣalāh yet they are unmindful! First of all, they do not perform ṣalāh; they are neglectful of it. If they happen to read it by the way, they neither carry out the Sunnat acts nor do they observe the etiquette. They merely peck the ground and leave.

Look at how comprehensive this sūrah is! Allāh *ta'ālā* first speaks of beliefs, then character, and when He

speaks of worship, He takes the performers of ṣalāh to account. Destruction for such performers of ṣalāh who are unmindful of their ṣalāh. They are in ṣalāh and also not in it. They are in ṣalāh physically, but not in it spiritually.

### **The Creation is in Need, Not The Creator**

My dear friends! The word *wayl* (destruction) is a very important word. It is no ordinary word. It is mentioned in several places in the Qur'ān. Allāh *ta'ālā* says at another place:

وَيْلٌ لِّلْمُطَفِّفِينَ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ. وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ. أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ.

*Destruction to those who give short measure. Those who, when they take measure from others, demand that it be given in full. But when they have to measure or weigh for others, they give less. Do those people not think that they are to be raised.*<sup>1</sup>

In the same way, the sūrah under discussion mentions *wayl* for the performers of ṣalāh. *Wayl* and destruction for those who are unmindful of their ṣalāh. First of all, they do not bother about ṣalāh, and when they do, they perform it like a hen which is pecking the ground. Allāh *ta'ālā* does not need such a ṣalāh. He has many angels who are forever in ṣalāh. Some are in the standing posture, others are bowing while others are prostrating. Every level of the heavens are filled with angels without a single space anywhere. Allāh *ta'ālā* has no need for a haphazard ṣalāh; He is all-independent. Some people say: “Come, let’s perform ṣalāh without wuḍū’.” Do you think Allāh needs your ṣalāh? Do you think that He is

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<sup>1</sup> Sūrah al-Muṭaffifin, 83: 1-4.

dependent on it so He will accept it no matter how it is performed? When we are very hungry, we will eat any food which is presented before us, even if it does not contain salt, even if it does not contain oil. These compulsions and needs apply to us humans. Allāh *ta'ālā* is all-independent; He is not under any compulsion and He has no need whatsoever. Eating any type of dry food is for needy people like us; not Allāh *ta'ālā*. How, then, can we present a *salāh* which lacks in sincerity and humility to Him? Allāh *ta'ālā* wants humility and concentration from us, this is where our success lies. Allāh *ta'ālā* says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ.

*Successful indeed are the believers who are humble in their salāh.*<sup>1</sup>

I now relate a very fundamental point which our Hadrat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh* used to say to us. If a person engaged in a lot of worship and went to him and said: “Hadrat, I engaged in such and such amount of worship.” He would reply: “All that is very easy. What I say is very difficult, i.e. supervise your heart, develop focus in it, develop turning to Allāh *ta'ālā* in your heart, develop servitude in it. All this is very difficult. However, there can be no success without it. As long as you do not purify your heart, good qualities will not go into it. Understand this well.”

Allāh *ta'ālā* then says:

الَّذِينَ هُمْ يُرْءَوْنَ. وَيَمْنَعُونَ الْمَاعُونَ.

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<sup>1</sup> Sūrah al-Mu'minūn, 23: 1-2.

*They are those who show off. And when they are asked, they refuse to give items of use.*

Those who are ostentatious, who perform ṣalāh to show off to others. If a person performs ṣalāh to show off, he will try to perform it in the presence of others. As for those who perform ṣalāh for Allāh *ta'ālā*, they try to perform it in solitude. The more the privacy they get, the better their ṣalāh.

### **Hadrat Muṣliḥul Ummat's Wise Words**

Hadrat Maulānā Shāh Waṣīyullāh Sāhib rahimahullāh used to say: Brother! Why are you getting caught up with worldly people? If they come to know that you are hankering after them, they will cast you aside. They will say: "If this person cannot be devoted to Allāh *ta'ālā*, where will he ever be devoted to us?" This is why you must create a bond solely with Allāh *ta'ālā*. He will then place love for you in their hearts. Look at Rasūlullāh ṣallallāhu 'alayhi wa sallam. He was in a similar situation. He did not cast his gaze at the world. When he cast it aside, people automatically inclined to him. Allāh *ta'ālā* made him rich from the very beginning through Hadrat Khadijah radiyallāhu 'anhā:

وَوَجَدَكَ عَائِلًا فَأَغْنِي

*He found you in need and made you self-sufficient.<sup>1</sup>*

Hadrat Shāh Walī Allāh Sāhib Dehlawī rahimahullāh explains this as follows:

أي بمال خديجة رضي الله عنها

Allāh *ta'ālā* found you in need so he made you rich through the wealth of Khadijah radiyallāhu 'anhā.

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<sup>1</sup> Sūrah ad-Duhā, 93: 8.

Allāh *ta'ālā* caused Hadrat Khadijah *radiyallāhu 'anhā* to turn her attention towards Rasūlullāh *sallallāhu 'alayhi wa sallam*. He did not propose to her, she proposed to him. Shāh Walī Allāh Sāhib Dehlawī *rahimahullāh* says that this system will continue until the day of Resurrection. Any person who directs himself towards and focuses on Allāh *ta'ālā* will find that Allāh *ta'ālā* will cause the hearts of some people to turn towards the person and see to his needs.

Allāh *ta'ālā* says in the same sūrah:

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

*As for the orphan, do not be harsh on him.*<sup>1</sup>

This is because you know how big the taint of being an orphan is. You lived as an orphan. Allāh *ta'ālā* then warns against driving away a beggar:

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

*As for the beggar, do not drive him away.*<sup>2</sup>

### **Allāh's Training of Rasūlullāh**

Hadrat Shāh 'Abd ar-Razzāq Sāhib *rahimahullāh* quotes a narration in *Sahā'if Ma'rifat* that a Sahābī came to Rasūlullāh *sallallāhu 'alayhi wa sallam* with a basketful of wheat and presented it to him. Just then a beggar arrived and said: "O Rasūlullāh! I am hungry." Rasūlullāh *sallallāhu 'alayhi wa sallam* handed over the gift to him. The beggar left and went to sell it. The Sahābī who had given it as a gift to Rasūlullāh *sallallāhu 'alayhi wa sallam* bought it from the beggar and presented it to Rasūlullāh *sallallāhu 'alayhi wa*

<sup>1</sup> Sūrah ad-Duhā, 93: 9.

<sup>2</sup> Sūrah ad-Duhā, 93: 10.



*sallam* again. The beggar came back and asked for something. Rasūlullāh *sallallāhu ‘alayhi wa sallam* gave it to him. This entire sequence occurred about five or six times. Rasūlullāh *sallallāhu ‘alayhi wa sallam* addressed the beggar in a reprimanding tone and said: “You do not seem to be a beggar, you appear to be a businessman.” The beggar left dejectedly. The present verse was revealed wherein Rasūlullāh *sallallāhu ‘alayhi wa sallam* was asked to be considerate of the orphan and beggar, and not to drive away anyone. This was Allāh’s way of training Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said in one Hadīth:

أدبني ربي فأحسن تأديبي

*My Allāh taught me etiquette, and so my character training was the best.*

I was saying to you that those who show off their *ṣalāh* are warned of destruction. Allāh *ta’ālā* then says:

وَيَمْنَعُونَ الْمَاعُونَ

*They refuse to give items of use.*

Some people refuse to give small items such as a fire. A person has his coal stove lit, but he refuses to give one burning coal from it. Previously, even matches were quite rare. People used to light fires by lending each other. An uncouth and stingy person is one who refuses to lend minor and small items of use. For example, someone asks him for some chillies, he refuses. They ask him for some garlic, he refuses. They ask him for salt, he refuses. These are items of use, so if anyone asks you, ensure you give them. If not, you will become blameworthy.

Outwardly this is a short sūrah but look at how many points it has encompassed! You may have gauged its comprehensiveness. May Allāh *ta'ālā* enable us to bear in mind the meanings and explanations of these sūrahs. It is only when we listen to these points and understand them will we get the inspiration to practise. We will adopt humility in ṣalāh, we will not drive away the poor, we will treat orphans well, and if a person comes begging to us, we will give him something. We can only practise on these things if we have knowledge of them and we know what the Qur'ān demands of us. When we listen and understand, then – Allāh willing – we will get the inspiration to practise.

### **Do Not Stop a Person Even If He is Ostentatious**

My dear friends and elders! It is necessary for us to learn these points. I am saying this so that you do not consider them to be insignificant. They are extremely significant. It is through them that the path to Allāh *ta'ālā* is traversed. Imagine you gave something small in Allāh's cause, gladdened the heart of the person and he makes *du'ā'* for you, you would have achieved your goal.

Abul Layth Samarqandī *rahimahullāh* has written that even if a person digs a well, constructs a traveller's lodge or builds a bridge out of show, then let him construct these things. Although he dug a well for show, a pious and sincere person may drink water from it and make *du'ā'* for him. He will be successful. This is because the one who is making the *du'ā'* is sincere. Thus, if a person does a good act for show, do not stop him. Do not go too much into the aspect of his sincerity or lack of it. If you were to stress on sincerity, even those who want to do anything will not do it. It may well be that the intention will come right later on. It is

necessary for us to bear this in mind. May Allāh *ta'ālā* inspire us.

These appear to be small and insignificant points but they are very big and significant in reward. Hadrat Abū Dharr Ghifārī *radiyallāhu 'anhu* quotes the following instruction of Rasūlullāh *sallallāhu 'alayhi wa sallam*:

قال رسول الله صلى الله عليه وسلم إذا طبخت مرقة فأكثر ماءها وتعاهد جيرانك.

*When you cook a curry, add some water to it and send some to your neighbours.*<sup>1</sup>

This may seem to be a small act but it carries great rewards. These appear to be minor things, yet Rasūlullāh *sallallāhu 'alayhi wa sallam* taught them to us. There are entire books on this subject. *Bukhārī Sharīf*, *Muslim Sharīf*, *Ihyā' al-'Ulūm* and other books were compiled with this in mind. May Allāh *ta'ālā* enable us to practise on all these points. May He enable us to follow the character and etiquette as laid down by the Sharī'ah. May Allāh *ta'ālā* remove the evils and wrong characteristics which are in us. May He create good character and good manners in us.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let's make du'ā':

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَاءِ وَالْآخِرِينَ،  
وَعَلَى إِلَيْهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

<sup>1</sup> Muslim. Mishkāt, p. 171.

اللَّهُمَّ أَلِّفْ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ، وَنَجِّنَا مِنَ  
الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، اللَّهُمَّ بَارِكْ  
لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَدُرِّيَّاتِنَا، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ  
التَّوَّابُ الرَّحِيمُ.

O Allāh! Create a change within us by virtue of Ramadān. O Allāh! Create a moral change in us. Many Ramadāns have passed and this one too is passing. O Allāh! Do not deprive us of good character. Do not deprive of good manners. O Allāh! Embellish us with good character and good manners. O Allāh! Rectify our hearts. Instil Your love and recognition in our hearts. Instil in our hearts the ability to show affection to Your creation. O Allāh! Accept our acts of worship. Accept our du'ā's. Muslims are extremely worried. O Allāh! Remove their worries. Protect them. O Allāh! Provide them with every type of wellbeing. O Allāh! Worry and restlessness are to be found in the whole world. This is solely because we discarded Rasūlullāh's teachings. O Allāh! Inspire us to practise on those teachings. Make Your Dīn pervade everywhere. Elevate Your kalimah. Perfect the light of the Qur'ān and Sunnat everywhere. O Allāh! Inspire us to rectify ourselves. Inspire our families and children as well. Enable imān and piety to continue in our progenies one after the other. Enable the work of tabligh to continue. Enable the work of teaching and educating to continue. Enable the work of writing and compiling to continue. O Allāh! Bless us with sincerity in our writings and speeches. Confer good intention in all our actions. Enable us to have a sound objective. O Allāh! Accept our du'ā's solely out of Your grace and kindness.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

فَسِيحِ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ، إِنَّهُ كَانَ تَوَّابًا

## **THE IMPORTANCE AND VIRTUE OF ISTIGHFĀR**

Istighfār cleanses the heart. Istighfār is like soap. Just as our clothes and bodies are cleansed with soap, istighfār cleanses our sins and purifies our hearts. People are in the habit of applying perfume after cleansing themselves. After cleansing the heart with istighfār, apply the perfume of durūd sharīf and perfume the heart through it.

19 Ramaḍān 1424 A.H./2003

Musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ، وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا، فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ، إِنَّهُ كَانَ تَوَّابًا.

*When the help of Allāh comes, and victory. And you see people entering Allāh's religion in droves. Glorify the praises of your Sustainer and seek His forgiveness. Surely He is most pardoning.<sup>1</sup>*

My dear friends and elders! We are presently in those ten days of Ramaḍān which are referred to as the days of forgiveness. In fact, they are on the verge of coming to an end. Forgiveness is extremely important and a very great thing. It is also necessary to make du'ā' for forgiveness. Rasūlullāh sallallāhu 'alayhi wa sallam made many du'ā's for forgiveness. There are many Aḥādīth which make mention of its importance and virtue. Rasūlullāh sallallāhu 'alayhi wa sallam was himself very particular in this regard. All the Prophets 'alayhimus salām asked for forgiveness. Most of the du'ā's of Rasūlullāh sallallāhu 'alayhi wa sallam contain asking for forgiveness. This sufficiently proves its importance and merit.

<sup>1</sup> Sūrah an-Naṣr – 110<sup>th</sup> sūrah of the Qur'ān.

Rasūlullāh sallallāhu ‘alayhi wa sallam used to make the following du‘ā’ while performing wuḍū’:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي

*O Allāh! Forgive me my sins, give expansion in my house and bless me in my sustenance.*<sup>1</sup>

Look! Rasūlullāh sallallāhu ‘alayhi wa sallam first asked for forgiveness. Hadhrat Maulānā Shāh Faḍl ar-Raḥmān Sāhib Ganj Murādābādī raḥimahullāh said that no other du‘ā’ is established while performing wuḍū’.

Every person wants to be forgiven, his house to be comfortable and for him to experience blessings in his sustenance. What else remains after this? Your sins have been forgiven, your house has been made comfortable and you got blessings in your sustenance. All these important things are found in this du‘ā’.

### **The Blessings of Du‘ā’**

There is a lawyer in Jaunpūr by the name of Wakīl. He said to me: “Maulānā, when a lot of rain falls, so much of water drips into the house from the roof that we have to remain seated until the morning [we cannot move around]. Even a place equal to a bed is not saved from the water.” He expressed a lot of worry on account of this. I said: “You must make it a point of reading this du‘ā’ while performing wuḍū’.” He continued reading it and I even forgot that I had taught him to read it. He came with sweetmeats after a few years and said: “My wife asked me to convey this message to you. Through the blessings of the du‘ā’, we have constructed a very comfortable and large house in the best area of

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<sup>1</sup> Fayḍ al-Qadīr, vol. 2, p. 110.



Jaunpūr. It is in an area where many senior people live.”

You see, the lawyer was very happy over the fact that he got this house through the blessings of the du‘ā’. He had full conviction that through the du‘ā’, there will be expansion in his house and blessings in his sustenance. In the Hereafter he will learn that – Allāh willing – he will also be forgiven. The first two have already been realized. Allāh willing, the third – i.e. forgiveness – will be realized in the Hereafter. This is what we have to hope for from the generous Allāh *ta‘ālā*.

Allāh *ta‘ālā* had made two promises to the mother of Hadrat Mūsā *‘alayhis salām*, viz. He will join him to her and also bless him with prophet-hood. Once he was returned to her and the first promise was fulfilled, the second one will follow soon. When we make du‘ā’ to Allāh *ta‘ālā*, it will not happen that one thing which we ask for will be granted and the other refused. We learn from this that together with expansion in one’s house and blessings in one’s sustenance, He will also grant forgiveness.

### **Those Who Engage in Abundant Dhikr**

My dear friends! We have all gathered here for forgiveness. We ought to make these small du‘ā’s of Rasūlullāh sallallāhu *‘alayhi wa sallam* a part and parcel of our lives, and include them in our daily practices. In this way we will be included among the following:

وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ

*The male and females who remember Allāh abundantly.*

Shaykh Imām Abū ‘Amr ibn Salāh *rahimahullāh* was asked about the amount of dhikr which needs to be

made in order to be eligible for inclusion in the above verse. He replied: When a person is constant and regular with the various forms of dhikr which are prescribed for the morning, evening and different situations during the day and night. It is very easy to do this but a person does not do it due to negligence and heedlessness. How difficult is it to read the du‘ā’ before sleeping? Is it difficult to read the du‘ā’ when waking up? Because there is negligence in this regard, we cannot read even this much.

The du‘ā’ which is prescribed to be read while performing wuḍū’ contains a request for forgiveness. “O Allāh! Forgive me my sins.” This is no ordinary du‘ā’. If a person’s house is very small and uncomfortable, it becomes difficult to live in it. He might have just one or two rooms and the moment he gets guests, it becomes difficult to accommodate them. Many people say: “I would like to take you home for tea but I have no place in my house where I could seat you.” The absence of a proper house also results in deprivation from the ability to feed others. We learn from this that feeding people is dependent on a comfortable house.

### **The Sufi Path**

My dear friends! Forgiveness is extremely important. May Allāh *ta‘ālā* enable us to practise. People get occupied in various types of conversations. If they were to read this a few times then – Allāh willing – the good effects will be realized. The following du‘ā’ to be read after wuḍū’ is very well-known:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.  
اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

*I testify that there is none worthy of worship except Allāh. He is one and He has no partner. I testify that*

*Muḥammad is His slave and Messenger. O Allāh! Include me among the repentant ones and include me among the purified ones.*<sup>1</sup>

What is so difficult about reading this du'ā'? If you repeat it a few times you will memorize it. It is said that when you read this du'ā', you will be offered to enter from whichever gate of Paradise you wish. This is no ordinary du'ā'. Rasūlullāh *sallallāhu 'alayhi wa sallam* taught us these du'ā's and made the path very easy for us. This is the path of the Sunnat. There are no dangers in it. There are dangers in the path of love, but not in the Sunnat path. Just continue treading it and you will reach your destination.

Hadrat Maulānā Khalīl Aḥmad Sāhib *rahimahullāh* said that the Sunnat path is similar to boarding an express train and reaching Mumbai safe and sound (without any noise and discomfort). In the same way, a person who treads the Sunnat path can reach his destination easily. There will be no danger along the way and nothing to fear. The Sunnat path is extremely easy and very safe from all dangers. This is why our elders were so particular about following this path.

My dear friends! When Hadrat Sayyid Aḥmad Barelwī *rahimahullāh* went to meet Shāh 'Abd al-'Azīz Sāhib *rahimahullāh* the latter made him remain with him for 40 days and asked him to occupy himself in imagining his shaykh. After a few days, Sayyid Sāhib *rahimahullāh* said to him: "Hadrat! I cannot do this." This was because the concept of tauḥīd had overpowered him. Shāh Sāhib said: "Very well, you do not want to tread this path. We will take you onto the Sunnat path." He then enabled him to traverse the Sufi stations through the Sunnat path. What a great

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<sup>1</sup> Tirmidhī, p. 18.

personality he became after that and what phenomenal works he achieved! By following the Sunnat, a person can achieve a lot by doing just a little. He receives many rewards and is able to traverse the Sufi path very quickly.

When Hadrat Sayyid Ahmad Barelwī Sāhib *rahimahullāh* was leaving for jihād, Shāh ‘Abd ar-Rahīm Sāhib Wilāyatī *rahimahullāh* who was a very senior and important personality of the Chishtī order said to him: “I too will join you in the jihād.” Sayyid Sāhib said: “Bhāi! We are going for jihād. We do not know what is to happen there – whether we will come back safely or we will be martyred. You are running a khānqāh, you should continue doing that. You should not come with us.” He said: “No, Hadrat. I desire martyrdom so I will join in the jihād.” Sayyid Sāhib said: “Call one of your associates whom you trust.” He called for Hadrat Maulānā Nūr Muḥammad Sāhib Jhanjhāwī and said about him: “I trust him.” Sayyid Sāhib said: “Son! He is going for jihād. We do not know whether he will return or not. You must continue his spiritual lineage. You must maintain his khānqāh.” Subsequently, Shāh ‘Abd ar-Rahīm Sāhib Wilāyatī did not return.

### **The Path to Allāh**

Look! Sayyid Sāhib *rahimahullāh* was going for jihād but he did not want everyone to go. Just think! Generally when a person chooses a particular line of action, he wants everyone to choose the same line. This is very dangerous because there are many directions and lines in the Sharī‘ah. We do not know which line a person may choose and reach Allāh *ta‘ālā*. The paths to Allāh *ta‘ālā* are as many as the number of people. If this is the case, how do we know how Allāh *ta‘ālā* is going to take whom. Allāh *ta‘ālā* alone is aware of His

paths and He shows them to His servants. He inspires them and puts it into their minds. The path which He puts a person onto is easiest for that person. Hadrat Maulānā Muḥammad Aḥmad Sāhib rahimahullāh said in this regard:

The path which is chosen by us is found to be the heaviest. The path which Allāh designates for us is found to be the easiest.

### **The Blessings of Allāh's Names**

Hadrat Maulānā Muḥammad Aḥmad Sāhib rahimahullāh used to relate the story of a pious man. Whenever anyone went to meet him, he would send the person to one of his appointed associates who would then take the person in privacy and read the beautiful names of Allāh *ta'ālā* to him. As the associate reads the names, he would observe at which name the person shivers. When he shivers at a particular name, he would conclude that this is the name which will convey the person to Allāh *ta'ālā*. Every name of Allāh *ta'ālā* has the ability and power to convey a person to Him.

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

*Say: Whether you invoke Him as Allāh or as the Merciful, by whichever name you invoke Him, to Him belongs the best names.*<sup>1</sup>

Whether you call Allāh *ta'ālā* by the name Raḥmān, Raḥīm, Mujīb, Sattār, Shakūr or any other name – whatever name a person has affinity with, that is the name which will come to his tongue. You hear some people saying: “Allāh Karīm, Allāh Karīm”. They will only reach Him through generosity [because Karīm means “the generous one”]. When a person remembers

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<sup>1</sup> Sūrah Banī Isrā'īl, 17: 110.

Allāh *ta'ālā* through this name, His generosity will certainly reach him. Some people constantly say “Allāh Ghani”, which means, Allāh is independent. Allāh *ta'ālā* will certainly grant independence to such people. This independence will be both internal and external.

Going back to the story of that pious man, he said: Look at which name of Allāh *ta'ālā* the person shivers and that is the one which will convey him to Him. The name will convey the person to the named. All names belong to Allāh *ta'ālā*. Whichever one You call Him with, He will turn to you.

It is stated in *Ma'ārif Sūfiyah* that the Khalwatiyyah Sufi order has many spiritual practices which are not in vogue among us. I wrote on the margin of the book that although they are not practised by us, if anyone belongs to the Khalwatiyyah order, he may resort to them and practise on them. Even if we want to practise on them, it will not be impermissible. Allāh *ta'ālā* has 99 names. All of them can convey a person to Him. For example, if you have several names, will you not respond when you are called by any of them? You may have one name at home, then a title, and then another name by which you are known.

### **There Are Many Paths to Allāh**

My dear friends! There are many paths which convey a person to Allāh *ta'ālā*. Someone may reach Him through gratitude, someone through patience, another through wealth and another through poverty. The traditions states that Allāh *ta'ālā* said:

إن الله تعالى يقول إن من عبادي من لا يصلح إيمانه إلا الفقر ولو أغنيته لأفسده ذلك. وإن من عبادي من لا يصلح إيمانه إلا الغنى، ولو أفقرته لأفسده ذلك.

*Allāh ta'ālā says: I have certain servants whose īmān will only stay in order with poverty. If I were to make such a person wealthy, it will corrupt him. I have certain servants whose īmān will only stay in order with affluence. If I were to make such a person poor, it will corrupt him.*<sup>1</sup>

Allāh ta'ālā says that there are many wealthy people who will go astray if wealth is not given to them. They will not be able to bear poverty. Thus we see that Allāh ta'ālā conveys many people through wealth. He enables them to sleep on comfortable beds and gives them the most exotic foods, and still conveys them to Him.

The following is stated in *Dalīl al-Fāliḥīn*, the commentary of *Riyād as-Sāliḥīn*:

في الحديث مرفوعا كما في الكشاف بينما رجل مستلق في فراشه إذ رفع رأسه إلى النجوم وإلى السماء، فقال أشهد أن لك رباً وخالقاً، اللهم اغفر لي، فنظر الله إليه فغفر له، فقال صلى الله عليه وسلم لا عبادة كالتفكير.

*A man was lying on his bed when he suddenly raised his head towards the stars and the sky. He said: I testify that you have a Sustainer and a Creator. O Allāh! Forgive me. Allāh ta'ālā looked at him with mercy and forgave him. Rasūlullāh ṣallallāhu 'alayhi wa sallam said: "There is no worship like pondering and reflecting."*

It is related with regard to one of our seniors. He was sleeping on a soft comfortable bed. His pillow then got wet with tears which he shed out of Allāh's fear. His wife too did not know that her husband was crying out of Allāh's fear. This was the extent to which he concealed his condition. Now tell me, can a soft pillow

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<sup>1</sup> Abū Ya'ālā. Risālatul Mustarshidīn, p. 228.

be harmful to such a person? Will a comfortable mattress be destructive for him? Will luxuries be detrimental to him? Allāh *ta'ālā* will convey him through this path [of comforts and luxuries]. Glory to Allāh! What an excellent condition. May Allāh *ta'ālā* bless us with it. Āmīn.

### **The Source of Tranquillity**

Ḥadrat Ibrāhīm ibn Ad-ham *rahimahullāh* was a very great Walī. He holds a special position in the Chishti Sufi order. Did you know that he was a very wealthy ruler? Yet he cast aside his wealth and comforts and treaded the path of Allāh *ta'ālā*. I had related this incident previously to you. When he was still a ruler, he went out hunting and was following a deer to hunt it down. The deer turned around and said to him:

ما لهذا خُلِقْتَ

*You have not been created for this.*

No sooner he heard this, he became disinterested in the world and turned towards Allāh *ta'ālā*.

There is another incident in this regard which I had also related before. He was in his room when he heard a sound of someone walking on his roof. He asked: "Who is there?" Someone replied: "I am searching for my camel." Ḥadrat Ibrāhīm said: "O you foolish fellow! How will a camel come onto this roof?" The person replied: "In the same way, how can you find Allāh *ta'ālā* while you continue to sit on your throne?" Just as it is impossible to find a camel on a roof, it is impossible to find Allāh *ta'ālā* while sitting on a throne. When he heard this, his heart became unattached from the world. The fact of the matter is that when Allāh *ta'ālā* wills to draw a person towards Himself, He causes incidents of this nature to take place. In this way, a



person develops a quest for Allāh *ta'ālā*. However this does not necessarily happen with everyone. Rather, Allāh *ta'ālā* chooses the form which it will take. Thus, if you are pleased with what Allāh *ta'ālā* prescribed for you, you will find tranquillity. Being content with Allāh's pleasure is the source of all tranquillity.

Anyway, Hadrat Ibrāhīm chose a life of poverty and was living in a jungle. A farmer who had come out in Allāh's cause joined him. Hadrat Ibrāhīm used to receive a special meal from Allāh *ta'ālā*. The nature of that meal is known to Allāh *ta'ālā* alone. What is certainly known is that various exotic dishes used to be presented to him. The other person also received a meal from Allāh *ta'ālā*, but it was not as good as what Hadrat Ibrāhīm used to get. The man said to Allāh *ta'ālā*: "O Allāh! Both of us have come out in Your cause and both of us are striving. What is the reason for this difference? How is it You are sending so exotic foods to him and such ordinary food to me?" He received this reply: "He [Hadrat Ibrāhīm] left his throne and came in My path, while you left grass and a hoe and came to Me. You will receive according to your rank, and he will receive according to his rank."

Our elders relate many stories and incidents of this nature so that some sort of quest and yearning is created in us. The desire to tread Allāh's path may be created, and we may realize that this path does not entail striving and hardship alone. Rather, there is enjoyment in it as well.

### **There Are Many Paths to Allāh**

My dear friends and elders! There are many paths. A person should not think to himself that the path which he chose is the only path which will convey him to Allāh *ta'ālā*. This is not the case. There are many paths. Allāh *ta'ālā* conveys different people in different

ways – through education and training, lecturing and advising, inviting and propagating, wealth, poverty, health, illness and so on. If a healthy person is put through an ailment, we do not know whether he will be able to bear it or not. If a person is ill and his health is restored, it may well cause him to become conceited and rebellious. Allāh *ta'ālā* alone knows the condition of His servants.

For example, a doctor prescribes fatty foods to one person and prohibits another from eating such foods. He says to one patient that he must do a lot of walking while he asks another to remain lying down all the time. When a doctor decides on such matters, no one objects. Yet when Allāh *ta'ālā* decides on a certain way for a certain person, people make objections. A doctor had instructed me to take many brisk walks. But when my heart was affected later on, the same doctor asked me to walk slowly. I thought to myself: The same doctor and the same patient, yet the prescription has changed! First he instructed me to walk briskly. But when he suspected that it is affecting my heart, he asked me to walk very slowly on level ground. Look! If a doctor can do this, does Allāh *ta'ālā* not know the condition of His servants and what will be most suited to them?

### **The Teaching of Tauhīd in Every Single Thing**

I was relating to you the story of Shāh 'Abd ar-Rahīm Sāhib Wilāyatī *rahimahullāh*. When the latter presented Ḥadrat Maulānā Nūr Muḥammad Jhanjhānwī, Sayyid Aḥmad Shahīd Sāhib *rahimahullāh* said to him: “Son! You must continue this spiritual family and maintain this khānqāh. Continue the system of dhikr and spiritual practices.” Sayyid Sāhib *rahimahullāh* then placed his hand on his shoulder and said: “You may go now.”

Hadrat Maulānā Nūr Muḥammad Jhanjhānwī *rahimahullāh* said: “I certainly received a lot from my shaykh, however, I still perceive the effulgence which I felt at the time when Sayyid Sāhib *rahimahullāh* placed his hand on my shoulder.” It was the effulgence of the Sunnat. Sayyid Sāhib *rahimahullāh* was so conscious of the Sunnat of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* that he was of the view that imagining one’s shaykh may well lead to polytheism. Based on this possibility, he refused to practise imagining one’s shaykh. The issue of imagining one’s shaykh is peculiar to the Naqshbandī order. Although Sayyid Sāhib himself was a Naqshbandī, he did not practise it.

Hadrat Mujaddid Sāhib *rahimahullāh* and Khwājah Ma’sūm Sāhib *rahimahullāh* used to accord a lot of importance to Allāh’s dhikr and imagining one’s shaykh, but Sayyid Sāhib’s affiliation was from a different angle. We learn from this that people have different inclinations. Allāh *ta’ālā* is one. In the same way, He gave each person his own unique disposition. Allāh’s oneness is to be found in everything. Since He is one, He created each person unique. No matter how much one brother may resemble his brother, there will certainly be some distinguishing characteristics in the two. There are thousands, millions and billions of people, but through the power of Allāh *ta’ālā*, each one is different from the other. A person may have a massive factory from which he produces thousands of sandals or any other small item. Each one will be the same. But look at this factory of Allāh *ta’ālā* and look at His creativity. There are billions of people and billions of animals, yet He made each one unique. This is a manifestation of absolute tauḥīd. Since Allāh *ta’ālā* is one and unique in His essence, His oneness is manifested in everything. Hadrat Maulānā Muḥammad

Ahmad Sāhib rahimahullāh used to explain this theme a lot.

### **High Ranks Are Received by Following The Sunnat**

This is the grandeur of Allāh ta'ālā – He does as He wills. He alone is the doer. My dear friends and elders! This path of ours is the Sunnat path. It is the path of Rasūlullāh sallallāhu 'alayhi wa sallam. We will reach Allāh ta'ālā by treading this path. Allāh ta'ālā says:

إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

*If you love Allāh, follow me [Rasūlullāh].*

Follow the Sunnat. You will reach high ranks by following the Sunnat. What I am saying is that there may be differences as regards inclinations and temperaments. One pious personality may be of a particular temperament while another will follow a different methodology, but do not reject the fundamental due to differences in inclinations. The fundamental cannot be rejected.

What sterling services were rendered by Haḍrat Maulānā Nūr Muḥammad Jhanjhānwī Sāhib rahimahullāh. Our Chishtī Sufi order came down to us from him. This man who was teaching Qā'idah Baghdādī in a maktab endowed Haḍrat Hājī [Imdādullāh] Sāhib rahimahullāh with affinity and recognition of Allāh ta'ālā. Haḍrat Hājī Sāhib rahimahullāh then “dyed” all the 'ulamā' of Deoband with his colour and turned them into Ahlullāh. Haḍrat Maulānā Qāsim Nānautwī rahimahullāh, Haḍrat Maulānā Ashraf 'Alī Thānwī rahimahullāh and Haḍrat Maulānā Rashīd Aḥmad Gangohī rahimahullāh were mountains of knowledge. Despite this, Allāh ta'ālā blessed them with spiritual affinity through Haḍrat Hājī Sāhib rahimahullāh. These people became mines [like

gold mines]. Hadrat Maulānā Qāsim Sāhib Nānautwī *rahimahullāh* used to say: “Everyone has confidence in Hadrat Hājī Sāhib because of his actions, but I have confidence in him on account of his knowledge because he had Allāh-bestowed knowledge.” A poet says:

When a water pitcher has direct contact with  
the ocean, all rivers and streams appear dim  
and insignificant to it.

Bearing in mind that Hadrat Hājī Sāhib *rahimahullāh* possessed Allāh-bestowed knowledge, great ‘ulamā’ like Maulānā Rashīd Aḥmad Gangohī *rahimahullāh* and Hakīmūl Ummat Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* submitted before him.

My dear friends and elders! This is a very fine path. Tread it. The more devotion and sincerity a person has, the more he will progress.

I was saying: Hadrat Hājī Sāhib became his [Hadrat Maulānā Nūr Muḥammad Jhanjhānwī Sāhib’s] murīd. He received inspiration from Allāh *ta’ālā* to become his murīd. I was relating the statement of Maulānā Nūr Muḥammad Jhanjhānwī *rahimahullāh* to you. Hadrat Sayyid Sāhib *rahimahullāh* placed the hand of following the Sunnat on his shoulder and said: “Son, you may go now.” Maulānā Nūr Muḥammad said: “I certainly received a lot from my shaykh, however, I still perceive the effulgence which I felt at the time when Sayyid Sāhib *rahimahullāh* placed his hand on my shoulder.”

My dear friends! This was the effulgence of following the Sunnat. The effulgence of following the Sunnat is unique. When a person protects his time from being wasted and his heart from becoming corrupted, Allāh *ta’ālā* creates a special and unique urge in his heart for emulating the Sunnat. This becomes the cause of his effulgence. Following the Sunnat is a very great thing.

I was saying: When Hadrat Sayyid Sāhib rahimahullāh was going for jihād, he did not say everyone must leave the madrasah, come out of the khānqāh and join him. Today the situation is different. No sooner a person starts a little work, he wants everyone to join him and come onto his platform. He will say: “As long as you do not join this work, you will not receive any share of Dīn and imān.” What a vain statement! There is a need for balance and moderation in every type of work.

Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣīyullāh Sāhib rahimahullāh used to say: “It is very easy to abandon Dīn totally or to do the opposite by imposing severity on one’s self. Yes, it is very difficult to choose a balanced path.”

### **The Virtue of Dhikr**

Hadrat Gangohī rahimahullāh and ‘Allāmah Ibn Qayyim rahimahullāh wrote that there can be nothing greater than the following verse to demonstrate the virtue of dhikr:

فَاذْكُرُونِي أَذْكَرُكُمْ

*Remember Me and I will remember you.*

What a great fortune! “If you remember Me with obedience, I will remember you with kindness. If you remember Me during prosperity, I will remember you during poverty. If you remember Me in privacy, I will remember you in privacy. If you remember Me in an assembly, I will remember you in an assembly. And My assembly will be superior to yours.” This is the essence of a Hadīth. May Allāh *ta’ālā* enable us to value it. Āmīn.

**Self-Obliteration – The Life of This Path**

My dear friends and elders! Do not decide on a path for yourself. You must understand well that the path which Allāh *ta'ālā* leads you on is the easiest for you. Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* clarifies the path very beautifully in the following couplet:

The path which is chosen by us is found to  
be the heaviest. The path which Allāh  
designates for us is found to be the easiest.

It is considered to be an excellent couplet. All 'ulamā' who heard it applauded it. It demonstrates handing over one's self to Allāh *ta'ālā*. It explains self-obliteration which is the life of this path. It is not possible to reach one's destination without choosing the path of self-obliteration.

It is related that Rasūlullāh *sallallāhu 'alayhi wa sallam* was walking around at the time of tahajjud. He overheard Hadrat Abū Bakr *radiyallāhu 'anhu* reciting the Qur'ān in a soft tone. He proceeded further and overheard Hadrat 'Umar *radiyallāhu 'anhu* reciting the Qur'ān in a loud tone. He called the two in the morning and asked: "O Abū Bakr! You were reading Qur'ān in a soft tone while 'Umar was reading it in a loud tone. What is the reason?" Hadrat Abū Bakr *radiyallāhu 'anhu* replied: "I was reading in a soft tone because the One before whom I was reading can hear me even if I read in a soft tone. There is no need for me to read in a loud tone." Hadrat 'Umar *radiyallāhu 'anhu* said: "I was reading in a loud tone to awaken those who were asleep and to drive away Shayṭān."

فقال النبي صلى الله عليه وسلم: يا أبا بكر، ارفع من صوتك شيئاً، وقال  
لعمر اخفض من صوتك شيئاً.

Rasūlullāh sallallāhu ‘alayhi wa sallam said: “O Abū Bakr! Raise your voice slightly.” He said to ‘Umar: “Lower your voice slightly.”<sup>1</sup>

### The Path to Salvation Lies in Rasūlullāh’s Prescription

Shaykh Shihāb ad-Dīn Suhrawardī rahimahullāh comments on the above incident by saying: Rasūlullāh sallallāhu ‘alayhi wa sallam did not permit either of the two to remain on his self-prescription. Instead, he brought them onto his prescription. This is because salvation lies in following the prescription of Rasūlullāh sallallāhu ‘alayhi wa sallam and not our own. Rasūlullāh sallallāhu ‘alayhi wa sallam did not permit the Sahābah radiyallāhu ‘anhum to continue in their own ways; they had to come onto his way.

My dear friends! Handing over one’s self to Allāh *ta’ālā* and Rasūlullāh sallallāhu ‘alayhi wa sallam is extremely important in this path.

اللَّهُمَّ أَصْلِحْ لِي فِي ذُرِّيَّتِي، إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

*O Allāh! Rectify for me my progeny. I turn to You in repentance and I am from among those who submit.*

Even if a guide possesses thousands of capabilities, he will have to place his trust in Allāh *ta’ālā*. In the path of rectification also, a person has to place his trust in Allāh *ta’ālā*. A shaykh can never undertake his own rectification, how will he rectify others? Ḥaḍrat Maulānā Shāh Waṣiyullāh Ṣāhib rahimahullāh would often say in a very emotional tone: Some Sufis try to influence their murīds but I hand them over to Allāh *ta’ālā*. I think to myself: O Allāh! How can I influence them? I leave it to You to influence them so that they may succeed.

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<sup>1</sup> Tirmidhī. Mishkāt, p. 107.



Look at the level of self-obliteration in our Hadrat. We never heard him saying anything which resembled self-conceit. It is commonly claimed that he was very strict. Tell me, can such a person be strict? A person normally writes about himself: “Al-ḥamdulillāh I am well.” Hadrat would always write: “Al-ḥamdulillāh, all is well.” He never wrote the word “I”. This word was not found in his dictionary. This is how he lowered himself, and so, Allāh *ta’ālā* really elevated him.

Allāh *ta’ālā* elevates the one who lowers himself. As for the one who wants to elevate himself, Allāh *ta’ālā* causes him to fall. My dear friends! We have to adopt self-obliteration. Self-centredness is extremely evil.

### **Our Elders Did Not Scorn Anyone**

Hadrat Hājī Imdādullāh Sāhib Muhājir Makkī *rahimahullāh* used to say in humility:

I have always been wiping out and  
obliterating myself. Who is it who caused me  
to become famous?

Murshidī Maulānā Muḥammad Aḥmad Sāhib Partāb Garhī *rahimahullāh* used to convey the same theme in the following couplet:

The one who obliterated himself became the  
Sultan of the seven continents.

Hadrat Musliḥul Ummat *rahimahullāh* sent me to go and ask a certain person: “Why do you not come to meet me?” The person had committed a certain sin, so he said to me: “Tell Hadrat that I am a sinner, how can I come to him?” Hadrat replied: “If the murīd is a sinner, the shaykh is also a sinner. You should therefore come, there is nothing to be ashamed about.” The person’s heart must have been really consoled. He eventually came to meet Hadrat.

We must not bring our own prescriptions and decisions in this path. We must neither look at our knowledge nor our actions. Cast aside your prescription and be happy with the decision of Allāh *ta'ālā*. You will be successful and you will acquire tranquillity.

### **The Story of Three Pious Elders**

Three pious elders were going somewhere. One of them asked: “Brothers! What is your view with regard to food, drink and clothing?” One of them replied: “I prefer ordinary coarse clothing and simple food.” The second one said: “I like my food to be extremely exotic and my clothing to be exquisite.” The person who asked the question said: “I feel that I must be happy and content with whatever Allāh *ta'ālā* gives me. If He gives me thick coarse clothing to wear, I must wear it. If He gives me barley bread to eat, I must eat it. If He gives me a special rice dish, I must be happy with that as well.”

The pious elders state that the condition of the third one is superior to the other two. This is because he obliterated his own likes for the will of Allāh *ta'ālā*. The more a person obliterates his own likes and decisions, the more progress Allāh *ta'ālā* confers him with. May Allāh *ta'ālā* inspire us.

Treading the path of Sufism is not difficult. Our path is solely to do with the mind and thoughts. If we were to think in this manner, what hardship will we have to bear? You neither have to repair the road, sweep it or nor remove the pebbles. Just set right your mind and you will reach Allāh *ta'ālā*. Set right your knowledge and you will reach Him. Obliterate your own prescriptions and plans, and you will reach Him. The biggest obstacle in Allāh's path is one's own prescription. Hadrat Dāwūd *'alayhis salām* was instructed:

وَلَا تَتَّبِعِ الْهَوَىٰ

O Dāwūd! Rule according to the injunction of the Shari'ah and do not follow your own whims.

Hadrat Dāwūd *'alayhis salām* was a senior Prophet of Allāh *ta'ālā*. He is instructed not to pass judgement according to his likes and dislikes, according to the likes and dislikes of Allāh *ta'ālā*. He was also instructed thus:

يا داؤد إذا رأيت طالبا لي فكن خادما له

*O Dāwūd! When you see a person seeking Me, you must become his servant.*

This is the path of Allāh *ta'ālā*. There is no question of becoming the served. You have to become the servant. This path demands servitude and self-obliteration. This is what is valued.

### **Proximity To Allāh Can Only Be Achieved By Handing One's Self To Him**

Someone asked Hadrat Khwājah Bahā' ad-Dīn Naqshband *rahimahullāh*: "Hadrat! Do you have a slave?" He replied: "It does not behove a khwājah to have a slave. If a person is a slave himself, how can he have a slave? If a person is a servant, he cannot be served." What a beautiful statement! The Naqshbandīyyah order did not spread just like that. Rather, these people obliterated themselves. Only then did Allāh *ta'ālā* enable it to proliferate. The Sufi order which has someone like Hadrat Mujaddid Sāhib *rahimahullāh* is sufficient proof of its greatness.

The person then asked Hadrat Khwājah Bahā' ad-Dīn Sāhib: "Hadrat! Do you have any supernatural feat?" He replied: "Is this supernatural feat insignificant that

Bahā' ad-Dīn [referring to himself] is walking on this earth with sins and the earth is still not swallowing him up? The earth ought to have split and swallowed me up.” Look at how these personalities obliterated themselves! Only then were they able to reach such lofty heights.

My dear friends and elders! These people strove and obliterated themselves, and so, Allāh *ta'ālā* conveyed them to the level of perfection. This is why we have to obliterate and wipe out our own prescriptions and decisions, and hand ourselves totally to Allāh *ta'ālā*.

أَفَوِّضُ أَمْرِي إِلَى اللَّهِ

*I hand over my affair to Allāh.*

The more a person hands himself over, the closer he will get to Allāh *ta'ālā*. May Allāh *ta'ālā* inspire us all.

### **Forgiveness is Extremely Important**

We are presently in the ten days of forgiveness of Ramadān. It is necessary to also make du'ā' for forgiveness. Rasūlullāh *sallallāhu 'alayhi wa sallam* made many du'ā's for forgiveness. Hadrat Abū Hurayrah *radiyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: “I say the following more than 70 times a day.”

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

*I seek forgiveness from my Sustainer from every sin and I turn in repentance to Him.*

This is not the du'ā' of any pious person. Rather, it is the du'ā' of Rasūlullāh *sallallāhu 'alayhi wa sallam*. The following du'ā' which is known as Sayyid al-Istighfār is also related from Rasūlullāh *sallallāhu 'alayhi wa sallam*.

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ  
مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوؤُكَ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ  
بِدَّنِّي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

*O Allāh! You are my Sustainer. There is none worthy of worship except You. You created me and I am Your servant. As far as possible, I abide by my solemn promise and covenant (which I made to You). I seek Your protection against the consequences of my wrongdoings. I fully acknowledge the grace You have bestowed upon me and confess my faults. So please forgive me as none besides You can forgive sins.<sup>1</sup>*

Firstly we should try to memorize this du‘ā’. If we do not know it, we must read it from a book. We will still acquire its virtue. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said with reference to this du‘ā’:

من قالها من النهار موقنا بها فمات قبل أن يمسي فهو من أهل الجنة،  
ومن قالها من الليل موقنا بها فمات قبل أن يصبح فهو من أهل الجنة.

*The one who reads it during the day with full conviction and dies before the evening shall certainly be from the people of Paradise. The one who reads it during the night with full conviction and dies before the morning shall certainly be from the people of Paradise.<sup>2</sup>*

All the Prophets *‘alayhimus salām* made du‘ā’ for forgiveness. All the Auliya’ made du‘ā’ for forgiveness. Rasūlullāh *sallallāhu ‘alayhi wa sallam* himself sought forgiveness on countless occasions. In return, the high rank which Allāh *ta‘ālā* bestowed to him cannot be

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<sup>1</sup> Bukhārī. Mishkāt, p. 204.

<sup>2</sup> Ibid.

imagined by us. The sūrah which I read to you at the beginning makes mention of this. Quite a lot of time has passed and I do not feel like speaking too much. However, I will explain a little so that the translation and meaning of the sūrah is conveyed.

إِذَا جَاءَ نَصْرُ اللَّهِ

There are two narrations with regard to the revelation of this sūrah. It was either revealed before the Conquest of Makkah or after. This will affect how it is translated. If it was revealed after the Conquest of Makkah, it will translate: “When Allāh’s help came.” If it was revealed before, it will translate: “When Allāh’s help comes.”

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ. وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا.

Many tribes were waiting for the Conquest of Makkah. They decided that they will accept Islam if Makkah falls into the hands of the Muslims. Subsequently, when Makkah was conquered, tribe after tribe and group after group began entering the fold of Islam. Rasūlullāh *sallallāhu ‘alayhi wa sallam* was instructed:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ، إِنَّهُ كَانَ تَوَّابًا

*Glorify the praises of your Lord and seek His forgiveness. Surely He is most pardoning.*

In other words, glorify Allāh *ta‘ālā* and seek forgiveness because your end is drawing near. A person must not be heedless during his final hours. He must not be negligent with regard to his children, grandchildren, properties and so on. The closer death comes, the more the preparations for it. One’s properties and children will not come to one’s help. A Hadīth states:

قال النبي صلى الله عليه وسلم يتبع الميت ثلاثة، فيرجع اثنان ويبقى معه واحد. يتبعه أهله وماله وعمله، فيرجع أهله وماله ويبقى عمله.

*Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: Three things accompany the deceased, two things return and one thing remains with him. His family, wealth and actions accompany him. His family and wealth returns while his actions remain with him.*<sup>1</sup>

We have to be conscious of this. The closer death comes, the more we have to prepare for it.

جاءكم النذير

*The warner has come to you.*

It was the practice of some of our pious elders that when they turned 60 and their hair has gone grey, they would write a will and keep it by their head-side. ‘Allāmah Nawawī *rahimahullāh* has written that most people used to go into solitude once they turned 60. They would occupy themselves in Allāh’s remembrance.

فَسَبِّحْ بِحَمْدِ رَبِّكَ

*Now glorify the praises of your Lord.*

According to one narration, Rasūlullāh ṣallallāhu ‘alayhi wa sallam remained in this world for just 80 days after the revelation of this sūrah. He then departed from this fleeting abode.

Subsequently, he remained focussed on the highest companionship of Allāh *ta‘ālā*. He continued strengthening his bond. The more a person turns to Allāh *ta‘ālā*, prostrates before Him and glorifies Him,

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 44.

the stronger his bond with Allāh *ta'ālā* will be. For example, the more a person sees to the wellbeing of his wife, children, relatives and friends; the stronger his bond with them. So if a person engages in glorifying Allāh *ta'ālā*, seeking forgiveness and making dhikr; do you think his bond with Allāh *ta'ālā* will not strengthen? Allāh *ta'ālā* is not in need of us but we certainly need to bond with Him. For this, we have to obey and worship Him. If we want to strengthen our bond with our parents, we have to serve them physically and help them financially. The same applies to Allāh *ta'ālā*. There has to be worship in order for there to be affinity between the worshipper and the worshipped. When a servant worships Allāh *ta'ālā*, he will get closer to Him, he will be accepted by Him and his bond with Him will get stronger. This is why He said to Rasūlullāh sallallāhu 'alayhi wa sallam:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

*Glorify the praises of your Lord and seek His forgiveness.*

In other words, consider Allāh *ta'ālā* to be pure from all defects and affirm that He possesses all excellences to the level of perfection. A Hadīth states:

من قال سبحان الله وبجمده في يوم مائة مرة حطت خطاياہ إن كانت مثل زبد البحر.

*Whoever says: "Glory to Allāh and praises be to Him" 100 times a day, his sins will fall off him even if they are equal to the foam in the ocean.<sup>1</sup>*

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<sup>1</sup> Bukhārī and Muslim. *Mishkāt*, p. 200.



My dear friends! We have to make a practice of this. It is not difficult. Read it after fajr or at any other time. It will take only two minutes to read it 100 times. I am saying this to everyone – the masses and the elite. Things which people consider to be small are in fact very big. There is greatness in them. There are rewards in them. They are means of proximity and acceptance. They are means of developing affinity with Allāh *ta'ālā*.

### **Looking at The Ka'bah is a Source of Rewards**

Our elders say: The one whose bond with Allāh *ta'ālā* is weak must look at the Ka'bah. It will develop strength in his bond. After having reached Makkah and the Ka'bah, what is so difficult about looking at the Ka'bah? People go there and occupy themselves in useless activities. There are many who sleep with their legs facing the Ka'bah. Is there nothing else towards which they can turn their legs that they have to turn towards the Ka'bah? If you pay respect to the Ka'bah, it will focus on you and shower you with its blessings. If you are disrespectful to it, what will the outcome be? You yourself can work this out.

My dear friends! Merely looking at the Ka'bah will earn you rewards. This is the only building which if you look at will earn you rewards. This is not for any other building. It has one rock which, if you kiss it, will earn you rewards. It is the only house which will earn you rewards if you make *ṭawāf* of it. If you go and walk around the house of a prime minister, you will not get any reward. Go and walk around the Taj Mahal and you will get no reward. In fact, even if you walk around *Musjid-e-Nabawī* you will not receive any reward. This reward is reserved for making *ṭawāf* of the Ka'bah. Making *ṭawāf* of it will earn you rewards, looking at it will earn you rewards, attaching your body to it will earn you rewards, kissing it will earn you rewards.

What great virtues! May Allāh *ta'ālā* confer this opportunity to us. Āmīn.

### **Looking at The Qur'ān Strengthens One's Bond With Allāh**

Looking at the Ka'bah strengthens one's bond and affinity with Allāh *ta'ālā*. If this is the case by just looking, will engaging in Allāh's glorification, remembrance and recitation of the Qur'ān not earn rewards? Our Hadrat used to say: If looking at the Ka'bah was made the pre-requisite for creating a bond with Allāh *ta'ālā*, it would not be correct because everyone cannot go there. Even those who go, they are there for a limited period of time. This is why I say look at the Qur'ān and read it. This too will strengthen your bond with Allāh *ta'ālā*. The Ka'bah is attributed to Allāh *ta'ālā* [we say Baytullāh]. The benefit of this is that looking at it strengthens our spiritual bond with Allāh *ta'ālā*. In the same way, the Qur'ān is attributed to Allāh *ta'ālā* – it is known as Kalāmullāh. Thus, if we look at the speech of Allāh *ta'ālā*, it will certainly strengthen our bond with Him.

My dear friends! Allāh *ta'ālā* directed Rasūlullāh sallallāhu 'alayhi wa sallam towards His glorification and seeking forgiveness because very little of his blessed life was left, it is now the time to meet Him. He must therefore engage in a lot of glorification of Allāh *ta'ālā* and seeking forgiveness. Rasūlullāh sallallāhu 'alayhi wa sallam was absolutely pure from sin. However, because Allāh *ta'ālā* likes istighfār, He instructed Rasūlullāh sallallāhu 'alayhi wa sallam to engage in it and so that it may become a Sunnat for the ummat.

أمة مذنبه ورب غفور

*The ummat is sinful but Allāh is most-forgiving.*

When we seek forgiveness, Allāh *ta'ālā* will forgive. When we strive to engage in worship, glorification of Allāh *ta'ālā*, dhikr, recitation of the Qur'an; Allāh *ta'ālā* will not deprive us.

My dear friends! Value these nights and days. We must be careful that these blessed nights and days are not passed in negligence. We must be conscious of this all the time and concerned about it. We must always be mindful of these blessed days and nights. Allāh *ta'ālā* has full knowledge of all our concerns and thoughts.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ، وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ.

*We certainly created man and We know all that transpires in his soul. We are closer to him than the jugular vein.*<sup>1</sup>

Allāh *ta'ālā* has knowledge of the slightest tremor in our hearts. He is fully aware of our thoughts and whisperings.

After the revelation of the following verse:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ

*Glorify the praises of your Lord and seek His forgiveness.*

Rasūlullāh *sallallāhu 'alayhi wa sallam* began reading the following excessively:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

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<sup>1</sup> Sūrah Qāf, 50: 16.

*Glory and praises be to Allāh. I seek forgiveness from Allāh and I turn to Him in repentance.*

He used to read it all the time – while sitting, standing, walking and so on. This is because it had come as an order from Allāh *ta'ālā*. This was an order to Rasūlullāh *ṣallallāhu 'alayhi wa sallam* who is divinely protected from sin. We are immersed in sin and soiled with evils. If we still do not seek forgiveness, it will be most sorrowful.

### **The Importance of Seeking Forgiveness**

My dear friends! I am not saying anything about major sins although many of us are caught up in them, but who is there who has not committed minor sins? Minor sins are committed all the time. We should therefore seek forgiveness abundantly – at least 100 times each in the morning and evening. If you cannot remember the lengthy forms of istighfār, read the short forms. You should at least read *astaghfirullāh*. However, it must be done with presence of mind, not out of mere formality. In fact, read it while thinking to yourself: “I am a very sinful person, and I have come into the court of a kind Master with full hope even though I am not eligible for it. I have hope that the kind Master will show kindness to me and pardon me.” If you read it with this thought then – Allāh willing – Allāh *ta'ālā* will certainly pardon you. You must make *du'ā'* for yourself, your parents, your brothers and the entire ummat. Look at this comprehensive *du'ā'* made by Rasūlullāh *ṣallallāhu 'alayhi wa sallam*:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ  
وَالْأَمْوَاتِ

*O Allāh! Forgive the believing men and believing women, the Muslim men and Muslim women – those who are alive and those who have passed on.*<sup>1</sup>

We seek forgiveness for everyone – our selves, our parents, our relatives, all Muslim men and women. Rasūlullāh *sallallāhu ‘alayhi wa sallam* included them all in his du‘ā’.

My dear friends! It is extremely important to seek forgiveness. Allāh *ta‘ālā* ordered it and Rasūlullāh *sallallāhu ‘alayhi wa sallam* loved it. This is why I spoke about it. May Allāh *ta‘ālā* enable us all to engage in a lot of istighfār and abundant dhikr. Allāh willing, many calamities will be averted through istighfār. A unique quality of istighfār is that it drives away calamities.

### **The Heart is Purified Through Istighfār**

I had told you in the morning that istighfār purifies the heart. Istighfār is like soap. Just as our clothes and bodies are cleansed with soap, istighfār cleanses our sins and purifies our hearts. People are in the habit of applying perfume after cleansing themselves. After cleansing the heart with istighfār, apply the perfume of durūd sharīf and perfume the heart through it. This is why when I initiate a person, I first teach him three tasbīhs, viz. the kalimah *ṭayyibah* – *Lā ilāha illallāh* – 100 times, istighfār 100 times and durūd sharīf 100 times. Allāh willing, these three have the ability of cleansing the heart. Make it a point of reading them. Whether a person is a murīd or not, he must certainly make a habit of reading these three.

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<sup>1</sup> Kashf al-Khifā’, vol. 1, p. 168.

**Rectification is Compulsory on Every Person**

It is not essential for a person to become a murīd, but rectification is essential. Rectification is *farḍ ‘ayn* (compulsory on every single person) while bay‘at is Sunnat. When any person used to go to Hadrat Maulānā Ashraf ‘Alī Thānwī rahimahullāh and request him for bay‘at, he used to reply: “Bhāi! First rectify yourself because it is *farḍ ‘ayn*. After that if there is the occasion for it, you can take bay‘at.” He did not refuse bay‘at but taught the person that rectification is essential. Every person must be concerned about his rectification – men, women, the young, the old. Especially those who have reached 70 like me, they must be even more concerned about their rectification. There is no reason whatsoever for them to pass their lives in negligence. May Allāh *ta‘ālā* inspire me and you as well.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let’s make du‘ā’:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَاءِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.  
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ  
الْوَهَّابُ. اللَّهُمَّ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا، رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا  
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ،  
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ،

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا، وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ  
الْحَكِيمُ.

O Allāh! Do not make us a tribulation for the unbelievers. O Allāh! Forgive us. O Allāh! You are all-powerful and all-wise. O Allāh! The du‘ā’ “Do not make us a tribulation for the unbelievers” is a very comprehensive du‘ā’. It is a special du‘ā’ for this time. O Allāh! Do not make us a tribulation for the unbelievers. O Allāh! Whatever is happening to us at present is on account of our sins. Pardon us our sins. Forgive us. You are all-powerful, all-wise and all-mighty. No one can do anything against You. You are all-wise. Whatever You do is based on wisdom. O Allāh, forgive us all our sins through Your grace and kindness.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أِنْ لَا تَخَافُوا  
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ، نَحْنُ أَوْلِيَاءُكُمْ فِي الْحَيَاةِ  
الدُّنْيَا

## **STEADFASTNESS**

20 Ramaḍān 1424 A.H./2003

Musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat



الْحَمْدُ لِلَّهِ تَحْمَدُهُ وَكَسْتَعِينُهُ وَكَسْتَعْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَنْ لَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ، نَحْنُ أَوْلِيَاءُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ، نَزَّلْنَا مِنْ عَفْوَ رَحِيمٍ.

*Surely those who said: "Our Sustainer is Allāh", and then remain steadfast on this, angels descend upon them [saying]: "Do not fear, nor grieve! Listen to the glad tidings of Paradise which you were promised. We are your companions in this world and in the Hereafter. There is for you therein whatever your souls desire, and there is for you therein whatever you ask for. This is a hospitality from the Forgiving, the Merciful."*<sup>1</sup>

Dear friends and elders! The verses which I just read to you are from the 24<sup>th</sup> pārā/juz of the Qur'ān. We also heard the same verses in the tarāwīḥ salāh. At the time, the thought came to my mind that I should speak on them. Very often I read the following part of the verse and speak on it:

<sup>1</sup> Sūrah Hā Mīm as-Sajdah, 41: 30-32.

وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ، نَزَلًا مِّنْ عَفْوٍ  
رَّحِيمٍ

*There is for you therein whatever your souls desire, and there is for you therein whatever you ask for. This is a hospitality from the Forgiving, the Merciful.*

Allāh *ta'ālā* speaks about those righteous servants of His who discard their desires and spend their lives according to what Allāh *ta'ālā* willed. In Paradise they shall receive whatever their hearts desire. I consider it appropriate to go into some detail on this subject.

Allāh *ta'ālā* says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ

*Surely those who said: "Our Sustainer is Allāh".*

We learn from this that they accepted Allāh's divinity, they have believed in Him, gave Him a place in their hearts, and affirmed Him from within their hearts. All these meanings are included. After affirming Allāh's divinity verbally, they remained steadfast on it. There is no faltering in their *īmān*. They are not like some people who are something today and something else tomorrow, or in this direction today and in a different direction tomorrow. Instead, they developed firmness in their *īmān* and remained resolute on it. On the other hand, the *īmān* of the hypocrites had succumbed to hesitance, they were always in doubt and misgivings. Allāh *ta'ālā* says with reference to them:

مُذَبَذَبِينَ بَيْنَ ذَلِكَ صَلَّى لَا إِلَى هُوَآءٍ وَلَا إِلَى هُوَآءٍ ط وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ  
تَجِدَ لَهُ سَبِيلًا

*Wavering between the two - neither to these nor those. Whomever Allāh leads astray, you will never find for him any way.*<sup>1</sup>

In other words, they are wavering between īmān and kufr. They are neither completely with the Muslims nor totally with the unbelievers.

Allāh *ta'ālā* set a parable for them by saying that when they get some light, they will take a few steps. When the light goes off, they stop. This is a sign of hypocrisy. A believer is not like this. A believer remains steadfast in every condition. He remains firm in every situation – whether he receives bounties or is afflicted by calamities. His bond with Allāh *ta'ālā* is not reduced in any way. Instead, it increases.

### **The Mark of a Believer**

Hadhrat Mujaddid Alf Thānī *rahimahullāh* wrote that a believer likes pain just as he likes honour and bestowals. In other words, if Allāh *ta'ālā* is kind to him by showering bounties on him, he is pleased. If he is afflicted by pain and sorrow, he is still pleased. If such is the case with him, he is certainly a perfect believer. But if hesitance creeps into him and he wavers, then this is not the mark of a believer. A believer does not falter over small matters. In fact, he remains firm and resolute even during major calamities.

### **The Meaning of Istiqāmat**

Allāh *ta'ālā* is saying: Those who say: “Our Sustainer is Allāh *ta'ālā*” and then remain firm on it. They have chosen istiqāmat. Istiqāmat means that you must adopt moderation and a balanced approach in all your matters related to the Sharī'ah – whether they be as

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<sup>1</sup> Sūrah an-Nisā', 4: 143.

regards your character, beliefs and social dealings and transactions. It is said that the innovations and fabrications which we see came in as a result of shifting away from moderation. The people of bid'at may feel that they are engaging in an act of worship, but because they have shifted from the path of moderation, their worship will no longer remain a worship; it will become a bid'at.

### **The Belief of The Ahl as-Sunnat wa al-Jamā'at**

To read durūd sharīf is such a great act of worship. Despite this, Hadrat Maulānā Muḥammad Aḥmad Sāhib rahimahullāh used to say that the ruling is that if in a four rak'at ṣalāh, a person reads *Allāhummaḥ Salle 'Alā Muḥammad* after the tashahhud in the first qa'dah (sitting posture), then sajdah sahw will become necessary. This is because the person has moved it from its place. If he does this intentionally, he will be sinning.

Sajdah sahw becomes wājib when an error is committed mistakenly. If a person leaves out a wājib, delays it or repeats it intentionally, then he will be sinning. Sajdah sahw alone will not make up for it. He will have to repent as well. We have to learn these rulings. If a person leaves out Sūrah al-Fātiḥah intentionally, he will be sinning. If he leaves it out mistakenly, he will not be sinning. Sajdah sahw will make up for the mistake.

Imagine a person becomes a sinner for reading something like durūd sharīf! How astonishing! We learn from this that the person moved it from its place, causing an imbalance.

This is why we say that the meaning of istiḳāmat is to remain on the beliefs as stated by Allāh *ta'ālā* and explained by Rasūlullāh *sallallāhu 'alayhi wa sallam*.

This is istiḳāmat. We have to learn the beliefs of the Ahl as-Sunnat wa al-Jamā'at and remain on them. We cannot cut and alter them in any way. We cannot make any additions or subtractions to them. Rather, we have to remain firm on the beliefs of the Ahl as-Sunnat wa al-Jamā'at. For example, the belief that Rasūlullāh sallallāhu 'alayhi wa sallam is a human being. All the qualities which are peculiar to human beings are found to the level of perfection in him. Someone rightly said:

محمد بشر لا كالبشر – بل هو ياقوت بين الحجر

*Muhammad sallallāhu 'alayhi wa sallam is a human, but not like normal humans. Rather he is like a sapphire among rocks.*

Sapphire is an extremely valuable and expensive stone. Similar is the case of Rasūlullāh sallallāhu 'alayhi wa sallam among humans. This has to be our belief with regard to Rasūlullāh sallallāhu 'alayhi wa sallam. We have to follow those beliefs of the Ahl as-Sunnat wa al-Jamā'at as regards Allāh *ta'ālā*, Rasūlullāh sallallāhu 'alayhi wa sallam and the Sahābah radiyallāhu 'anhum. We commit many errors with regard to the Sahābah radiyallāhu 'anhum. One person gets up and speaks out against Hadrat Mu'āwiyah radiyallāhu 'anhu. Another stands up and speaks out against Hadrat 'Umar radiyallāhu 'anhu. A third person gets up and speaks out against Hadrat 'Alī radiyallāhu 'anhu. Listen! All this entails moving away from the balanced path. Our creed and the creed of the 'ulamā' of Deoband is to adopt silence. We must be silent in this regard. Let it not happen that we say something about Hadrat Mu'āwiyah radiyallāhu 'anhu, something about Hadrat 'Uthmān radiyallāhu 'anhu and something about 'Alī radiyallāhu 'anhu. All this is deviation.

The creed of all our pious elders is that of balance and moderation. You must therefore not say anything about them. You will not be asked why Hadrat Mu'āwiyah *radiyallāhu 'anhu* erred. Hand over this matter to Allāh *ta'ālā*. The Sahābah *radiyallāhu 'anhum* are the companions of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Allāh *ta'ālā* selected them for the companionship of His beloved [Rasūlullāh *sallallāhu 'alayhi wa sallam*]. This is why you must not utter a word against them.

إذا سخر الإله لسعيد، فكلهم سعداء

*When Allāh ta'ālā subjugates certain people to a fortunate person, all of them are fortunate.*

You cannot point a finger at any of the Companions of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Irreligious 'ulamā' do not possess moderation and a balance. This is why they commit excesses and shortcomings. They feel that the greatest service to Dīn is to remove Hadrat 'Alī *radiyallāhu 'anhu* from his lofty position, to elevate Hadrat Mu'āwiyah *radiyallāhu 'anhu*, to defame him, and so on. What nonsense is this! Do not make the Sahābah *radiyallāhu 'anhum* the targets of your speeches and writings because they were the Companions of Rasūlullāh *sallallāhu 'alayhi wa sallam* and his close associates. It is essential to respect and revere them.

It was most probably 'Allāmah Sha'rānī *rahimahullāh* who wrote that if on one side you have the progeny of Rasūlullāh *sallallāhu 'alayhi wa sallam*, then on the other side you have his Companions. This is why you have to be extremely careful when writing or speaking about them. They are also relatives to each other. Hadrat Mu'āwiyah *radiyallāhu 'anhu* is a relative of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Just as Hadrat Abū Bakr *radiyallāhu 'anhu* and Hadrat 'Alī *radiyallāhu*

'*anhu* are related to Rasūlullāh *sallallāhu 'alayhi wa sallam*, so is Ḥaḍrat Mu'āwiyah *radiyallāhu 'anhu*. This is why we have to be very careful about our beliefs with regard to the *Sahābah radiyallāhu 'anhum*. The creed of the Ahl as-Sunnat wa al-Jamā'at – especially of the 'ulamā' of Deoband – is a most balanced creed. All praise is due to Allāh *ta'ālā*, they are balanced in every respect.

As I was saying, there has to be *istiqāmat* in beliefs as well. There must be no excesses and shortcomings. Our beliefs with regard to Rasūlullāh *sallallāhu 'alayhi wa sallam* must also be devoid of excesses and shortcomings. Do not make any additions and subtractions. You do not have the right to reduce the rank of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Look at how much knowledge Allāh *ta'ālā* gave him and what a great Book He gave him. All sciences are contained in it. All the knowledge which was given to the Prophets '*alayhimus salām* was collectively placed in the heart of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Despite all this, he is not Allāh. The position of Allāh *ta'ālā* cannot be given to him. He is Allāh's slave; he is not a Lord. In fact, he is proud of being a slave. He made specific reference to this in a *du'ā'*:

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ، مَا ضِ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ.

*O Allāh! I am Your servant, the son of your male and female servant. I am solely under Your control. Your order concerning me is executed. Your judgement concerning me is absolutely just.*<sup>1</sup>

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<sup>1</sup> *Majma' az-Zawā'id*, vol. 10, p. 145.

Look at how proudly Rasūlullāh *sallallāhu 'alayhi wa sallam* is saying that he is Allāh's servant, the son of Allāh's servant, the son of Allāh's female servant – Hadrat Āminah. In other words, there is no divinity in me. I have come with servitude and I am proud about it.

My dear friends! Rasūlullāh *sallallāhu 'alayhi wa sallam* was proud about being a servant. In fact, he said this on one occasion:

اللَّهُمَّ إِنَّ قُلُوبَنَا وَجَوَارِحَنَا بِيَدِكَ، لَمْ تُمَلِّكْنَا مِنْهَا شَيْئًا، فَإِذَا فَعَلْتَ ذَلِكَ  
بِهِمَا، فَكُنْ أَنْتَ وَلِيِّهِمَا.

*O Allāh! Our hearts and our limbs are in Your hands. You have not given us total control over any of them. Since You have done this to them, You alone should remain their guardian.*<sup>1</sup>

In other words, I do not even consider my hands to be my own, I do not consider my legs to be my own. Everything has been given by You. Everything has been loaned to me by You. You can take them away whenever You will. Since this is the case, safeguard these hands from touching and holding the wrong things. You are the guardian of these legs. These legs may be on my body, but You created them and You own them. Safeguard my legs from walking to the wrong places. Safeguard my tongue.

Look at his humility! Look at how much servitude he is displaying. He did not have the belief that the hands are his so he can do whatever he likes with them. Rather, they belong to Allāh *ta'ālā*, He loaned them and

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<sup>1</sup> Narrated by Abū Nu'aym in al-Hilyah; Fayḍ al-Qadīr, vol. 2, p. 136.



He gave them as a trust. Just look at the level of Rasūlullāh's self-obliteration. He did not consider himself to be the owner of anything. O Allāh! You alone can guide to the right path. Show the right path to these hands also. Show the right path to these legs as well. Convey us all towards Your beauty. Enable us to hold on to You with these hands. Enable us to see You with these eyes. A poet says:

I am proud of my eyes because they beheld  
Your beauty. They cast aside all superficial  
beauties and focused on Your beauty. I am  
proud of my eyes because You gave me eyes  
which cannot tolerate to look at others.

This is the level of the shyness of the Ahlullāh. Where will they ever turn towards others when they are intoxicated in looking at the beauty of Allāh *ta'ālā*.

A man was going somewhere. He came across a very beautiful woman so he began following her. She asked: "Why are you following me?" He replied: "You are very beautiful and striking. I am following you out of love for you." She said: "My sister is coming up behind me, she is much more beautiful than me." The man turned to look at her sister, so she slapped him and said: "You worthless fellow! You just claimed to love me and you have already turned to look at someone else!?"

When a pious elder heard this story, he screamed out. He said: If a woman who is Allāh's creation cannot tolerate a man who claims to love her to look at someone else, how can Allāh *ta'ālā* tolerate us turning away from Him and looking at others. What a great admonishment! My dear friends. Allāh's beauty transcends all beauty. His perfection transcends all perfection. So look at Him alone.

### Allāh's Beauty, Perfection And Bestowals

There is a story about a pious personality who was sitting when a beautiful woman passed by. His murīds began looking at her. When they turned towards their shaykh they found him to be even more beautiful. The shaykh said to them: "What defect was there in your shaykh that you had to look at someone else? This beauty is found to greater perfection in me."

My dear friends and elders! This is real tauḥīd. When a person becomes the beloved of Allāh *ta'ālā*, he will not turn his gaze towards others. Allāh *ta'ālā* possesses beauty, perfection and bestowals. Our Ḥaḍrat Maulānā Masīḥullāh Khān Ṣāḥib *rahimahullāh* used to say: "A person falls in love with another on account of the latter's beauty, but perfect beauty is found in Allāh *ta'ālā*. A person may be influenced by the perfection in another, but Allāh's perfection is matchless. Someone may love another because of the latter's bestowals, but Allāh's generosity is to the level of perfection. Why, then, does a person not turn away from everyone and everything else and devote himself to Allāh *ta'ālā* alone?"

This is the purpose of all this striving and spiritual exercises, i.e. we become focussed on and devoted to Allāh *ta'ālā* alone.

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

*My salāh and my sacrifice, and my living and my dying are for Allāh alone, who is the Sustainer of the worlds.*<sup>1</sup>

This is the peak of sulūk and taṣawwuf. All our efforts are so that every action of ours – whether voluntary or involuntary – becomes solely for Allāh *ta'ālā*. Our

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<sup>1</sup> Sūrah al-An'ām, 6: 162.

eating and drinking must also become for Allāh *ta'ālā*. We eat because Allāh *ta'ālā* instructed us to eat. If we die out of self-imposed hunger we will be sinning. If a person abstains from food despite its availability and dies on account of it, he will be a sinner. If a person abstains from medication, he will not be sinning. But if he keeps away from food and dies, he will be sinning. My dear friends! Attach yourselves to Allāh *ta'ālā* because He possesses every perfection. In fact, whatever perfection the creation has is solely from Him. He is the one who created juice within the sugar-cane and pearls in the oceans. It is most sad if we turn away from that Being who created pearls and focus on someone else.

I was saying, it is a great bounty and favour to believe in Allāh *ta'ālā* as one and to love Him. The author of *Fath al-Bārī* wrote:

محبة الله على قسمين، فرض وندب

Allāh's love is of two types, compulsory and desirable.

It is the duty of every person to acquire Allāh's love so that he can fulfil his obligations to Allāh *ta'ālā*. Rational love is essential. It entails a person thinking to himself: Allāh *ta'ālā* gave me food, He clothed me, He provided me with a life and livelihood, He blessed me with existence, He gave me Islam. Think of all these things and establish a bond with Allāh *ta'ālā* and love Him – this is rational love. It is compulsory on every person. When a person has rational love and remains firm on it, Allāh *ta'ālā* blesses him with natural love through His grace and kindness. The different forms of dhikr which we engage in are for the acquisition of this natural love.

Rational love ought to be acquired from the beginning by thinking that Allāh *ta'ālā* gives sustenance, He gives

good health, He confers. This is rational love. This love has to be in every believer because it is compulsory on every person. Natural love is not within one's control. This is why we engage in these spiritual exercises. Natural love may be acquired through them. Just as we have a natural desire for food, we must develop natural love for Allāh *ta'ālā*. Even if we are made to become preoccupied, we do not forget Him. Even if we are moved away from Him, we do not move. In the same way, we have to follow a balanced path as regards Rasūlullāh *sallallāhu 'alayhi wa sallam*. The 'ulamā' have written a lot in this regard. We must make a point of reading it.

### **The Status of The Sahābah**

There has to be a balance with regard to the Sahābah *radiyallāhu 'anhum*. Our tongues and pens must be extremely cautious about them. Do not say anything which could result in the slightest disrespect, criticism or vilification of the Sahābah *radiyallāhu 'anhum*. Hadrat Mujaddid Sāhib *rahimahullāh* said that if the Sahābah *radiyallāhu 'anhum* are criticized, the entire Dīn will become criticized because we received the Dīn through them. If Hadrat 'Uthmān *radiyallāhu 'anhu* is criticized, the Qur'ān will become criticized. If he is unreliable, how can the Qur'ān remain reliable? After all he, he compiled the Qur'ān which eventually reached us and which we read.

My dear friends and elders! Love and reverence for the Sahābah *radiyallāhu 'anhum* and having faith and confidence in them is extremely necessary. Do not consider any Sahābī to be insignificant. There was a Sahābī by the name of 'Ā'idh ibn 'Amr *radiyallāhu 'anhu*. He passed away towards the end. He went to 'Ubaydullāh ibn Ziyād on one occasion and advised him. 'Ubaydullāh ibn Ziyād said:

اجلس فإنما أنت من نخالة أصحاب محمد صلى الله عليه وسلم. فقال هل كانت لهم نخالة؟ إنما كانت النخالة بعدهم وفي غيرهم.

*“Take a seat because you are like the residue of the Companions of Muḥammad ṣallallāhu ‘alayhi wa sallam.”* Ḥaḍrat ‘Ā’idh radiyallāhu ‘anhu said: *“Do you get residue from among them? Residue is to be found in those who came after them and from people apart from them.”*<sup>1</sup>

When flour is sieved, the residue which remains behind is known as *nakhālah*. When Ḥaḍrat ‘Ā’idh heard ‘Ubaydullāh saying this, he became displeased and said: There is no residue among us. Everyone of the Companions are the original and fundamental “ingredient”. We learn from this that it is also essential for us to safeguard and protect our honour and position. We must never allow any defect or taint to fall on our position. He was a Saḥābī, he had the great honour of being in Rasūlullāh’s company. He realized that this statement not only derided their [Saḥābah’s] position but of Rasūlullāh’s as well. In other words, how can a person who remained in the company of Rasūlullāh ṣallallāhu ‘alayhi wa sallam be referred to as a residue? This is most disrespectful and audacious.

This is why we have to have utmost reverence and love for the Saḥābah radiyallāhu ‘anhum. We must save ourselves from the slightest taint of disrespect. Rasūlullāh ṣallallāhu ‘alayhi wa sallam said:

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<sup>1</sup> Muslim, vol. 2, p. 122.

اللّٰهُ اللّٰهُ فِي أَصْحَابِي. لَا تَتَّخِذُوهُمْ غَرَضًا مِنْ بَعْدِي. فَمَنْ أَحْبَبَهُمْ فَبِحَبِي  
أَحْبَبَهُمْ. وَمَنْ أَبْغَضَهُمْ فَبِبْغْضِي أَبْغَضَهُمْ. وَمَنْ أَدَاهُمْ فَقَدْ أَدَانِي، وَمَنْ أَدَانِي  
فَقَدْ أَدَى اللّٰهُ، وَمَنْ أَدَى اللّٰهُ فَيُوشِكُ أَنْ يَأْخُذَهُ.

*O people! Fear Allāh ta'ālā with regard to my Companions. Do not make them a target of your criticism after me. Whoever loves them does so out of love for me. Whoever dislikes them does so because of his dislike for me. Whoever offends them has offended me, and whoever offends me has offended Allāh ta'ālā. Whoever offends Allāh ta'ālā shall soon be taken to task by Him.<sup>1</sup>*

### **The Rank of The Auliya'**

Similar is the case with the Auliya'. We have to believe in them as well. The Auliya' of Allāh ta'ālā shall remain until the day of Resurrection. Since Allāh ta'ālā made mention of them in the Qur'an, we will find them until the day of Resurrection and their supernatural feats will also remain. They are the ones who enjoy friendship with Allāh ta'ālā and are honoured by His proximity and acceptance. Belief in them also has to be balanced. The author of *Risālah Qushayriyyah* who is from among the erudite 'ulamā' Sufis says that you must not consider the Auliya' to be sinless. One reason for this is that it is against the creed of the Ahl as-Sunnat wa al-Jamā'at. Only the Prophets '*alayhimus salām* are sinless. The other reason is that if you consider them to be sinless today and they happen to commit a sin tomorrow you will lose all respect for them. Therefore do not even have such a belief which would cause you to have ill-thoughts about them.

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<sup>1</sup> Tirmidhī. Mishkāt, p. 554.

Very often it happens that when people have too much of faith in a shaykh, then even if he commits a minor sin, they are the first ones to have bad thoughts about him. We know of many people who lost faith with their shaykhs and severed ties with them solely because of this reason.

There has to be moderation and balance as regards our beliefs about the Auliya'. We must avoid excesses and shortcomings. Let it not happen that you do not even accept the wilayat of a person, or, if you accept it, then do not elevate him to the level of a Prophet. Thus, there is a dire need for steadfastness when it comes to beliefs about the Auliya'.

### **A Balance is Required in Actions**

There is also a need for balance and moderation in our actions. Do not adopt one action and discard others. For example, you start dhikr and give up Qur'an recitation completely, or start Qur'an recitation and give up dhikr completely. Be balanced in all these actions. Do not engage in so much worship that you give up your business and work, and leave your wife and children. This is not what the Shari'ah wants from us. Whether it is worship or da'wat, a balance is essential in everything. Rasulullah sallallahu 'alayhi wa sallam said:

خذوا من الأعمال ما تطيقون، فإن الله لن يمل حتى تملوا

*Do what actions you can do because Allāh ta'ālā does not tire in giving rewards until you get tired of doing the actions.*<sup>1</sup>

This is why we have to be balanced from the very beginning.

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<sup>1</sup> Muslim, vol. 1, p. 365.

Another Hadīth states that Hadrat ‘Amr bin al-‘Āṣ *radīyallāhu ‘anhu* used to spend the night in worship and the days in fasting. When Rasūlullāh *sallallāhu ‘alayhi wa sallam* came to know of it he called for him and ordered him to reduce his worship. Hadrat ‘Amr ibn al-‘Āṣ *radīyallāhu ‘anhu* said: “O Rasūlullāh! I have the strength to do more.” He left the concession of Rasūlullāh *sallallāhu ‘alayhi wa sallam* and occupied himself in difficult acts of worship. When he became old, he used to say:

يا ليتني قبلت رخصة رسول الله صلى الله عليه وسلم

*If only I had accepted the concession of Rasūlullāh sallallāhu ‘alayhi wa sallam.*<sup>1</sup>

We learn from this that there has to be moderation in our striving and spiritual practices as well. Some people sit in the sunshine to engage in dhikr. Sitting in the sun [for too long] has an effect on the brain. Many people become mad because of this. What is the need to sit in the sun and make dhikr? Sit in the shade. If you are feeling hot, put on the fan. Do not put yourself into difficulty which would cause you to give up the action completely after a few days. There is a need for balance in this as well.

### **One Objective of Bay‘at**

My dear friends and elders! Our elders created a balance in all these matters. This is especially so when it comes to Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh*. He made *taṣawwuf* extremely clear and presented it before us. You must read his *Qaṣd as-Sabīl*. In it he writes about the objectives of bay‘at. He says that the objective of bay‘at is not to experience

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<sup>1</sup> Muslim, vol. 1, p. 366.



progress in one's business, to regain one's health if one is sick, to win a court case, and so on. If these things are acquired through the blessings of bay'at, then it is a bounty; but it is not from among the objectives of bay'at. The objective of bay'at is to acquire a bond and affinity with Allāh *ta'ālā*, for there to be steadfastness and ease in carrying out actions.

### **The Ahlullāh Do Not Expect Approval From The Creation**

An Englishman came to Hadrat Maulānā Shāh Fadl ar-Rahmān Sāhib Ganj Murādābādī *rahimahullāh*. The man asked him: "How come so many people assemble around you?" The Maulānā replied: "They all come to me to repent over their sins and make me a witness to their repentance. If you want to repent from your Christianity, you can do that and I will be a witness to it." He spoke frankly to the Englishman. These pious personalities do not fear anyone. A poet says:

They do not expect and wait for approval  
from the creation. It is enough for them to be  
liked by Allāh *ta'ālā*.

### **We Will Also Be Accepted With The Righteous**

Hadrat Maulānā Shāh Wasīyullāh Sāhib *rahimahullāh* was delivering a talk on one occasion. In the course of his lecture, he wanted to quote the above couplet but it was not coming on his tongue. I was sitting nearby so he asked me: "What is that couplet?" All praise is due to Allāh *ta'ālā* I quoted it immediately and Hadrat was most pleased.

Hadrat *rahimahullāh* was very particular about his associates informing him of their conditions. He used to take them to task if they were deficient in this regard. I wrote a letter to him in Ramaḍān, informing him of my conditions. I included one couplet in the letter.

I said to him: Hadrat! There are such senior seekers, students and truthful people in the Khānqāh that I feel I am of no worth. However, this couplet gives me consolation. [The essence of the couplet is] that Allāh *ta'ālā* accepts the uncouth people by virtue of the pious ones. For example, when a person buys a pearl, the string to which it is attached comes with the pearl. So we are like the string. Allāh willing, we will also be accepted with the righteous.

Hadrat was very pleased with what I wrote. Maulānā 'Abd al-Halīm Sāhib rahimahullāh and others were seated there. Hadrat read my letter to them.

This is a khānqāh. We are here so that uncouth people like us will be rectified through the righteous ones who are here, and we will get close to Allāh *ta'ālā*. He says in the Qur'an:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone do we worship and You alone do we ask for help.

If a person were to say "I", it would portray a taint of self-conceit. This is why Allāh *ta'ālā* taught us to show humbleness even on this occasion and to say:

إِيَّاكَ نَعْبُدُ

You alone do we worship.

We all get together and worship You alone and we all ask You alone for help so that when the du'ā's and worship of all the Prophets '*alayhimus salām*, Auliya' are accepted, our du'ā's and worship will be accepted with theirs.

My dear friends! This is sulūk – the path – which teaches etiquette. Allāh *ta'ālā* teaches us in the entire

Qur'ān to be conscious of etiquette. Do not allow self-conceit to creep in. Choose servitude, this is how you will gain access to My court and this is how you gain acceptance in My court.

### **The Most Beloved Action in Allāh's Sight**

There has to be steadfastness in acts of worship and the pleasure of Allāh *ta'ālā* must be the objective. The action which Allāh *ta'ālā* is pleased with is the one which is really worthy of being called an action. It is not good to start off by doing too many actions and then giving them up. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

أحب الأعمال إلى الله أدومها وإن قلّ

*The most beloved action in Allāh's sight is the one which is done continually even though it may be little.*<sup>1</sup>

In other words, the best action is the one in which there is continuity; and continuity can be in small actions as well. Our Hadrat Muslihul Ummat *rahimahullāh* used to say that continuity is praiseworthy because proximity to Allāh *ta'ālā* increases through actions. When there is continuity in an action, there will be continuity in proximity to Allāh *ta'ālā* and it will increase all the time. This is why it is liked by Allāh *ta'ālā*. Together with continuity in action, there has to be balance and moderation in it. A person must carry out actions such as dhikr, Qur'ān recitation and so on according to his health and strength. Let it not happen that his eyesight becomes weak or his mind becomes paralysed due to excessive actions.

It is related in a Hadīth that Rasūlullāh *sallallāhu 'alayhi wa sallam* established a brotherhood between

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 110.

Hadrat Salmān *raḍiyallāhu ‘anhu* and Hadrat Abū Dardā’ *raḍiyallāhu ‘anhu*. The former went to the latter’s house as a guest. He found Hadrat Umm Dardā’ *raḍiyallāhu ‘anhā* wearing old worn out clothes. He asked her: “Why are you dressed like this?” She replied: “Your brother has no inclination to the world.” When Hadrat Abū Dardā’ *raḍiyallāhu ‘anhu* arrived, he presented some food for his guest, Hadrat Salmān *raḍiyallāhu ‘anhu*, and said: “You may eat, I am fasting.” Hadrat Salmān *raḍiyallāhu ‘anhu* said: “I will not eat unless you join me in the meal.” Hadrat Abū Dardā’ *raḍiyallāhu ‘anhu* joined him in the meal. When night fell, Hadrat Abū Dardā’ *raḍiyallāhu ‘anhu* got up to perform *ṣalāh*. Hadrat Salmān *raḍiyallāhu ‘anhu* said: “Go to sleep.” He went to sleep. He got up after some time, so Hadrat Salmān *raḍiyallāhu ‘anhu* asked him to go to sleep again. When it was the time of *tahajjud*, Hadrat Salmān *raḍiyallāhu ‘anhu* said: “You may get up now and perform *ṣalāh*.” The two then performed *tahajjud ṣalāh* and Hadrat Salmān *raḍiyallāhu ‘anhu* said to him:

إن لربك عليك حقا، وإن لنفسك عليك حقا، ولأهلك عليك حقا،  
فأعط كل ذي حق حقه.

*Your Lord has a right over you, your self has a right over you, your wife has a right over you – so fulfil the right of each one who has a right over you.*<sup>1</sup>

When Hadrat Abū Dardā’ *raḍiyallāhu ‘anhu* related the entire incident to Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*, he said: “Salmān did the right thing.”

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<sup>1</sup> Bukhārī, vol. 2, p. 906.

My dear friends! To remain steadfast on good deeds is a great thing and a very difficult thing. Rasūlullāh sallallāhu 'alayhi wa sallam was ordered:

فَاسْتَقِمُّ كَمَا أُمِرْتُ

*Remain steadfast then, as you are ordered.*<sup>1</sup>

### **The Importance of Steadfastness**

Hadrat 'Abdullāh ibn 'Abbās radiyallāhu 'anhu says that a more difficult verse in the entire Qur'ān was not revealed to Rasūlullāh sallallāhu 'alayhi wa sallam. He adds: When the Sahābah radiyallāhu 'anhum saw a few grey strands of hair on Rasūlullāh's beard, they said sorrowfully: "Old age is coming up on you." Rasūlullāh sallallāhu 'alayhi wa sallam replied: "Sūrah Hūd has got me old." He was asked: "Is it because this sūrah contains stories of the past Prophets and the punishments which befell their nations?" He replied: "No. It is because of Allāh's order:

فَاسْتَقِمُّ كَمَا أُمِرْتُ

*Remain steadfast then, as you are ordered.*<sup>2</sup>

Steadfastness is no ordinary thing, it is extremely serious. It is a metaphysical thing, not a physical thing. For example, it is not a tree, pillar or length of steel which, if you see any crookedness in them, you can try to straighten them. It is a metaphysical and spiritual thing. It means that you must neither permit pride nor disgrace come into you. In the same way, there must be neither extravagance nor miserliness in you. There has to be a middle ground, viz. generosity. This is a

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<sup>1</sup> Sūrah Hūd, 11: 112.

<sup>2</sup> Ma'ārif al-Qur'ān, vol. 4, p. 671.

metaphysical balance. It is not easy to remain firm on it. A person can become angry, but it must be for Allāh's sake, not for one's self. It is difficult to understand the difference and to practise accordingly. Only a person who is inspired by Allāh *ta'ālā* can remain firm on this.

There has to be balance in actions, in character, in beliefs and in dealings and transactions. My dear friends! Some people are extremely severe in their dealings to the extent that they abandon fellow-feeling, concession and politeness; and go to the level of severity and strictness. And if they adopt the other end, i.e. concession and politeness, then they are so immersed in it that they do not even bother about salāh, fasting and so on.

This is why the elders said:

الاستقامة فوق الكرامة

*Steadfastness supersedes supernatural feats.*

We all consider supernatural feats to be great things. But for a person to remain steadfast, to remain firm on Dīn, and for there to be a balance in his actions and character – these are not ordinary things. Steadfastness is a great bounty.

My dear friends! It is also difficult to understand it. It is a great thing if Allāh *ta'ālā* enables us to understand and practise. This is why this statement of the elders is no ordinary statement.

الاستقامة فوق الكرامة

*Steadfastness supersedes supernatural feats.*

If steadfastness was not greater, then it would not have had such a heavy impact on Rasūlullāh sallallāhu

*'alayhi wa sallam* who had been given miracles which are beyond and much greater than supernatural feats. How is it that the order of steadfastness had such an effect on him that his beard began to turn grey? This is why we have to make du'ā' to Allāh *ta'ālā* to bless us with steadfastness. Āmīn.

### **An Explanation of Istiqāmat**

My dear friends! Whatever inspiration we are getting to do good deeds in this month of Ramaḍān is a very great thing, it is a great bounty. The internal and spiritual deeds which we are carrying out must continue after Ramaḍān as well. This is the meaning of istiqāmat. We are currently reading a lot of Qur'ān in this month. It may not be possible for us to read four, five or six pāras a day after Ramaḍān, but a person can at least read half a pāra daily. We must make it incumbent on ourselves that whatever good deeds we are doing in this blessed month, we will do at least 10% of them after Ramaḍān. If we are able to do this, then – Allāh willing – we will receive a lot. Allāh *ta'ālā* is not in need of our worship, we just have to do as much as we can. A poet says:

I did not create the creation for My benefit.  
Rather, I created them so that I may show  
mercy to them and pardon them.

My dear friends! If you continue doing some worship and striving, you will realize your objective. If there is any deficiency, Allāh *ta'ālā* will complete it. Allāh *ta'ālā* looks at the quest of His seekers. He looks at the quest of His servants. All a person has to do is continue seeking. Allāh willing, he will realize his objective and acquire great success. This is the meaning of istiqāmat – whatever you are doing, continue with it.

**A Plea to The Youth**

I am addressing the youngsters specifically. They must remain attached to their 'ulamā' and to their madāris. If they do this, they will never go astray. If the masses maintain a bond with the 'ulamā', it will give strength to the 'ulamā' as well. As for the masses, they will certainly derive Dīnī benefit.

My dear friends! Both are in need. The 'ulamā' need you so that they can convey their knowledge of Dīn to you. And you are always in need of them because you always need to learn about Dīn. If you act independent of them, you will go astray. By masses I am referring to those who do not have knowledge of Dīn irrespective of what experts they may be in other sciences. Understand this well. The situation in the Arab countries is that the 'ulamā' and the masses are completely separate; there is no bond between them. Now, even the 'ulamā' here [in India] are feeling that the masses are distancing themselves from them, and are worried as to how they can convey Dīn to them. Dīn will not spread by just one sermon which is delivered in the Haram. There is a need for proper education and training. The condition in the Arab countries is that they do not even know how to perform wuḍū'. When there is no contact with 'ulamā', no interest in reading books and no proper maktab system then the condition will certainly become corrupt.

All praise is due to Allāh *ta'ālā* there are so many makātib here. There are many who are running makātib with 200, 300 and even more students. We are most fortunate in this regard. This is a very powerful and eternal service to Dīn. If it continues, then – Allāh willing – we will not have to teach anyone to read the kalimah. Everyone will read it automatically. People have to learn to read the kalimah in their old age



because they did not go to madrasah when they were young. If a person takes admission for two months in our maktab, he will learn the kalimah and there will be no need to teach him in his old age.

When I went for hajj by ship in 1978 I came across many people who did not even know the kalimah. The Jamā'at people were with and they were also working hard to teach those who did not know. Just look! These people were going to fulfil the obligation of hajj but they did not even know the kalimah. What a sorrowful state! If you do not know the fundamental of īmān, what hajj are you going to perform? This is why I am making a special request to our youth to maintain a bond with the 'ulamā', with the makātib and the madāris. These are fundamentals. You will acquire knowledge in this way and it will become easy to perform salāh, hajj, etc. in accordance with the Sunnat.

### **Inquiring From The 'Ulamā'**

You must try to benefit the utmost from your 'ulamā', ask them about rulings and injunctions, inquire about matters related to Dīn. If you do this, they will refer to their books. An 'ālim refers to his books when there are people who ask and question him. If no one questions him, there will be no need for him to refer to his books. He will not even refer to *Bahishtī Zewar* and he too will become ignorant like the masses. If no one goes to a doctor for an injection, his injection needle will become rusty and useless. He will even forget how to give an injection. Only if people go to him for treatment, for injections and so on will he do his work. In the same way, if you do not take work from the 'ulamā', do not ask them rulings, do not request them to deliver lectures; their knowledge will end up in the same way – it will become rusty. This is why it is necessary for you to take work from the 'ulamā'. In this way, the 'ulamā'

will realize that this is their responsibility, people come to them and ask them questions, so it becomes their responsibility to steer them in the correct direction.

When our Hadrat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh* departed from Hadrat Hakīmul Ummat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* and came to his hometown, Fataḥ Pūr Tāl Narjā, people began coming to him to ask him questions. He did not have any books. Now when the need arose, he ordered books and obtained *Baḥr ar-Rā’iq*, *Badā’i’ as-Sanā’i’* and other books. He said to us: “Bhāi! As long as we were with Hadrat Maulānā Thānwī *rahimahullāh*, there was no need because he used to teach the rulings and injunctions to the people. Now that we have come here, the need arose. If we do not teach the people who is going to teach them?” It is thus the duty of the masses to learn Dīn and the duty of the ‘ulamā’ to teach it. When there is a mutual bond like this, both will benefit and Dīn will spread.

I was saying that if you continue with Qur’ān recitation and dhikr after the month of Ramaḍān and remain constant in this regard, then we can say that the meaning of steadfastness applies correctly to you. Allāh willing, through the blessing of this you will acquire Dīn, the light of Dīn and the light of knowledge. Thereafter no one will be able to lead you astray.

There was a Deputy Sāhib who used to read the Qur’ān a lot. He had become extremely old. He said to me: “I am convinced that the person who reads the Qur’ān from childhood will never go astray. When the Qur’ān enters the heart of a person, the Qur’ān will never permit deviation to enter it.” Glory to Allāh! What faith and conviction!

My dear friends and elders! This is the meaning of steadfastness – whatever good we do in Ramaḍān, we

must continue with it after Ramadān. This is what is demanded of us. There is no better profit than this.

Hadrat Maulānā Shāh Waṣiyullāh Sāhib rahimahullāh used to say: The differentiation between steadfastness and supernatural feats as explained by our elders is because steadfastness is required by Allāh *ta'ālā* while supernatural feats are beloved to us. Allāh *ta'ālā* wants us to remain steadfast while we want to perform supernatural feats. We want to fly about and show off to people so that people are impressed by us. This is what we want. Obviously, what Allāh *ta'ālā* wants of us surpasses what we want and what we like. This is a statement of Hadrat Maulānā Shāh Waṣiyullāh Sāhib rahimahullāh which you will not find in any book.

Allāh *ta'ālā* wants Rasūlullāh sallallāhu 'alayhi wa sallam to remain steadfast and his entire ummat to remain steadfast. On the other hand, we want to perform supernatural feats. Our want is solely materialistic. After coming onto this path, there is no worse materialism than seeking supernatural feats. Just as the quest for wealth and riches is materialism, so is the quest for supernatural feats. Many people were left behind solely because they were only concerned about supernatural feats. They could not move forward; in fact they were destroyed. Although a supernatural feat is a great thing and a great bounty from Allāh *ta'ālā*, it is not better than steadfastness. This is why you have to seek steadfastness irrespective of whether you receive supernatural feats or not. If Allāh *ta'ālā* gives them to you, be grateful to Him. But do not quest it. You should rather choose honesty and truthfulness because the path of Allāh *ta'ālā* is traversed through these two qualities.

If you want to get the key to recognition of Allāh *ta'ālā*, you will have to choose truthfulness. There is no room

for lies, fabrication and deception in this path. When there is evil plotting, fabricating and deceiving, can we even call it *taṣawwuf*? There is no value for such *taṣawwuf* in the Sharī'ah. This is the way of others who have deviated far from the path of *taṣawwuf*.

### Summary of The Talk

Allāh *ta'ālā* says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا

*Surely those who said: "Our Sustainer is Allāh", and then remain steadfast on this.*

This is *taṣawwuf*, this is *sulūk*, this is Sharī'ah and this is Dīn. Become steadfast on beliefs, actions and good character; and you will enjoy bounties from Allāh *ta'ālā*. Allāh *ta'ālā* will never ask you why no supernatural feat was performed by you. Allāh *ta'ālā* is the one who confers supernatural feats. The doing of Allāh *ta'ālā* manifests itself at the hands of a Walī. Now if Allāh *ta'ālā* did not give you a supernatural feat, how can He ask you about it? Allāh *ta'ālā* addressed Rasūlullāh *ṣallallāhu 'alayhi wa sallam* and said:

فَاسْتَقِمْ كَمَا أُمِرْتَ

*Remain steadfast then, as you are ordered.*<sup>1</sup>

This is because this is what Allāh *ta'ālā* wants, this is what He orders and this is what He loves. And this is why we will have to act on this order. Be thankful to Allāh *ta'ālā* for whatever good deeds you are able to carry out, and try to remain steadfast and perpetual on them.

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<sup>1</sup> Sūrah Hūd, 11: 112.

When the congregational ṣalāh is to begin, the following announcement is made:

قَدْ قَامَتِ الصَّلَاةُ

*The ṣalāh is ready to be performed.*

In reply to it we say:

أَقَامَهَا اللَّهُ وَأَدَامَهَا

*May Allāh ta'ālā keep it established and may He keep it perpetual.*

If you remain attached to ṣalāh, you will get the du'a's and supplications of hundreds and thousands of people. The person who remains attached to ṣalāh will also remain established and perpetual. Perpetuity will come into him. In other words, a regular performer of ṣalāh receives perpetuity with ṣalāh.

My dear friends! The words:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ

Surely those who said: "Our Sustainer is Allāh".

These are not ordinary words. The recompense starts after it. I have been speaking for quite some time, but Allāh ta'ālā mentions its reward immediately:

تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ أَنْ لَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

*Angels descend upon them [saying]: "Do not fear, nor grieve! Listen to the glad tiding of Paradise which you were promised."*

Angels will come down to them with the good news. They will come down at the time of death, they will

come in the grave, they will descend on the field of Resurrection – angels will continue consoling them at every step of the way. They will say: “Do not fear. You were steadfast so you have crossed safely. You have crossed the ocean safely. You have reached the shore. Relax now. There is nothing but peace ahead.”

Fear is experienced by the one before whom there is something terrifying. This is refuted right at the beginning because the person is proceeding towards the Hereafter. He is rest assured that there is nothing to fear. As for this world, it has passed. There is no need for you to grieve over it. Whatever was to happen has happened. We are now reassuring you about what lies ahead. The angels say: “You can be rest assured, you have nothing to fear.”

وَأَبَشِّرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

*Listen to the glad tidings of Paradise which you were promised.*

In the world you were told:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

*Except those who believed and did good deeds – for them is an unending reward.<sup>1</sup>*

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

*Whoever feared standing before his Sustainer and stopped his self from desires, Paradise alone is his abode.<sup>2</sup>*

<sup>1</sup> Sūrah at-Tīn, 95: 6.

<sup>2</sup> Sūrah an-Nāzi'āt, 79: 40-41.

Today is the day for the fulfilment of this promise. Allāh *ta'ālā* will fulfil His promise.

نَحْنُ أَوْلِيَاءُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

*We are your companions in this world and in the Hereafter.*

We are your associates and friends in this world and in the Hereafter. We will comfort you in this world – you will experience tests and tribulations, but we will keep your hearts firm.

On one occasion when there were communal conflicts in Allāhābād, the mischief-makers got hold of one of my friends and began beating him with the butt of a gun. He related to me: “Each time they struck me, I read *Bismillāh al-Wāḥid al-Qaḥḥār*. Through the blessings of this I did not even feel any pain.”

My dear friends! Allāh’s love is a supreme thing. It makes one independent of every other type of love. All other forms of love succumb to it. All other relationships become subservient to it. After that there is nothing but enjoyment and pleasure. In the Hereafter it is certain, and even in this world Allāh *ta'ālā* consoles and comforts a person. A true lover automatically sings out the following couplet:

The lover says: We are being “punished” because of your crime. You too come and drink of it so that you may also experience the recompense for love which we are receiving.

The lover is enjoying himself because his beloved is watching him. He is getting beaten because of the beloved. When calamities come to him, he gets strength from them. His *īmān* increases. May Allāh *ta'ālā* bless

us with this type of īmān and a condition of this nature. It is certainly no ordinary thing.

Allāh *ta'ālā* then says:

وَلَكُمْ فِيهَا مَا تَشْتَهُي أَنْفُسُكُمْ

*There is for you therein whatever your souls desire.*

Allāh willing, we will speak on this verse at some other time. There is no time now. What we spoke on today is that bounties are dependent on steadfastness. Allāh's mercies are dependent on steadfastness. This is why we have to make efforts in this regard. We must strive earnestly to develop steadfastness in our actions, statements, character and dealings. May Allāh *ta'ālā* inspire us all. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ، وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ  
أَلْفِ شَهْرٍ، تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ، سَلَامٌ هِيَ  
حَتَّىٰ مَطْلَعِ الْفَجْرِ.

**QUEST: THE MEANS FOR REALIZING THE  
OBJECTIVE**

21 Ramadān 1424 A.H./2003

Musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَكَشَّهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ، وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ، تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ، سَلَّمَ هِيَ حَتَّى مَطَّلَعَ الْفَجْرِ. صَدَقَ اللَّهُ مَوْلَانَا الْعَظِيمُ.

My dear friends and elders! The presence of such a large crowd is obviously on the possibility that tonight could be Laylatul Qadr. Rasūlullāh sallallāhu 'alayhi wa sallam said in several Aḥādīth:

تحرروا ليلة القدر في الوتر من العشر الأواخر من رمضان

*Search for Laylatul Qadr in the odd nights of the last ten nights of Ramadān.*<sup>1</sup>

Rasūlullāh sallallāhu 'alayhi wa sallam also informed us the signs and effects of Laylatul Qadr. The Sahābah radiyallāhu 'anhum also gauged it on certain occasions. One Sahābī relates:

<sup>1</sup> Bukhārī and Muslim. Mishkāṭ, p. 181.

فمطرت السماء تلك الليلة وكان المسجد على عريش فوكف المسجد،  
فبصرت عيناى رسول الله صلى الله عليه وسلم وعلى جبهته أثر الماء  
والطين من صبيحة أحد وعشرين

*It rained that night. The masjid had a straw roof, causing water to drip into the masjid. I looked at Rasūlullāh's forehead and found on it the effects of water and soil. This was on the morning following the 21<sup>st</sup> night.<sup>1</sup>*

This was an indication that the 21<sup>st</sup> night was the night of Laylatul Qadr. This is why our pious elders start searching for it the moment the last ten nights commence. They do not confine themselves to the 27<sup>th</sup> night. Rather, their quest forces them to spend the nights in worship starting from the 21<sup>st</sup>. They spend these nights in du'ā', conversing with Allāh ta'ālā, reciting the Qur'ān and so on. This ought to be our practice and feature – we must start searching for it from today.

Hadrat 'Ā'ishah *radīyallāhu 'anhā* describes Rasūlullāh's practice in this regard. She says:

إذا دخل العشر شدّ مئزره وأحبي ليله وأيقظ أهله

*When the last ten nights of Ramadān commenced, he would tighten his loin cloth, remain awake at night and awaken his family members.*

Tightening the loin cloth is an expression to demonstrate that he used to remain ready and prepared for worship. The fact that so many Sahābah *radīyallāhu 'anhum* relate Ahādīth in this regard shows

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 182.

that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* paid particular attention to worship in these nights. Laylatul Qadr is mentioned in the Qur’ān and the Aḥādīth. We must make it our distinguishing feature and practice to search for it. Having a quest is also a great bounty and treasure. When a person has a quest, Allāh *ta’ālā* gives to him. Allāh *ta’ālā* gives to him what he is seeking. A quest is something which Allāh *ta’ālā* really likes.

### **A Quest is Necessary For The Acquisition of a Bounty**

I had stated that when there is a quest in a person, Allāh *ta’ālā* does not deprive him. Hadrat Khwājah Muḥammad Ma’sūm *rahimahullāh* said: “If Allāh *ta’ālā* did not want to give, He would not confer a quest to person.” Hadrat Khwājah Muḥammad Ma’sūm *rahimahullāh* used to repeat this statement in his assemblies to encourage the seekers and to get them prepared.

My dear friends! When a person is in search of a spiritual treasure, Allāh *ta’ālā* conveys him to a pious personality. The person is then showered with spiritual treasure. If a person has no quest at all, if he has no thirst; then even if a thousand wells are before him they will not benefit him in any way. If there is a quest, if there is a desire and a restlessness, if there is a thirst; Allāh *ta’ālā* values it and provides him the means to quench his thirst. It is therefore fundamentally necessary for us to have a quest and a thirst for the acquisition of spiritual treasures. Allāh willing, we will then be conferred those bounties.

### **A Bit of Quest Still Remains**

I was saying that the virtue of this night is found in the Qur’ān and Hadīth. Our pious elders too used to constantly search for it. All thanks are due to Allāh *ta’ālā* that this yearning is still to be found in our

Muslims today, they too search for it and its value and importance is in their hearts. This is why they make it a point of engaging in worship and Qur'ān recitation in this night. This is an excellent quality and a great bounty. We must value it. People go in droves to every musjid on Fridays although there are many among them who do not perform the five daily ṣalāhs. However, on Friday, they enthusiastically wear their best clothes and reach the musjid very early. I really like this action because people go to the musjid even if it is just once a week. At least they do not stay away from ṣalāh even on a Friday. We can say that a certain amount of quest is still to be found in Muslims. There is a concern to please Allāh *ta'ālā*. We must make *du'ā'* that all Muslims become accustomed to performing the five daily ṣalāhs.

### **A Point of Experience**

My dear friends! The search for Laylatul Qadr, the importance given to Ramaḍān, the importance given to tarāwīḥ, the importance given to *du'ā'* and so on are all part of *īmān*. There was a pious elder by the name of Hadrat Maulānā Siddīq Ahmad Sāhib Bāndwī rahimahullāh. You people have heard of him. When he used to go anywhere, people in large crowds would go to him for *ta'wīdh*. There used to be so big crowds that we ourselves used to get worried. No matter which room he was made to sit in, it would become difficult to enter that room [because of the large crowds]. Some people used to get annoyed and make objections as well. Certain “dry” Maulwis were in the habit of objecting and making statements like: “Look at all these people running for *ta'wīdh*.”

In most cases, I used to get an opportunity to say a few words before Maulānā's lecture. On that occasion I said: “Brothers! It is also a boon that some people are

getting close to a pious personality with this excuse [of obtaining a ta'wīdh]. These who come at least believe that there is Allāh *ta'ālā*, that He has certain special servants and that the du'ā's of His special servants are accepted. Their frequenting the pious people entails many sound beliefs. Let them remain attached to the pious in this way. If they all run away from here, no one will even come to these pious personalities for du'ā'. They will not believe in the power of du'ā'. At least they have faith in the ta'wīdh in which Allāh's words are written, du'ā's from the Qur'ān and Hadīth are written, verses of the Qur'ān are written. They are attached to Dīn because of this."

I said these things in the presence of the Maulānā. He was very pleased and so were other 'ulamā' because the issue was clearly explained to them. For people to assemble near a pious personality is certainly not devoid of benefit.

### **The Need For Balance**

I went to Bhopal on one occasion. I was having a conversation with Maulānā Shams ad-Dīn Sāhib Āfrīdī and I told him: "Bhāi! I do not write ta'wīdh and other similar things." He said: "Maulānā, you must get into the habit of writing ta'wīdh. Don't you see how when Maulānā Siddīq Bāndwī Sāhib comes, then droves of people assemble. On the other hand, when the Shaykh al-Hadīth of Dār al-'Ulūm Deoband comes here, no one even comes to meet him. People generally do not come to listen to Dīnī talks. It is their quest for ta'wīdh that brings them. However, you must bear in mind that you do not go beyond the limits. A large section of the masses is attached to ta'wīdh and there is a need to bring it onto the balanced path. There is a need to direct them towards Dīn and imān."

### **A Statement of Mufakkir-e-Islam**

I personally heard Hadrat Maulānā Sayyid Abul Hasan 'Alī Nadwī *rahimahullāh* saying in Rāi Bareilly: “In today’s times, it is a great bounty for our youth to just have confidence in Dīn. Nowadays confidence in Dīn is disappearing.” This is why we hear youngsters saying that Dīn is nothing and the Qur’ān is nothing, we have to move with the times and we have to progress. We seek refuge in Allāh *ta’ālā*. This shows an absence of *īmān*. It is a sign of being over-awed and impressed by irreligious people.

### **Hadrat 'Ā'ishah's Quest**

I was saying that the virtue of Laylatul Qadr is found in the Qur’ān and Hadīth. Furthermore, the pious elders used to pay particular attention to it. Before I started coming here to Gujarat, I used to go to spend the 27<sup>th</sup> night in the company of Hadrat Maulānā Abul Hasan 'Alī Nadwī *Sāhib rahimahullāh*. Now that I started coming here, I stopped going there. Hadrat Maulānā used to deliver a talk on the subject of Laylatul Qadr. I heard the following Hadīth from him:

عن عائشة رضي الله عنها قالت: قلت يا رسول الله! أ رأيت إن علمت أي ليلة ليلة القدر، ما أقول فيها. قال قولي اللهم إني أعفوا ثجب العفو فاعف عني.

Hadrat 'Ā'ishah radiyallāhu 'anhā asked Rasūlullāh ṣallallāhu 'alayhi wa sallam: “O Rasūlullāh! If I have some estimation of Laylatul Qadr [or see some indication of it], what should I read?” Rasūlullāh ṣallallāhu 'alayhi

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*wa sallam said: You must read: O Allāh! You are most-pardoning, You love to pardon so pardon me.*<sup>1</sup>

Look! The fact that she asked this question shows that she had a quest in her. What a powerful du'ā' he taught her.

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Look! Hadrat 'Ā'ishah *radiyallāhu 'anhā* was the wife of Rasūlullāh *sallallāhu 'alayhi wa sallam*. She was the most beloved of his wives. Despite this, he directed her towards self-obliteration, he directed her towards repentance and seeking forgiveness, and he conveyed her to servitude. In other words, a person must not focus on his achievements and excellences. Rather, he should seek pardon from Allāh *ta'ālā* for his mistakes and slip ups. He must repent over them. Glory to Allāh! This was the nature of Rasūlullāh's training and education of his family. It is most essential in today's times.

### **The Basis of Sulūk**

Ponder over this point that Rasūlullāh *sallallāhu 'alayhi wa sallam* is teaching this du'ā' to the most beloved of his wives – a du'ā' in which turning and repenting to Allāh *ta'ālā* is taught, a du'ā' in which a person is taught to be conscious of his sins. This entire month of Ramaḍān I have been speaking on the subject of awareness and consciousness of one's sins, and acknowledgement of one's sins and slip ups. This is the basis, foundation and root of sulūk.

This is the path which came down from Hadrat Ādam *'alayhis salām* to Rasūlullāh *sallallāhu 'alayhi wa sallam*. Look at the lives of all the Sahābah *radiyallāhu*

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<sup>1</sup> Aḥmad. Mishkāt, p. 102.



'*anhum* – in fact, even the lives of all the Prophets '*alayhimus salām* – you will not find any pride in them. You will not find any self-aggrandizing in them.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said with reference to Hadrat Mūsā 'alayhis salām:

ان موسى قائما خطيبا في بني إسرائيل فسئل أي الناس أعلم، فقال أنا،  
فعتب الله تعالى عليه إذ لم يرد العلم إليه، فأوحى الله إليه إن لي عبدا  
بمجمع البحرين هو أعلم منك.

*Hadrat Mūsā 'alayhis salām stood up to deliver a talk to the Banī Isrā'īl. Someone asked him: "Who is the most learned person?" He replied: "I am." Allāh ta'ālā took him to task for not referring knowledge to Him. Allāh ta'ālā then revealed to him saying: "I have a servant at the confluence of the two oceans who is more knowledgeable than you."*<sup>1</sup>

Allāh ta'ālā instructed Hadrat Mūsā 'alayhis salām to go to this person although Hadrat Mūsā was certainly the most learned person at the time. After all, he was from among those Prophets who were endowed with fortitude. Who could have been more knowledgeable than him? He had the honour of being *Kalīmullāh* – the one who constantly converses with Allāh ta'ālā. However, Allāh ta'ālā disapproved of his reply to the question and ordered him to go to Hadrat Khidr 'alayhis salām.

My dear friends! This is no ordinary incident; it teaches the path. That is, no matter how senior a person may be, no matter how much knowledge he may possess, no matter what virtue he has, he must not be self-

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<sup>1</sup> Bukhārī, vol. 2, p. 687.

conceited. Allāh *ta'ālā* likes humility and servitude the most. Hadrat Abū Bakr *raḍiyallāhu 'anhu* said that Allāh *ta'ālā* loves humbleness the most from His servants. Had He liked something else, where would we have obtained it from? Humbleness is something which every person can develop. A king can adopt humbleness and so can a pauper. In reality, man has nothing but servitude in him. What else does he possess? The slightest thing has an effect on his mind and heart. A small thing may happen to one of his veins and he is unable to walk. I have a friend who used to attend my assemblies regularly. Something happened to one of his veins and he cannot walk any more, he cannot sit, he cannot stand.

Let me tell you about my own self. When I get up from here, I do not have the strength to walk. Even this morning when I got up after the dhikr and was walking, I felt as if I was about to fall. Out of their love, people hasten to shake hands with me, but they do not know what I am going through at the time. At the same time I do not feel good about stopping anyone.

In short, man's entire life is filled with humbleness and lowness. Can any person vex pride over his health, strength, knowledge and actions? Hadrat Yahyā ibn Mu'ādh Rāzī *raḥimahullāh* said:

من عرف نفسه عرف ربه

*The one who recognizes his self shall recognize Allāh ta'ālā.*

### **Muṣliḥul Ummat's Consciousness of His Helplessness**

Our Hadrat Maulānā Shāh Waṣīyullāh Sāhib *raḥimahullāh* used to use clods of soil for istinjā'.<sup>1</sup>

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<sup>1</sup> Cleaning one's self after relieving one's self.

Sometimes a clod would fall from his hand. After coming out of the toilet he would say: “Look at how helpless man is that he cannot even take care of a clod of soil!” This was the level of consciousness of their helplessness.

من عرف نفسه بالعجز قد عرف ربه بالقوة وبالقدرة

*The one who recognizes his own helplessness will recognize Allāh’s strength and power.*

First a person has to recognize and realize the helplessness of his self. This will be the means to recognizing Allāh *ta’ālā*. Recognizing one’s self entails recognizing its weakness and powerlessness. Recognizing Allāh *ta’ālā* entails recognizing His strength, greatness, power and magnitude.

In most places in the Qur’ān, Allāh’s attributes of “Azīz” and “Ḥakīm” are mentioned together. ‘Azīz means all-powerful and Ḥakīm means all-wise. Allāh’s attribute of power is mentioned with His attribute of wisdom. A king or head of state makes a claim that he can destroy the entire world in one hour. While Allāh’s power is that He can destroy the entire world in a single moment.

كُنْ فَيَكُونُ

*Be and it becomes.*

It will become, and nothing can stop Him. No one can do anything in conceptual matters. As regards matters related to the Sharī’ah, everyone feels he has the right to say something. For example, I will not perform ṣalāh, I will not believe, I will not do this, I will not do that, and so on. But when it comes to conceptual matters, it is only Allāh’s command that holds true. If there is a flood, who is there who can stop it? If there is an

earthquake, is there anyone to stop it? No one can stop it. Allāh *ta'ālā* did not give any choice in conceptual matters. Since He gave man a choice in matters related to the Shari'ah, man resorts to his choice. The Prophets '*alayhimus salām* and '*ulamā*' teach us matters of the Shari'ah. Man then has the choice to accept or reject. However, when a conceptual matter is decided, it will come and it will take place. No scientist or doctor can stop it. In fact, the scientist and doctor are themselves caught up in it. How many people get drowned in floods! How many are buried in the ground by earthquakes! We see these things daily. May Allāh *ta'ālā* protect us. *Āmīn*.

### **Hadrat Abū Bakr's Statement**

My dear friends! Humbleness is the foundation of our Dīn. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

العجز فخري

*Humbleness is a source of pride for me.*<sup>1</sup>

Hadrat Abū Bakr *radiyallāhu 'anhu* said: If Allāh *ta'ālā* asked us to bring something other than humbleness, where would we have got it from? As for humbleness, everyone is capable of acquiring it and presenting it before Allāh *ta'ālā*.

### **Humbleness – The Foundation of Ṭasawwuf**

Look at the following words of Rasūlullāh *sallallāhu 'alayhi wa sallam* which are “dripping” with humbleness:

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<sup>1</sup> Majma' al-Bihār, vol. 3, p. 525.

أَنَا الْمُشْفِقُ، الْمُقِرُّ الْمُعْتَرِفُ بِذُنُوبِي. أَسْأَلُكَ مَسْأَلَةَ الْمُسْكِينِ، وَأَبْتِهَلُ إِلَيْكَ  
ابْتِهَالَ الْمُذْنِبِ الدَّلِيلِ.

*I am the one who is in fear, the one who admits and confesses his sins. I beg of You the begging of a destitute, I beseech You the beseeching of a wretched sinner.<sup>1</sup>*

These are points of humbleness and servitude. A Prophet can choose to be humble and so can a king. Had Allāh *ta'ālā* instructed us to vex pride in His court, how would we have done it and on what basis? A leader may vex pride but on what basis can an ordinary person do it? He cannot be proud over his knowledge, his actions nor his health. On what basis can man be proud? Thus, we say that this path is founded on humbleness and helplessness. It is based on servitude. It is on denying one's excellences. It is on being conscious of one's slip ups.

Maulānā Rūm *rahimahullāh* was like a horseman in this field. He was an expert on speaking about the self and on love for Allāh *ta'ālā*. He says:

The one who makes claims about his own excellences cannot progress towards Allāh *ta'ālā*. Rather, he goes further down. He becomes of the lowest of the low.

This is the result of pride – it takes one down. The more pride a person vexes, the lower he goes. The more humbleness he adopts, the higher he goes. The more proud Shayṭān was, the lower he fell. The more pride Pharaoh displayed, the lower he fell until he was drowned. The more pride Abū Jahal vexed, the lower he

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<sup>1</sup> Narrated by Ṭabarānī. Fayḍ al-Qadīr, vol. 2, p. 117.

fell. On the other hand, Hadrat Abū Bakr *raḍiyallāhu ‘anhu* adopted humbleness so he went forward and continued progressing. Hadrat ‘Umar *raḍiyallāhu ‘anhu* adopted humility and he continued moving forward.

Even today, those who choose humbleness, express their helplessness before Allāh *ta’ālā*, who say: “O Allāh! I am not worthy of traversing Your path. I am weak, I am feeble” – Allāh *ta’ālā* strengthens such people and makes the path easy for them.

Hakīmul Ummat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* has written that when a child reaches a walking age, he stumbles and falls because of his weakness. When he is about to fall, his father and mother rush towards him and pick him up. In the same way, when a servant walks in Allāh’s path and considers himself to be helpless, focuses on Allāh *ta’ālā*, has hopes in Him, and makes *du’ā’* to him by saying: “O Allāh! See to me, look at how I am falling, look at my helplessness, help me” – then Allāh *ta’ālā* feels sorry for the person and he becomes a manifestation of the following couplet:

The one who sees his own fault and defect  
has in fact rushed towards Allāh *ta’ālā*  
towards his perfection with both his legs.

Thus, whoever does this will move very quickly towards Allāh *ta’ālā*. We learn from this that Allāh *ta’ālā* likes it when we look at our weakness. He dislikes it when we look at our excellences.

### **A Seeker is Given For His Quest**

My dear friends! The more quest a person has, the more restless he is, and the more enthusiasm he has – he will understand that he cannot fulfil what is due to Allāh *ta’ālā*. However, one has to become Allāh’s seeker, he must be one who is searching for Allāh

*ta'ālā*. This is a great thing, it is a great bounty. To become from among the seekers is a great bounty and treasure.

Maulānā Rūm *rahimahullāh* wrote that there was an old woman who used to spin cotton and sell it in the market where Hadrat Yūsuf '*alayhis salām* was being sold. Many wealthy people were offering a price for Hadrat Yūsuf '*alayhis salām* because of his absolute beauty and handsomeness. Even the minister's wife had fallen in love with him. The old woman finished spinning her cotton and was proceeding to the market to purchase Hadrat Yūsuf '*alayhis salām*. Some people asked her: "O old woman! Where are you going?" She replied: "People are going to make an offer for Yūsuf, I am also going to make an offer to buy him." The people said: "Many wealthy people cannot afford to pay his price, how are you going to buy him with so little?" She said: "Be silent! At least my name will be included among those who sought him and wanted to buy him."

My dear friends! The ability to express one's quest before Allāh *ta'ālā* is a great bounty and treasure. I can say in this regard that – all praise is due to Allāh *ta'ālā* – there is some level of quest in our Muslims. We can gauge their yearning. This is a great thing. When a person is restless before Allāh *ta'ālā*, He will certainly give him what he wants. The night which he is searching for will certainly be found some time or the other. That one moment on Fridays in which du'ā's are accepted is also concealed. This blessed night [of Laylatul Qadr] is also concealed.

It was the practice of some of our pious elders to engage in worship on a Friday from after fajr until 10am. The next Friday from 10am to 2pm. The third Friday from 2pm until maghrib. This is because it is difficult for a person to remain in worship all the time.

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By distributing the times in this way, the hour for the acceptance of du'ā' will be found at some time or the other. This is a matter of thirst and yearning. They had this conviction that there is certainly an hour on Friday wherein du'ā's are accepted. They strove for it and searched for it.

In the same way, Allāh *ta'ālā* kept this night [of Laylatul Qadr] concealed. Allāh *ta'ālā* has His wisdom in doing this. It is so that it may create devotion and abundance in our obedience to Him. If it was known with certainty that it is only tonight, people would stay awake and remain asleep in the other nights. Allāh *ta'ālā* kept the night concealed so that people may engage in more worship, display more enthusiasm and eagerness, and strive more in its search.

Allāh *ta'ālā* inspired us all to gather here on this night. It may well be Laylatul Qadr. This is why we must supplicate ardently before Him, and engage in as much dhikr and Qur'ān recitation as we can. May Allāh *ta'ālā* inspire us.

There is another reason why this night is so auspicious.

عن أنس رضي الله عنه أن النبي صلى الله عليه وسلم ذكر رجلا من بني إسرائيل لبس السلاح في سبيل الله ألف شهر، فعجب المسلمون من ذلك فنزلت انا انزلته...

*Hadrat Anas radiyallāhu 'anhu narrates that Rasūlullāh sallallāhu 'alayhi wa sallam spoke about a person from the Banī Isrā'īl who donned his weapons [and waged jihād] in Allāh's cause for 1 000 months. The Muslims*



were astonished by this. Allāh ta'ālā then revealed Innā Anzalnāhū [Sūrah al-Qadr].<sup>1</sup>

We learn from this that it is also something to rue over. It is something to yearn for. Very often we hear such things but the thought does not even come to us. But the Sahābah radiyallāhu 'anhum immediately thought about the large amount of worship which the person engaged in for such a lengthy period of time. He lived such a long life that he will receive more rewards. We do not have so many days and months. Thus, our worship will obviously be less. If our worship is less, the rewards will also be less. Look at the mindset of the Sahābah radiyallāhu 'anhum! It is the mindset of Dīn and imān. They sought the Hereafter. They loved to earn rewards for the Hereafter. This is why they said: "O Rasūlullāh! If that is the case, the people of the past nations will surpass us." Allāh ta'ālā then revealed this entire sūrah in response to their astonishment:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ، وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

Allāh ta'ālā is giving you a night which is better than a thousand months. If you spend that night in worship, you will receive its rewards and you will be rewarded more than the past nations. What a special treatment to this ummat! Allāh ta'ālā revealed an entire sūrah in response to the quest of the Sahābah radiyallāhu 'anhum, gave them glad tidings of abundant rewards. We learn from this that it is also a great bounty to be a seeker of rewards.

My dear friends! There is a well-known incident which took place when Rasūlullāh sallallāhu 'alayhi wa

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<sup>1</sup> Qurtubī, vol. 2, p. 89.

*sallam* was going to Tabūk. The conveyances were less, two persons were taking turns to sit on one conveyance. Rasūlullāh *sallallāhu ‘alayhi wa sallam* did not reserve any conveyance for him, he did not say that he will ride alone, or that because he is a Prophet, he will not ride with anyone else. Look at the equality. These are the teachings of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. He used to even offer salām to children as related by Hadrat Anas *radiyallāhu ‘anhu*:

عن أنس رضي الله عنه أن رسول الله صلى الله عليه وسلم مرّ على غلمان  
فسلمّ عليهم.

Anas *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* passed by a few children so he offered salām to them.<sup>1</sup>

Not very long ago I went to a very big institution. I offered salām but the people did not reply properly. This is our condition. We show so much of kindness to them but they do not even reply properly. Someone said in this regard: “Students constantly offer salām to them and they feel it below their dignity to offer salām to children.” I said: “O Allāh! If an institute considers it below its dignity to practise on the Sunnat, how will it progress?”

My dear friends! Spreading the Sunnat is the greatest service to Dīn. Our progress is dependent on practising on and propagating the Sunnat. When Rasūlullāh *sallallāhu ‘alayhi wa sallam* was on a conveyance, he would offer salām to those who were walking. It is Sunnat for the person who enters his house to offer salām to everyone in it. The one who is standing must offer salām to those who are seated. Similarly,

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 397.

Rasūlullāh ṣallallāhu *‘alayhi wa sallam* used to offer salām to children. If children do not offer salām, you must consider it a Sunnat and offer salām to them. You will be rewarded for it, and it will also be a form of education and training for the children.

### **A Display of Total Servitude**

Rasūlullāh ṣallallāhu *‘alayhi wa sallam* was proceeding to Badr. He, Ḥadrat *‘Alī radiyallāhu ‘anhu* and Ḥadrat Marthad Ghanawī *radiyallāhu ‘anhu* were sharing one camel as their conveyance. The two Companions wanted Rasūlullāh ṣallallāhu *‘alayhi wa sallam* to ride the camel while they would walk. Rasūlullāh ṣallallāhu *‘alayhi wa sallam* refused by saying:

ما أنتما بأقوى مني ولا أنا أغنى عن الأجر منكم

*You two are neither stronger than me nor am I less in need of reward than you.*<sup>1</sup>

Look! Etiquette demanded that they make the offer to Rasūlullāh ṣallallāhu *‘alayhi wa sallam*. Had they not done it, it would have been considered disrespectful. This is why they said: “O Rasūlullāh! You may ride the camel and we will give our turn to you.” Now listen to Rasūlullāh’s reply: On what basis are you saying this? Is it because you consider me to be weak? If that is what you are thinking then listen, I am stronger than you and I can also walk. Is it because you desire more reward? And this is why you are asking me to walk? If that is what you are thinking then listen, I am more desirous of reward than you. If I walk, I will be rewarded. If you are desirous of reward, then so am I.

This is what Rasūlullāh ṣallallāhu *‘alayhi wa sallam* is saying! Reward is no ordinary thing, we cannot be

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<sup>1</sup> Sīrat Ibn Hishām.

independent of it. Rather, seeking reward entails total servitude.

Rasūlullāh sallallāhu ‘alayhi wa sallam was once explaining to the Ṣahābah radiyallāhu ‘anhum the reward of feeding a person who is to open his fast at the time of sunset. The Ṣahābah radiyallāhu ‘anhum said: “O Rasūlullāh! Everyone of us does not have the means to feed so much that a person is able to open his fast with it.” Rasūlullāh sallallāhu ‘alayhi wa sallam said:

يعطي الله هذا الثواب من فطر صائما على مذقة لبن، أو تمرة، أو شربة  
من ماء.

*Allāh ta‘ālā will give this reward to the one who gives a fasting person a sip of milk, a date or a sip of water.<sup>1</sup>*

There are many Ahādīth on the virtues of feeding a fasting person at sunset. Another Ḥadīth states that Ḥadrat Abū Dharr Ghifārī radiyallāhu ‘anhu asked Rasūlullāh sallallāhu ‘alayhi wa sallam about charity. He asked:

أي الصدقة خير. قال بفضل طعامك. قلت فإن لم أفعل. قال بشق تمر.  
قلت فإن لم أفعل، قال فبكلمة طيبة.

*Which charity is the best? He replied: “Your food which is over and above your needs.” I asked: “If I cannot do this?” He replied: “You may give a piece of date in charity.” I asked: “If I cannot do this?” He replied: “Say a good word [it is also charity].”<sup>2</sup>*

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<sup>1</sup> Bayhaqī. Mishkāṭ, p. 174.

<sup>2</sup> At-Targhīb wa at-Tarhīb, vol. 1, p. 670.

What a comforting reply! We learn from this that our path is not shut off; it is open. The path to reach Allāh *ta'ālā* is open. It does not mean that if one door is closed then we cannot reach Him through another door. There are thousands of doors to reach Allāh *ta'ālā*. Every person has a door of his own through which he can reach Allāh *ta'ālā*. All he has to do is develop a quest and a yearning, and he will find doors upon doors. He will be able to reach Allāh *ta'ālā* from whichever door he likes.

If a person cannot stand and perform *ṣalāh*, he may perform it sitting. If he cannot perform it sitting, he may perform it with gestures. Allāh *ta'ālā* will reward him for his efforts.

### **Tayammum is Also a Complete Form of Purity**

My dear friends! There is a reward for tayammum just as there is for *wuḍū'*. If you perform tayammum because of a valid reason, it is also a complete form of purity. A person performing tayammum becomes pure just as one who performs *wuḍū'*. The rank of both is the same.

An 'ālim from among our 'ulamā' had a severe cold but he did not perform tayammum, he continued performing *wuḍū'*. A more senior 'ālim than him went to visit him. He saw him performing *wuḍū'* so he said to him: "Maulānā! Why don't you perform tayammum? Do you consider tayammum to be a deficient form of purity? Just think about this point carefully because if this notion is in your heart, there is a defect in your imān." The 'ālim began performing tayammum immediately.

My dear friends! The path to Allāh *ta'ālā* is open, and it is open to everyone. It is not open to the pious only and closed to the sinners. A poet says:

Our threshold is not one of despair. Even if you broke your repentance a hundred times, you must still come back.

The door is open even after sinning a thousand times. Just think! If the door is open to sinners, how much it will be open to the obedient ones! Allāh *ta'ālā* has left many doors open. You can stand and perform ṣalāh, and you can perform it while sitting. If you can lay out many things on the iftār table, you may do it. If you cannot, you can offer just drinking yoghurt, dry dates or fresh dates for opening fast. You can even do it with a sip of water. If you want to acquire rewards from Allāh *ta'ālā*, then Rasūlullāh ṣallallāhu 'alayhi wa sallam is telling us that offering a variety of foods is not the objective. The objective is to merely provide something to open the fast. You can have the largest table laid out, or you can have a small table, you will still be rewarded.

In today's times many people have a superficial temperament so they cannot understand these things. They cannot fathom what Allāh *ta'ālā* requires of us and what Rasūlullāh ṣallallāhu 'alayhi wa sallam wants from us. Do you think that the large table which is laid out with food goes up to Allāh *ta'ālā*, and that is why He wants a large table from us; and that a small table will not reach him? Allāh *ta'ālā* looks at the intention. If your intention in feeding fasting people is to obtain rewards and Allāh's pleasure, you may well receive more rewards than the one who has laid out a very large table.

My dear friends! Allāh *ta'ālā* has left His path wide open. There are many ways through which a person can reach Him. Temperaments and inclinations are not the same in everyone. There are many who are attached to fasting and keep many fasts. Hadrat

‘Abdullāh ibn Mas‘ūd *radīyallāhu ‘anhu* used to say: “I cannot keep many optional fasts. Instead, I perform many optional salāhs.” Do you think he will not reach Allāh *ta‘ālā* through salāh? Someone will reach Him through salāh, another through dhikr, another through Qur’ān recitation, another through helping others and being hospitable to them. All that is needed is a quest and a desire to do. Thus, no matter what deed, as long as it is in accordance with the Sunnat, it will certainly reach Allāh *ta‘ālā*.

This is Allāh’s Din. May He inspire us all to act on it.

### **Fasting is Compulsory as an Expression of Gratitude For The Revelation of The Qur’ān**

This could be Laylatul Qadr. Each person must do whatever good he can even if it is little. However, the intention must be correct. Allāh willing, even the old people will have respect for it. This is why Allāh *ta‘ālā* gave this special night of Laylatul Qadr to the ummat of Muḥammad *sallallāhu ‘alayhi wa sallam*. It is a great bounty and treasure which we all have to value. The fact that the Qur’ān was revealed in this month is sufficient to demonstrate the importance of Laylatul Qadr. Allāh *ta‘ālā* says:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

*The month of Ramadān is the month in which the Qur’ān was revealed.*

The auspiciousness of Laylatul Qadr – in fact, of the whole month of Ramadān – is due to the fact that the Qur’ān was revealed in it. The ‘ulamā’ say that bearing in mind that the Qur’ān was revealed in this month, fasting was made compulsory as an expression of gratitude. Thus, revelation of the Qur’ān is the essence. We learn from this that the revelation of the Qur’ān is a

phenomenal bounty, that is why we keep fast in the entire month to give thanks to Allāh *ta'ālā*. We have the Qur'ān with us. It is an exceptional bounty which we must appreciate. A poet says:

The nation is existing because of the Qur'ān.  
Once the Qur'ān departs, the nation will be  
lost. Fasting comes from imān. Once imān  
departs, fasting will be lost.

The nation – as a nation – is existing because of the Qur'ān. Dear friends! If you leave the Qur'ān, you will have nothing. What will you have? In the same way, if there is no imān in fasting, there is no value whatsoever to the fast. Just as it is necessary for us to pay attention to the fasts of Ramaḍān, it is essential for us to direct ourselves to the Qur'ān. Allāh *ta'ālā* placed the Qur'ān before us. It contains so many themes, mysteries and sciences which cannot be fathomed. Countless themes come one after the other like waves of the ocean. We can gauge from this the force and power which the Qur'ān has, and how much of sciences it contains. What spiritual sciences it contains, no one can imagine it. It is related in the traditions that Hadrat Jibrīl *'alayhis salām* revised the Qur'ān twice with Rasūlullāh *sallallāhu 'alayhi wa sallam* during his last Ramaḍān in this world.

It is because of this importance that it has always been the practice of our pious elders to read more of the Qur'ān in Ramaḍān as opposed to other months. I clearly remember Hadrat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh* reading one manzil<sup>1</sup> of the Qur'ān daily in the normal months of the year. This was the general practice of other pious personalities as well.

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<sup>1</sup> The Qur'ān is divided into seven manzils to facilitate a weekly completion of its recitation.



However, he used to increase the amount in Ramadān. I know for a fact that he used to complete one Qur’ān daily, but others say that he used to read more than that.

The Qur’ān was revealed in this month, and we have to value it by reading it. Those whom Allāh *ta’ālā* endowed with understanding must ponder and reflect over its meanings.

I recall Hadrat Shaykh al-Hadīth *rahimahullāh* saying on one occasion: “Bhāi! This Ramadān we will study *Bayān al-Qur’ān*.<sup>1</sup>” We learn from this that his focus was also on the meanings of the Qur’ān. Do you think Hadrat Shaykh al-Hadīth *rahimahullāh* did not know the translation of the Qur’ān? Do you think he did not know its tafsīr? However, he said this in order to keep himself occupied with the Qur’ān. We learn that this is also a great bounty and treasure. Allāh *ta’ālā* blessed us with the bounty of the Qur’ān; there can be no bounty superior to it.

Hadrat Shāh Walī Allāh Sāhib Dehlawī *rahimahullāh* writes in *al-Fauz al-Kabīr*: Allāh’s favours on this pauper are countless. The greatest of these favours is the ability to understand the Qur’ān. The kindnesses of Rasūlullāh *sallallāhu ‘alayhi wa sallam* to this ummat are countless. The greatest kindness is conveying the Qur’ān to the ummat until I also received some share of the Qur’ān via transmission and understanding.

My dear friends! Tafsīr and Hadīth are such that the more immersed a person is in them, the closer he will get to Allāh *ta’ālā*. Even a mere discussion on the

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<sup>1</sup> *Bayān al-Qur’ān* is the commentary of the Qur’ān written by Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh*.

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Qur'an will take a person closer to Allāh *ta'ālā*. In his commentary to the verse:

فَاذْكُرُونِي أَذْكُرْكُمْ

*Remember Me and I will remember you.*

Allāmah Abū Bakr Jassās Rāzī *rahimahullāh* writes in his *Tafsīr Ahkām al-Qur'an* that if rulings and injunctions are discussed, they are included in Allāh's remembrance, and proximity to Him can be achieved in this way as well.

Allāh *ta'ālā* conveyed us to this month. There are many who passed away before it and others who passed away in it. We have to thank Allāh *ta'ālā* for conveying us to this month. Rasūlullāh *sallallāhu 'alayhi wa sallam* made the following du'a' in the month of Rajab:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

*O Allāh! Bless us in Rajab and Sha'bān and convey us to Ramadān.*<sup>1</sup>

Those who are blessed with the opportunity of keeping fast, performing *tarāwīh*, performing tahajjud and ishrāq in this blessed month must thank Allāh *ta'ālā* for having blessed them with this month. The first 20 days have passed, Allāh *ta'ālā* enabled us to fast and we are continuing with our *tarāwīh*. We were also able to engage in some dhikr and other spiritual practices. These are great bounties and treasures.

### **Consciousness of Rewards Increases Enthusiasm to do Good**

There is a need to value these things [mentioned above]. Just as there is a value for actions, we must

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<sup>1</sup> Bayhaqī, vol. 3, p. 378.

also bear in mind the rewards. Just as we have to be desirous of doing good, we must have hope for rewards. Shaykh 'Abd al-Haq Muḥaddith Dehlawī *rahimahullāh* wrote to Shaykh Farīd who was the most senior minister of Shāh Jahān. He said: You must be conscious of the rewards just as you are of actions. For example, in the month of Ramaḍān we keep fast, recite the Qur'ān, engage in dhikr, make du'ā' and so on. We do all these things but sometimes we are not conscious of the rewards. If we are conscious of them, the desire and enthusiasm to do the actions will increase. This is why I say that eagerness to do actions comes from consciousness of the rewards.

The second advice which he wrote was: You must be conscious of sincerity in actions. His third advice was: Develop equality between your external and internal selves. Glory to Allāh! What excellent pieces of advice which we ought to practise on.

*Hujjatullah al-Bālighah* quotes *Hadrat 'Ā'ishah radiyallāhu 'anhā* as saying: The Qur'ānic verses which were revealed at the beginning generally deal with Paradise and Hell so that mention of Paradise may fill the people's heart with yearning for it, and mention of Hell may cause their hearts to tremble out of fear. When there is a desire for Paradise, there will be enthusiasm to do good deeds. When there is fear of Hell, there will be concern to abstain from sins. This is why Allāh *ta'ālā* mentions actions and follows it with a mention of rewards.

Yesterday I spoke on this verse:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أِنْ لَا تَخَافُوا  
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ.

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*Surely those who said: "Our Sustainer is Allāh", and then remain steadfast on this, angels descend upon them [saying]: "Do not fear, nor grieve! Listen to the glad tiding of Paradise which you were promised."<sup>1</sup>*

Look! There are just two things for action: Affirmation of Allāh's divinity and remaining firm on it. But look at how many bounties are listed as rewards for these two things:

تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ أَنْ لَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ، نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ، نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ.

*Angels descend upon them [saying]: "Do not fear, nor grieve! Listen to the glad tiding of Paradise which you were promised. We are your companions in this world and in the Hereafter. There is for you therein whatever your souls desire, and there is for you therein whatever you ask for. This is a hospitality from the Forgiving, the Merciful."<sup>2</sup>*

Allāh is the greatest! One just has to affirm the divinity of Allāh *ta'ālā* and remain firm on it. However, these two actions are like mountains, they are extraordinary. If they were so easy, Rasūlullāh *sallallāhu 'alayhi wa sallam* would not have turned grey [as explained in the previous lecture].

فَاسْتَقِمَّ كَمَا أُمِرْتَ

*Remain steadfast then, as you are ordered.<sup>3</sup>*

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<sup>1</sup> Sūrah Hā Mīm as-Sajdah, 41: 30-32.

<sup>2</sup> Sūrah Hā Mīm as-Sajdah, 41: 30-32.

<sup>3</sup> Sūrah Hūd, 11: 112.

Imagine if we were to test a person as follows: You must walk from this point to that point. You must walk absolutely straight, do not allow yourself to waver. We are going to observe how you walk. If we find that you are able to walk straight, we will employ you.

The person will hesitate.

Here Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* is being told by Allāh *ta‘ālā* to remain steadfast as he has been ordered. Will Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* not become fearful? Will he not tremble? A person becomes nervous in the presence of an examiner. His legs become wobbly. Now if Allāh *ta‘ālā* is saying: I am watching you, you are before Me. Beware, do not waver from the straight path. Will Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* not become terrified? Can there be anyone more fearful of Allāh *ta‘ālā* than Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*?

Hadrat ‘Abdullāh ibn ‘Abbās *radiyallāhu ‘anhu* said that from the entire Qur’ān there was no verse which was more severe on Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* than this one. He adds, when the Sahābah *radiyallāhu ‘anhum* saw a few strands of grey hair in the blessed beard of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*, they said out of sorrow: “O Rasūlullāh! Old age is coming up quite fast on you.” He replied: “Sūrah Hūd made me old.” They asked again: “Is it because this sūrah contains stories of the past Prophets *‘alayhimus salām* and the punishments which were inflicted on their nations?” He replied: “No. It is Allāh’s instruction: ‘Remain steadfast then, as you are ordered’ which has made me old.”<sup>1</sup>

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<sup>1</sup> Ma‘ārif al-Qur’ān, vol. 4, p. 671.

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I was saying previously that we are only asked to do two things:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا

*Surely those who said: "Our Sustainer is Allāh", and then remain steadfast on this.*

But the rewards are so spread out by Allāh *ta'ālā* that angels will come down to congratulate you, they will applaud you for your steadfastness and your affirmation of Allāh's divinity. They will congratulate you at the time of your death, in your grave and when you are resurrected. They will say: The world was a place of destruction, deviation and heedlessness. Yet you remained firm on Dīn. You deserve to be congratulated because to remain steadfast on Dīn was a most difficult task. You did not slip at the place which was slippery. You remained firm and you moved on the straight path. You are therefore eligible for applause.

My dear friends! This world is a slippery place. It is slippery at every step. It is muddy and slippery. Hadrat Fuḍayl ibn 'Iyād *rahimahullāh* said: "If a person is destroyed in today's times then do not be surprised. You must be surprised if he gains salvation because the causes of destruction are many." I say: I am extremely fearful of entering those large palatial homes which are marbled and polished. Many people slip and fall there. The slightest water which falls on those floors causes people to slip and fall. I went to a toilet on one occasion. It was extremely large but it had no railing or any other type of support which one could hold and proceed forward. If a person had to slip, he would certainly fall. Poor women fall in the toilet and break their bones. They have to be admitted into hospital. But they still insist on having floors of that

type. They are not bothered about breaking their hands and legs. All this is happening in emulation of Europe and America. We seek refuge in Allāh *ta'ālā*.

My dear friends! If this is the condition of worldly buildings where it is easy to slip and fall, what can be said about Dīn and imān for which trials and tribulations are so common! We find televisions in every home. Hadrat Maulānā Abrār al-Haq Sāhib *rahimahullāh* used to refer to a television as a snake's basket. It is destruction externally and internally. Neither is the body safe nor the soul, heart and mind. It causes a person to slip. A person slips in matters of Dīn, he disregards the Hereafter, and he becomes heedless of his worldly and Dīnī affairs. Can there be a worse type of destruction? Those who consume alcohol and intoxicants have no idea of where they are, what they are doing and what people are doing to them. A man loses his honour and dignity. I heard of a woman who held a high governmental position who used to get so drunk that she used to lose her senses. A strange man would carry her and place her on a bed. What hope of justice can we have in such leaders?

Rasūlullāh *sallallāhu 'alayhi wa sallam* said with regard to consuming alcohol:

لا تشربن الخمر فإنه رأس كل فاحشة

*Do not consume alcohol because it is the source of every immorality.*<sup>1</sup>

What hopes can we have in such people? Whatever wrong and oppression they commit will be considered little because the consumption of alcohol causes hard-

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<sup>1</sup> Ahmad. Mishkāt, p. 18.

heartedness. The qualities of mercy and kindness leave a person. May Allāh *ta'ālā* protect the Muslims. Āmīn.

I noticed that at the times of curfew, the police are allocated to certain places. Senior officers then come around to check. We meet the policemen and ask them about the situation. Once their officers leave, the policemen hurl abuses against the officers and say that they eat and enjoy themselves while they do not bother about them. Is this honour? Honour is in the heart. Honour is given to the Ahlullāh. People are prepared to shed their blood for the Ahlullāh.

My dear friends! This world is a place of disgrace, not of honour. The one who falls into its trap will miss out in the Hereafter and lose in this world as well. This is why it is necessary for us to be conscious of the things which Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam* taught us. Our wellness lies in it. There has to be a correct bond with Allāh *ta'ālā*. That bond will come through *īmān* and good deeds. Similarly, we will have to affirm Allāh's divinity, Godliness, mercifulness and forgiveness. We must then remain firm and resolute on Dīn, and follow its path. When we say anything, we must be careful of it. This is where our success is hidden. May Allāh *ta'ālā* inspire us all. Āmīn.

The blessed month of Ramaḍān has arrived regarding which Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

هو شهر الصبر، والصبر ثوابه الجنة

*It is the month of patience, and the reward for patience is Paradise.<sup>1</sup>*

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<sup>1</sup> Bayhaqī. Mishkāt, p. 173.



A man keeps away from food, drink and his wife during the day. It is most astonishing if the qualities of self-conceit and arrogance are still found in him. If he does not give up these things, then what patience has he exercised? If after Ramaḍān he becomes more animalistic, his passions increase, he becomes more angry, etc. then what did he do in Ramaḍān? What rectification did he achieve? He ought to have been completely purified after Ramaḍān. Fasting demands that he becomes fearful.

لَعَلَّكُمْ تَتَّقُونَ

*So that you may become Allāh-conscious.*

The blessings of all the months are placed in Ramaḍān. All the blessings of Ramaḍān are placed in its last ten days. All the blessings of the last ten days are placed in Laylatul Qadr. Allāh *ta'ālā* placed a lot of good in it. It is from among the distinguishing features of the ummat of Muḥammad *sallallāhu 'alayhi wa sallam*. Allāh *ta'ālā* conferred many favours on this ummat, many of which were not given to past nations. For example, *Innā lillāhi wa innā ilayhi rāji'un*. This was not given to any nation in the past. It is peculiar to this ummat. This is why when we are afflicted by a calamity, a tribulation or something is lost, then we must say it from the depths of our hearts. Allāh *ta'ālā* will grant it to us. We have to believe and have conviction. May Allāh *ta'ālā* inspire us. Āmīn.

Allāh *ta'ālā* gave us Dīn, He gave us the Qur'ān, He gave us the Ḥadīth collections. It will be extremely sorrowful if we still do not remain firm on Dīn. Allāh *ta'ālā* asks:

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

*In what declaration will they believe thereafter?<sup>1</sup>*

This is why we have to ponder over our conditions. How many Ramadāns came and went! How many “last ten days” came and went! How many Laylatul Qadrs came and went! How many hajjs came and went! How many ‘umrahs came and went! Despite all this, the affairs of the self have remained the same except for a few. Only if we perform hajj and ‘umrah with the objective of rectification will we realize and achieve the rectification.

The hypocrites used to come to Musjid-e-Nabawī. They used to attend the jumu‘ah salāh. Rasūlullāh sallallāhu ‘alayhi wa sallam said the following in one of his jumu‘ah sermons:

إن منكم منافقين، فمن سميت فليقم، ثم قال: قم يا فلان، قم يا فلان،  
حتى سمى ستة وثلاثين رجلا.

*There are some hypocrites among you. Whoever’s name I reveal, he must get up and leave. He then said: So and so, get up. So and so, get up. He continued until he took the names of 36 people.<sup>2</sup>*

We learn from this that a person can be caught up in hypocrisy even after remaining in Musjid-e-Nabawī. And such a person can be Rasūlullāh’s enemy. What can be expected from the khānqāhs? If, despite the presence of a blessed personality like Rasūlullāh sallallāhu ‘alayhi wa sallam in the Musjid, a person remains deprived because of his own disregard, no one can object if a person remains deprived after remaining in the company of the pious servants.

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<sup>1</sup> Sūrah al-A’rāf, 7: 185.

<sup>2</sup> Majma‘ az-Zawā’id, vol. 1, p. 147.

A man was living in the company of a very senior pious personality. After the pious elder passed away, the man even gave up performing ṣalāh. This, despite the fact that he was a special attendant to the pious elder. He used to constantly complain about pious elders and cause friction. Consequently, he even gave up performing ṣalāh. Someone asked him: “Bhāi! What happened? In your days you were in the service of such and such pious elder, and now you have even discarded ṣalāh!” He replied: “What can I say! I did not remain in the khānqāh for Allāh’s sake for even one day.” If a person does not remain for Allāh’s sake for even one day, how can Allāh *ta’ālā* give him anything?

أَنْزَلْنَاكُمْوهَا وَأَنْتُمْ لَهَا كَارِهُونَ

*Can we impose it on you while you are averse to it?*<sup>1</sup>

### **When There Is A Quest And A Thirst, A Person Can Achieve Everything Apart From Prophet-Hood**

This is what I have been talking about: there has to be a quest and there must be a desire for reward. If a person has a thirst for piety, he will choose to do all those things which are essential for it and do those type of actions. Allāh willing, through the blessings of this, he will receive whatever he was aspiring for. Even today, a person can obtain whatever he wants from Allāh *ta’ālā* provided he has a quest, a thirst and sincerity. He can acquire anything apart from prophet-hood. There is no shortage in Allāh’s treasures. A poet says:

People have become short-sighted. Our beloved is not hidden from anyone.

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<sup>1</sup> Sūrah Hūd, 11: 28.

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My dear friends! We must beg of Allāh *ta'ālā*. We have to create a quest. There must be a desire for reward. If we remain awake on Laylatul Qadr, we will be rewarded, we will be honoured, we will acquire proximity to Allāh *ta'ālā*. If we are mindful of these things, we will develop a quest and also the desire and eagerness to do good deeds. May Allāh *ta'ālā* inspire us all.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Read durūd sharīf:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.  
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ  
الْوَهَّابُ.

O Allāh! Endow us with the blessings of Ramadān through Your grace and kindness. If tonight is Laylatul Qadr then shower us with its blessings. Whenever it is destined for us, then enable us to do good deeds in it. Enable us to engage in Your remembrance. Accept it through Your grace and kindness. O Allāh! Give us every type of goodness. O Allāh! Do not deprive us of the blessings of the Qur'ān. Shower us with the blessings of Ramadān. Bless us with Laylatul Qadr. Accept our du'ā's in this night. O Allāh! Give us every type of goodness. O Allāh! Enable us to carry out all that would please You. Enable us to live our lives in accordance with the Sunnat. Enable us to follow the *Sahābah radiyallāhu 'anhum*. O Allāh! Fill our hearts with Your love and affinity. Enlighten our hearts with Your remembrance. O Allāh! Bless all our Islamic makātib with religiousness. Bless them with an understanding of Dīn. Bless them with a life of piety. O

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Allāh! Protect us against the conspiracies and schemes of the enemies. O Allāh! Bless all our men and women with every type of goodness. O Allāh! Create an enthusiasm for Dīn. Create a yearning and enthusiasm to practise on Dīn. O Allāh! Enable us to value Dīn. O Allāh! Honour us with Your affinity, love and recognition. O Allāh! Enable us to follow the Saḥābah radiyallāhu ‘anhum and the great Auliya’. Bless us with the company of Rasūlullāh sallallāhu ‘alayhi wa sallam, the Saḥābah radiyallāhu ‘anhum and the Auliya’ in Paradise. Enable us to tread their path. O Allāh! Accept these supplications through Your grace and kindness.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

**HOW TO ACQUIRE PROXIMITY WITH ALLĀH**

22 Ramaḍān 1424 A.H./2003

Musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat

الْحَمْدُ لِلَّهِ تَحْمَدُهُ وَكَسْتَعِينُهُ وَكَسْتَعْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ، وَتَعُوذُ بِاللَّهِ  
مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ  
يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ  
أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى  
آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

My dear friends and elders! At first I had thought of speaking on some of the themes of Sūrah al-Hujurāt but then I felt that it is a very long discussion in which many rights are listed and many etiquette explained. The rights of Rasūlullāh sallallāhu 'alayhi wa sallam are explained in this sūrah. The rights of the Sahābah radiyallāhu 'anhum are explained in it. The rights of Muslims in general are also explained. In short, it is a most comprehensive sūrah in matters related to character. Our Hadrat Maulānā Abrār al-Haq Sāhib rahimahullāh used to say that every person should at least bear in mind the themes of Sūrah al-Hujurāt and study its tafsīr. There are no differences as regards its tafsīr nor are there many views of the commentators concerning it nor many narrations. The verses are straightforward.

One of the etiquette related to Rasūlullāh sallallāhu 'alayhi wa sallam is:

لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ.

*Do not raise your voices over the voice of the Prophet nor speak loudly to him as you speak loudly to each other.*<sup>1</sup>

Another etiquette is:

لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

*Do not be forward in the presence of Allāh and His Messenger.*<sup>2</sup>

There are other etiquette related to Rasūlullāh *sallallāhu ‘alayhi wa sallam* as explained by the ‘ulamā’ in detail. This sūrah also makes mention of the *Sahābah radiyallāhu ‘anhum*. Some of their salient characteristics are mentioned in it. Allāh *ta’ālā* has embellished *īmān* in their hearts. Rectitude and guidance are – so to speak – essential conditions in them. This is why we must never ever be disrespectful towards them. Similarly, etiquette related to general Muslims are explained and our attention is drawn towards good character. The mutual mannerisms which Muslims must observe are explained. Their mutual dealings are also outlined. All these themes are explained by Allāh *ta’ālā* in Sūrah al-*Hujurāt*. If they are taken into consideration, mutual conflicts and arguments will cease, and this world will become like a paradise.

Allāh *ta’ālā* prohibits the believers from backbiting, having evil thoughts of others, spying on each other and so on. These evils appear to be small but now that Allāh *ta’ālā* mentioned them in the Qur’ān, they cannot remain small anymore. They are extremely serious and we have to abstain from them. By and large people do not pay attention to them. They are quick to criticize

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<sup>1</sup> Sūrah al-*Hujurāt*, 49: 2.

<sup>2</sup> Sūrah al-*Hujurāt*, 49: 1.



and castigate each other. They speak ill of others and belittle them. These evils are committed without people even thinking of them as evils. However, Allāh *ta'ālā* explains them with a lot of importance. He says:

وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ، بئسَ لِاسْمِ الْفُسُوقِ بَعْدَ  
الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ.

*Neither find faults with each other nor insult each other with nicknames. Vile is the name of sin after imān. Whoever does not repent – it is they who are the wrongdoers.*<sup>1</sup>

Allāh *ta'ālā* explains many rules related to character, dealings and social etiquette in this sūrah. It is essential for us to focus on them. Hadrat Maulānā Abrār al-Haq Sāhib rahimahullāh is certainly correct when he said that every Muslim must bear in mind the themes of this sūrah. We must certainly study this sūrah under our 'ulamā'. It is not very difficult. One does not need knowledge of Arabic eloquence and rhetoric to understand it. The 'ulamā' generally say that such and such sciences are necessary for tafsīr. I do not deny that. But this is not necessary for every single verse. The 'ulamā' know their translations, translations are available, a person can understand by studying them. The Qur'ān was not revealed for the 'ulamā' alone; it was revealed for everyone. It was revealed for the advice and admonishment of everyone. Allāh *ta'ālā* has placed such capability in every person that if he focuses in this direction, he will benefit. Thus, the 'ulamā' and the masses – everyone – must mould their lives in accordance with Sūrah al-Hujurat.

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<sup>1</sup> Sūrah al-Hujurat, 49: 11.

It must be adopted in our social lives so that our lives may become pleasant.

Backbiting, complaining, carrying tales, spying and so on are things which corrupt the heart and waste a person's time. A person causes loss to himself; there is no benefit in them. Of what benefit is it to you if you learn about a certain person's fault? You are not his rectifier, you are not his mentor whereby you could rectify him. You do not even have any fellow feeling in your heart through which you could conceal his fault or rectify him. If you do not have these qualities, what is the need for you to worry about him? Our society is generally being destroyed because of these things. I have been saying since a long time that nowadays injunctions are based on premises whereas they ought to be based on facts. You have a certain suspicion about a person and you make a decision about him by saying that he is like this or he is doing that. It is not permissible to do this. The 'ulamā' have gone to the extent of saying that if you see a person concealing a bottle in his sleeve, you cannot say that he is concealing a bottle of alcohol. You must not worry about what he is carrying. It may well be a bottle of vinegar. I am giving the example of vinegar because that is what there was in those days. You can take the example of Pepsi or any other carbonated drink. In those days, drinks of this nature were not found, this is why the jurists gave the example of vinegar.

### **Injunctions Are Based on Facts**

My dear friends and elders! Allāh *ta'ālā* explained the injunctions of the Sharī'ah in a very firm and established manner. Their foundation is based on facts. This is why a ruling will be established on facts, not on conjecture. Look at the issue of sighting the moon. There is a need for testimony for it. One will only be

convinced of its sighting when there is testimony in favour of its sighting and you too are convinced that the person certainly saw it. Sometimes a person errs in its sighting, this is why there has to be caution in giving testimony and in accepting it.

On one occasion some modernists from the Civil Line in Allāhābād came to me and said: “Maulānā Sāhib! The non-Muslims are saying that every year you people have differences with regard to the sighting of the moon. Once you receive the information via the radio, you should accept it. We ought to have ʿid on the same day.” These people had western education, they had no contact with Dīnī sciences. This is why they were impressed by the statements of non-Muslims. This is the general condition nowadays – people do not have sufficient knowledge and they become impressed by outsiders and make a clamour that the Maulwīs keep on fighting. Listen! The poor Maulwīs do not fight, they have to adhere to the injunctions of the Sharīʿah. There were even differences of opinion even among the Sahābah radiyallāhu ʿanhum on certain Dīnī issues. They all had pure intentions but they still differed.

Any way, they were modernists and came and said this to me. I said: Look! Accepting the sighting of the crescent is based on testimony. Once there is testimony in its favour, the sighting will be accepted. Testimony is not established by a mere information from the radio. There are many prerequisites for it. Generally the radio stations will relate that the people of Patna have said something, the people of Ranchī have said something and the people of Delhi have said something. Now whose information are you going to act on? This is why there has to be conviction when giving testimony.

I gave them the following example: There has to be a testimony for a murder. Even if a judge sees a person

killing someone, he cannot pass the death sentence until he produces two witnesses. Even the sighting of the judge is not considered. In order to issue the death sentence or impose blood money, the sighting of a judge is not enough. There has to be the testimony of two people. Only then can the death sentence be imposed on the murderer. There is a ruling of the Shari'ah for all these things, so we will have to abide by them. If the judge receives a telephone call that such and such person has killed such and such person, will the judge issue the death sentence on him? If a punishment cannot be applied by the mere sighting of a judge or a testimony is not accepted just by a telephone call, has the Shari'ah become the only thing regarding which every Tom, Dick and Harry can voice his opinion?

When it comes to the court, everyone will say that a witness is essential to establish a murder. In fact, an eye witness is necessary. I said to them: You have a value for these things, but no value for the Shari'ah and no value for what the 'ulamā' say. This is why you are making all these objections. When it comes to the court, you can understand very well that the death sentence cannot be applied merely because of a telephonic information. There has to be an eye witness testimony for it. Many investigations are undertaken. Many people become confused in the investigations and cross-questioning. The issue is proven to be wrong. But when it comes to the sighting of the crescent, you think nothing of it because its importance is not in your minds. This is why when we say that a testimony is essential for the sighting, you cannot accept it. This shows a weakness in Dīn.

Those people understood what I said. One person from the Civil Line related what I said: No judge will pass the death sentence merely because he receives information

via the radio or telephone, how can we apply a ruling of sighting of the moon through these means? Another person said: Yes, there is certainly negligence in this regard. The radio gave out the information of the death of a well-known leader. It announced that his funeral rites have all been performed. Later on it was learnt that the man was still alive. They themselves had to acknowledge that radio reports can also be wrong.

My dear friends and elders! Injunctions are not based on premises and rumours, they are based on facts. Therefore, when an injunction is passed on transactions which are based on doubts and misgivings, then it is most irresponsible and sinful. This is why Allāh *ta'ālā* prohibited it and instructed absolute caution. Carelessness in this regard can cause major tribulations. We learn from this that absolute caution is essential and necessary. This is also established from the following verse of the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ.

*O believers! If there comes to you a sinner with any information, then verify it lest you harm some people out of ignorance, and later you become remorseful over what you have done.*<sup>1</sup>

The commentator of the Qur'an, 'Allāmah Ibn Kathīr *rahimahullāh* has quoted many traditions in the commentary to this verse. It is learnt from them that Rasūlullāh *sallallāhu 'alayhi wa sallam* sent Walid ibn 'Uqbah *radiyallāhu 'anhu* to the Banī Mustaliq to collect zakāh from them. He carried out Rasūlullāh's order and proceeded to the Banī Mustaliq. These people

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<sup>1</sup> Sūrah al-Hujurāt, 49: 6.

knew that Rasūlullāh's representative would be arriving by a certain date, so they went out of the town to receive him. Walīd ibn 'Uqbah *radīyallāhu 'anhu* suspected that they came out to kill him because of an old enmity which existed between him and them. He therefore turned around, went back to Rasūlullāh *sallallāhu 'alayhi wa sallam* and – as per his assumption – said to him that they are not prepared to pay any zakāh, they are bent on killing him. Rasūlullāh *sallallāhu 'alayhi wa sallam* then sent Ḥadrat Khālid ibn Walīd *radīyallāhu 'anhu* and instructed him to make full investigations before doing anything. Ḥadrat Khālid ibn Walīd *radīyallāhu 'anhu* stopped outside the town, spent the night there, and sent a few spies to go and make inquiries. They came back and informed him that the people are firm on Islam and īmān, they are performing *ṣalāh* and keeping fast, and they did not find them doing anything in contravention of Islam. Ḥadrat Khālid ibn Walīd *radīyallāhu 'anhu* returned to Rasūlullāh *sallallāhu 'alayhi wa sallam* and related whatever transpired. The present verse was then revealed.

We learn from this that if that ruling applied in those days, it applies to us today as well (because the Qur'ān is for all times). When a person comes with any information, we must verify it. You find people relating unverified information to the Sufīs as well, resulting in mutual differences. My dear friends! This is why rulings cannot be applied on mere premises and suppositions. This is not the way of the Sharī'ah. Allāh *ta'ālā* clearly explains matters of this nature in Sūrah al-Ḥujurāt. They are not normally considered by us. May Allāh *ta'ālā* inspire us to practise on them. Āmīn.

### **It is Essential to Stay Away From Internal Sins**

My dear friends and elders! The Qur'ān says:

فَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

*Remember Allāh abundantly, perhaps you will be successful.*

In the same way, the Qur'ān says:

لَا يَغْتَبِ بَعْضُكُم بَعْضًا

*Do not backbite each other.*

Just as *Mishkāt Sharīf* contains Ahādīth on the virtues of dhikr, it contains Ahādīth on the virtues of reliance on Allāh *ta'ālā* and humility. Just as it speaks out against adultery, it speaks out against jealousy:

ولا تباغضوا ولا تحاسدوا ولا تدابروا، وكونوا عبادا لله إخوانا

*Rasūlullāh ṣallallāhu 'alayhi wa sallam said: Do not abhor each other, do not be jealous of each other, do not speak behind each other's backs. O servants of Allāh! Live as brothers.*<sup>1</sup>

These are all internal sins. Just as we are prohibited from external sins such as stealing, adultery and lies, we are prohibited from internal sins. Similarly, malice is a very vile sin. Rasūlullāh ṣallallāhu 'alayhi wa sallam said to Hadrat Anas *radiyallāhu 'anhu*:

يا بني، إن قدرت أن تصبح وتمسي وليس في قلبك غش لأحد فافعل، ثم قال: يا بني وذلك من سنتي، ومن أحب سنتي فقد أحبني، ومن أحبني كان معي في الجنة.

*O son! If you are able to spend the morning and evening without any malice towards anyone in your heart, you*

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<sup>1</sup> Abū Dāwūd, vol. 2, p. 673.

*must do it. He then said: O son! This is from my Sunnat. Whoever loves my Sunnat loves me, and whoever loves me shall be with me in Paradise.*<sup>1</sup>

Our Hadrat Maulānā Shāh Waṣīyullāh Sāhib rahimahullāh used to say that the absence of malice is considered to be a Sunnat of Rasūlullāh sallallāhu 'alayhi wa sallam. We learn from this that like we have external Sunnats, we have internal ones as well. Keeping away from malice is also a Sunnat. Keeping away from hatred is also a Sunnat. To help someone is a Sunnat. To say good words is a Sunnat. In the same way, absence of malice – which is an internal act – is also Sunnat. Hadrat used to say that just as Sunnat applies to external actions, it applies to internal actions as well. Abstaining from malice is an internal action, it is connected to the heart. We learn that it is also a Sunnat, and Rasūlullāh sallallāhu 'alayhi wa sallam gave glad tidings for it. The person who acts on it will be with him in Paradise. What a great glad tidings, what a great promise! The person who stays awake on Laylatul Qadr in Allāh's worship and occupies himself in His dhikr will be blessed with Allāh's proximity. Allāh *ta'ālā* will be pleased with him. In the same way, keeping away from malice will enable a person to be in Rasūlullāh's company, he will be with Rasūlullāh sallallāhu 'alayhi wa sallam in Paradise. The glad tidings which are given for doing good deeds are given for abstaining from evil deeds.

A Syrian scholar wrote a book titled *Min Ma'īn ash-Shamā'il Li an-Nabī s*allallāhu 'alayhi wa sallam. He discusses the point that the books which have been written to date are confined to the praiseworthy qualities of Rasūlullāh sallallāhu 'alayhi wa sallam.

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<sup>1</sup> Tirmidhī. Mishkāt, p. 30.



These were Rasūlullāh's praiseworthy characteristics and beautiful ways. No one wrote on the subject of Rasūlullāh *sallallāhu 'alayhi wa sallam* not having such and such evil qualities. Just as he had positive qualities, he did not have negative qualities. Just as he had humility, reliance on Allāh *ta'ālā* and servitude; he did not have pride, greed and avarice. No book has been written in this regard. All praise is due to Allāh *ta'ālā*, I am presently translating this book. I request you to make du'ā' that I am able to complete it or at least prepare a condensed version of it. Inspiration is from Allāh *ta'ālā* alone.

My dear friends! The 'ulamā' wrote books on different forms of dhikr and also on character. They are still writing on these subjects. This is why in addition to the different forms of dhikr, we must pay attention to setting right our character. In this way, our dhikr will be dhikr in the true sense of the word.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

*Surely Allāh is with those who fear [Him] and are doers of good.*

They adopt piety, they keep away from evils, they keep away from bad characteristics and they do not do things which Allāh *ta'ālā* disapproves of. A Hadīth of Tirmidhī Sharīf states:

سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ الْجَنَّةَ، فَقَالَ تَقْوَى اللَّهِ وَحَسَنُ الْخَلْقِ.

Rasūlullāh *sallallāhu ‘alayhi wa sallam* was asked about what would admit people into Paradise the most. He said: Allāh’s fear and good character.<sup>1</sup>

Look at the beautiful questions which the Sahābah radiyallāhu ‘anhum used to pose to Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Had they not asked these questions how would such Ahādīth reached us? Their questions were for the sake of acquiring knowledge and wisdom. When any Sahābī came from the rural areas, the Sahābah who lived in the city used to be overjoyed. They knew that he would ask questions, Rasūlullāh *sallallāhu ‘alayhi wa sallam* will reply to him, and they too will learn something new. They used to get happy over the increase in their Dīnī knowledge. Do we have such a desire and greed for Dīnī knowledge? Certainly not.

Hadrat Maulānā Habīb ar-Rahmān Sāhib A’zamī rahimahullāh went to meet Hadrat Maulānā Muḥammad Aḥmad Sāhib Partab Garhī rahimahullāh on one occasion. He said: “Hadrat, when I come the next time, I will relate a Hadīth to you.” I thought to myself: O Allāh! There are so many Ahādīth, which Hadīth will he come to relate? This shows the importance of Hadīth. Maulānā A’zamī *rahimahullāh* said this with so much of importance. The ‘ulamā’ are restless to relate Ahādīth but unfortunately there is no one to listen to them. This demonstrates a lack of interest in Dīn. If a person does not want to tread a certain path, he will not even bother to ask about it. May Allāh *ta’ālā* bless us with enthusiasm for Dīnī knowledge and enable us to practise on it. Amīn.

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<sup>1</sup> Tirmidhī, vol. 2, p. 20.

**Tribulations**

People used to ask Rasūlullāh *sallallāhu ‘alayhi wa sallam* for advice although it was his practice to explain something or the other about Dīn after every *salāh*. Despite this, the *Sahābah radiyallāhu ‘anhum* were so eager to learn about Dīn that they used to constantly ask him for more so that the path becomes clear to them. *Hadrat Hudhayfah radiyallāhu ‘anhu*, a well-known *Sahābī*, used to constantly ask Rasūlullāh *sallallāhu ‘alayhi wa sallam* about tribulations. Someone asked him: “How is it that you always ask about tribulations!?” He replied: “I ask about them so that I can be saved from them.” What a great thing! He used to ask about tribulations so that he can be saved from them.

Pick up *Bukhārī Sharīf*, pick up *Mishkāt Sharīf* and other *Hadīth* collections and you will see that most of the predictions of Rasūlullāh *sallallāhu ‘alayhi wa sallam* have been fulfilled. He himself used to make these supplications:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

*O Allāh! I seek refuge in You from tribulations – those which are obvious and those which are concealed.*<sup>1</sup>

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ السُّوءِ، وَمِنْ صَاحِبِ السُّوءِ، وَ مِنْ جَارِ السُّوءِ  
فِي دَارِ الْمُقَامَةِ

*O Allāh! I seek refuge in You from a bad day, an evil companion and a bad neighbour in a place of residence.*<sup>2</sup>

<sup>1</sup> *Kanz al-‘Ummāl*, vol. 2, p. 264.

<sup>2</sup> *Kashf al-Khifā’*, vol. 1, p. 172.

Can there be a worse tribulation than polytheism and unbelief in the heart? Or for a Muslim to have jealousy and pride in his heart? A person will get caught into tribulations in this way. Similarly there are external tribulations. A person gets caught up in sins, he commits theft, adultery, bribery and so on. These are all tribulations.

Hadrat Maulānā Shāh Walī Allāh Sāhib Muḥaddith Dehlawī rahimahullāh goes into a special discussion on tribulations. He says that one tribulation is of the self, another is of the heart, there is the tribulation of Madīnah and the tribulation of the world. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

تعرض الفتن على القلوب كالحصير عودًا عودًا

*Tribulations will attack the heart like how straws are arranged one after the other on a straw mat.<sup>1</sup>*

In other words, just as straws are arranged and attached to each other continuously on a straw mat, this is how tribulations will follow one after the other.

This is the condition today. Read the newspapers. Today there are certain tribulations and tomorrow there will be something else. There will be so many that it will be difficult to dispense with them. This is the objective of our enemies – create so many tribulations and so much of mischief that the Muslims do not even get an opportunity of doing any work of rectification. They must not be able to engage in any academic or political occupations, and be prevented from arts and crafts. They must be totally caught up in the tribulations so that their minds become paralysed.

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<sup>1</sup> Muslim. Mishkāt, p. 461.

**Tribulation of The Heart**

My dear friends! Hadrat Shāh Walī Allāh Sāhib Muḥaddith Dehlawī rahimahullāh has written that the tribulation of the heart entails the absence of enjoyment in beseeching Allāh *ta'ālā* and conversing with him. A person has no feeling towards du'ā'. There is no humility and servitude in his worship. This is tribulation of the heart. What a sorrowful condition to be caught up in such tribulations. Rasūlullāh sallallāhu 'alayhi wa sallam said:

ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب.

*Listen! There is a piece of flesh in the body – if it is sound, the entire body will be sound; if it is spoilt, the entire body will be spoilt. Listen! It is the heart.*<sup>1</sup>

The ruin of the heart results in the ruin of the entire body. In fact, the ruin of the heart causes the entire world to be ruined. Hadrat Maulānā Shāh Waṣīyullāh Sāhib rahimahullāh used to say that the tribulation of the world is as a result of the tribulation of the heart. If a single person is a trouble maker, he will destroy the whole world and cast it into destruction as is happening today. When a mischief maker gets strength, he will resort to his strength to cause corruption in the entire world. If the tribulation of the heart is not accompanied with strength and power, it remains within and eventually dies.

Our Hadrat Maulānā Shāh Waṣīyullāh Sāhib rahimahullāh used to say that a person with bad character does not experience peace even when he is in

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<sup>1</sup> Ibn Mājah, p. 278.

solitude because his evil character does not permit him to sit quietly. He is sometimes experiencing jealousy and sometimes pride, and sometimes something else. If someone were to say something to him, he becomes uneasy and restless, and he cannot fall asleep at night because he thinks to himself that such and such person said something to him. On the other hand, if a person has no pride in him and someone were to say something demeaning to him, he would not bother about it. He will think to himself: "So what! I am no great person. In fact, I am worse than what he said about me." Such a person remains at peace with himself. He does not become restless.

Listen to the story of Hadrat Bāyazīd Bustāmī *rahimahullāh*. He was passing through an alley when someone threw ash on him. His murīds became extremely angry and enraged, and said that they will exact revenge from the person. Hadrat asked them: "Why are you people getting angry? Why are you enraged? If a person was eligible for the fire and received ash instead, then he ought to be grateful." Glory to Allāh! Look at his humility and see how he trained his murīds. We ought to emulate him.

Now tell me, did he not suppress a tribulation? Had he exacted revenge, there would have been turmoil in that alley and the matter would have become worse. But once he understood that he was worse than ash and that he was actually eligible for the fire, the entire matter turned cold. This is why I say that when a person's character is rectified, it is of benefit to him, it brings peace to him, it brings tranquillity to him. If one of your friends is becoming wealthy or increasing in knowledge, and you burn out of jealousy, then what harm will your jealousy cause him? It will harm you, you will be disturbed.

Hadrat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh* used to relate that a person wrote to him saying: “Hadrat, previously I used to think that I am becoming angry because of an illness. Now I have realized that I am becoming ill because of my anger.” Hadrat was quite pleased by his realization and used to relate these words quite often to us.

The following couplets of Hadrat Maulānā Muḥammad Aḥmad Sāhib Partāb Garhī *rahimahullāh* are most beautiful on the subject of jealousy:

Why are you burning in the fire of jealousy?  
Why are you rubbing your hands out of  
regret? Why are you displeased by Allāh’s  
decision? Why are you going towards Hell?

Rasūlullāh sallallāhu ‘alayhi wa sallam said:

إياكم والحسد، فإن الحسد يأكل الحسنات كما تأكل النار الحطب

*Beware of jealousy because it consumes one’s good deeds just as fire consumes firewood.*<sup>1</sup>

Jealousy is a fire. Just as fire consumes firewood and reduces it to ash, if jealousy is in a person, it consumes his good deeds and reduces them to nil. Just look at what Rasūlullāh sallallāhu ‘alayhi wa sallam is saying about jealousy. We learn from this that a person’s good deeds are destroyed because of jealousy. Now who is there who will want to destroy his good deeds? This is why the Sufis and ‘ulamā’ stress on this point. They say: Do not become jealous because there is no benefit in it. Instead, it is harmful.

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<sup>1</sup> Abū Dāwūd, vol. 2, p. 672.

**The Reality of Taṣawwuf**

My dear friends and elders! Pride, jealousy, anger are all despicable traits. A person goes into a rage and destroys his health. A Sahābī came to Rasūlullāh sallallāhu 'alayhi wa sallam and asked him for advice. He said:

لا تغضب

*Do not get angry.*<sup>1</sup>

The person asked for advice several times, and each time Rasūlullāh sallallāhu 'alayhi wa sallam gave him the same reply, i.e. Do not get angry. The commentators of Hadīth say that this person used to become extremely angry, this is why Rasūlullāh sallallāhu 'alayhi wa sallam gave him this advice each time.

Hadrat Muṣliḥul Ummat Maulānā Shāh Wasīyullāh Sāhib rahimahullāh used to say that if you ponder carefully you will conclude that the corruption in the whole world is as a result of anger. The ruler of one country said something harsh to the ruler of another country. This results in a war between the two countries and hundreds and thousands of lives are lost in the process.

The essential thing in taṣawwuf is rectification of character. The meaning of rectification of character is that the power of anger which Allāh *ta'ālā* gave you is for work – for something positive. But if you use it wrongly, it will be destructive to you. The same can be said about the power of desires and passions which Allāh *ta'ālā* gave you. It is given for lawful works which are beneficial and useful. If you go beyond the limits, it

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<sup>1</sup> Bukhārī. Mishkāt, p. 433.



will be harmful to you. Maulānā Rūm *rahimahullāh* says:

Worldly passion is like the fire-holder's piety.  
The water for bathing is boiled by it.

What this means is that firewood is placed in a fire-holder. The firewood in itself is of little essence. But the benefit of it is that the fire lights and burns from it, the water is heated, food is cooked and so on. Similar is the case with worldly passion and desire. Although it is disliked in itself, the benefit of it is that a person becomes pious through it. However, the prerequisite is that it must be kept within limits. If not, it will burn and destroy everything as is happening nowadays. The world is intoxicated in passions and is being terribly destroyed because of them. Europe succumbed to passion since a long time. Now our countries are not lagging behind. This is clearly gauged from the newspapers. We seek refuge in Allāh *ta'ālā*.

A *Sahābī* asked Rasūlullāh *sallallāhu 'alayhi wa sallam*: "What is that thing which would admit people in Paradise the most?" Rasūlullāh *sallallāhu 'alayhi wa sallam* replied:

تقوى الله وحسن الخلق

*Fear of Allāh ta'ālā and good character.*

This is how most people will enter Paradise. He then asked: "What is that thing which would cast people into the Hell-fire the most?" Rasūlullāh *sallallāhu 'alayhi wa sallam* replied: "The tongue and the private part." We learn from this that it is essential to protect these two parts. It is necessary to safeguard them from using them incorrectly.

Nowadays we find no effulgence in our actions. Maulānā Muḥammad Ismā'īl Shahīd *rahimahullāh*

writes in this regard: “If, despite engaging in different forms of dhikr, divine effulgence is not coming into you, then you must conclude that there is an illness in you or a cause of illness.”

Who is saying this? Maulānā Shahīd *rahimahullāh* who was such an erudite scholar, senior Sufī master and shaykh. Thus, together with these good actions and different forms of dhikr, it is necessary to rectify our character. Only then will the effulgence and blessings of the Merciful Allāh *ta’ālā* come into us. We will have to develop humility and servitude within us. We will have to place our trust in Allāh *ta’ālā*. We will have to be independent of people. These are all character traits which are known as the *maqāmat-e-sulūk* – the stations of Sufism. Understand this well.

### **The Purpose of Commissioning Rasūlullāh**

Rasūlullāh *sallallāhu ‘alayhi wa sallam* taught different forms of dhikr and he also taught character. He said:

بعثت لأتمم مكارم الأخلاق

*I have been sent to perfect noble characteristics.*<sup>1</sup>

We learn from this that there was a dearth of noble character, this is why Rasūlullāh *sallallāhu ‘alayhi wa sallam* was commissioned as a Prophet. He came to proliferate the teachings of good character and to expound on them. This is why he was commissioned.

There are a few similar occasions when Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “I was commissioned for this purpose.” For example, for the perfection of noble characteristics. He said:

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<sup>1</sup> Kanz al-‘Ummāl, vol. 3, p. 16.

بعثت لأتمم مكارم الأخلاق

*I have been sent to perfect noble characteristics.<sup>1</sup>*

For the sake of teaching the ummat:

بعثت معلما

*I have been sent as a teacher.<sup>2</sup>*

For the sake of inviting people to Islam and conveying its message:

بعثت داعيا ومبلغا

*I have been sent as an inviter and conveyer.<sup>3</sup>*

بعثت بمدارات الناس

*I have been sent to display noble character and to treat people with a cheerful countenance.<sup>4</sup>*

Hadrat ‘Abdullāh ibn ‘Umar *radīyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* came out of his room one day and went into the Musjid. He saw people sitting in two circles. The people in one circle were reciting the Qur’ān and making du‘ā’. The second group was engaged in teaching and learning. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “All of you are doing good. There are those who are reading the Qur’ān and making du‘ā’. If Allāh *ta’ālā* wills, He will give them what they ask for. These people are occupied in teaching and learning. I have been sent as a

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<sup>1</sup> Kanz al-‘Ummāl, vol. 3, p. 16.

<sup>2</sup> Ibn Mājah, p. 21.

<sup>3</sup> Fayḍ al-Qadīr, vol. 2, p. 203.

<sup>4</sup> Ibid.

teacher.” Rasūlullāh *sallallāhu ‘alayhi wa sallam* then joined the group which was occupied in teaching and learning.

My dear friends! There is a type of dhikr and practice for each place and occasion. Rasūlullāh *sallallāhu ‘alayhi wa sallam* did everything and demonstrated it to us. Allāh *ta‘alā* says with reference to sitting in a circle and engaging in dhikr:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

*Keep yourself with those who invoke their Sustainer morning and evening, seeking His countenance.*<sup>1</sup>

In *Tafsīr Mazharī* Qādī Thanā‘ullāh Pānī Patti *rahimahullāh* explains the circumstances behind the revelation of this verse as follows. ‘Allāmah Baghawī *rahimahullāh* says that this verse was revealed with reference to ‘Uyaynah ibn Huṣayn Fazārī. He came to Rasūlullāh *sallallāhu ‘alayhi wa sallam* before embracing Islam. A few poor Muslims were seated with Rasūlullāh *sallallāhu ‘alayhi wa sallam* at the time. Ḥadīrat Salmān Fārsī *radiyallāhu ‘anhu* was sitting with a small sheet wrapped around him, and he was perspiring. ‘Uyaynah said: “O Muḥammad! Are you not discomforted by the perspiration of these people? I am the chief of the Mudarr tribe. If I were to embrace Islam, everyone else in my tribe will follow suite. However, the presence of these people [referring to the poor Muslims] prevents me from following you. If you remove them, our people will follow you. If not, set aside a separate assembly for us.” The present verse was revealed in response to this.

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<sup>1</sup> Sūrah al-Kahf, 18: 28.

Hadrat Qatādah *radīyallāhu ‘anhu* says that when this verse was revealed, Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said: “All praise is due to Allāh *ta’ālā* for having created such people in my ummat with whom I am instructed to remain.”<sup>1</sup>

My dear friends! Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* sat with those who were engaged in dhikr, with those who were remembering Allāh *ta’ālā* so that they do not think that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* is not with them. He sat with those who were studying and teaching and said to them: “I have been sent as a teacher” so that those occupied with knowledge do not think that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* is not with them. Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* was commissioned as a Messenger for all types of people. Incidents of this nature took place so that they all receive the reward of the Sunnat.

Hadrat ‘Abdullāh ibn ‘Abbās *radīyallāhu ‘anhu* narrates that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* had an expensive striped shawl which he used to wear on the occasions of ‘īd. He did this so that the wealthy may also have the honour of following the Sunnat. Those who wear expensive clothes may wear them by thinking that this is also the Sunnat of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*.

My dear friends! Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* did not confine himself to donning cheap sheets. He also wore embossed shawls. This is why we have to speak on both.

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<sup>1</sup> Tafsīr Mazharī, vol. 7, p. 206.

Bearing in mind that Rasūlullāh *sallallāhu ‘alayhi wa sallam* was sent for all types of people, he is an excellent example for all:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*There is a good example for you in the Messenger of Allāh.*<sup>1</sup>

If you ponder carefully over the life of Rasūlullāh *sallallāhu ‘alayhi wa sallam* you will realize how much of leeway there is in it – it does not stop at any point. Every person can acquire the blessings of the Sunnat. This is why we have to bear in mind these things.

My dear friends! Rasūlullāh *sallallāhu ‘alayhi wa sallam* spoke about tribulations and sought refuge from them. It is extremely necessary that you do not allow your heart to succumb to tribulations. Succumbing to tribulations includes the absence of joy in performing *ṣalāh*, the absence of enjoyment in making *du‘ā’*. Joy in performing *ṣalāh* and enjoyment in making *du‘ā’* are great favours. When Allāh *ta‘ālā* wills to exact revenge from a person, he deprives him of these favours.

### **An Admonitory Incident**

A wealthy man used to taunt a pious elder. The wealthy man was progressing materially every day. It was a respite from Allāh *ta‘ālā* but he could not understand this. He got caught up in arrogance and began saying to people: “What loss did I suffer from taunting the pious man? I have actually progressed in my business.” The Ahlullāh say: Our revenge is not that a person loses materially. Rather, he receives even more in this world so that he may be taken to task even

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<sup>1</sup> Sūrah al-Aḥzāb, 33: 21.

more. When a person taunts a pious elder, his business does not suffer loss immediately or that he becomes bankrupt or he falls ill. Rather, he suffers a decrease in enjoyment in acts of worship and supplication to Allāh *ta'ālā*. The pious elders say that the worst punishment from Allāh *ta'ālā* to such a person is that the sweetness of the heart comes to an end, there is no humility left in it.

My dear friends! This is also a government. Just as an external administration is running, so too is an internal spiritual administration. It also has rules and regulations irrespective of whether we understand them or not. Allāh *ta'ālā* says:

كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ

*Every day He is engaged in some matter.*<sup>1</sup>

He gives victory to some and defeat to others. Sometimes an unknown person wins an election and sometimes Allāh *ta'ālā* causes him to lose. He causes someone to rise to the throne while He removes another from it. He blesses someone with good health and deprives another of it.

My dear friends and elders! Rasūlullāh *sallallāhu 'alayhi wa sallam* was asked about which deed would convey a person to Paradise. He replied: “Fear of Allāh and good character.” The one who fears Allāh *ta'ālā* and sets right his character shall enter Paradise. 'Allāmah Ibn Qayyim *rahimahullāh* says that the reason for this is that fear of Allāh *ta'ālā* will prompt a person to fulfil Allāh's rights. And good character will enable him to fulfil the rights of fellow humans. Perfection lies in fulfilling both – the rights of Allāh *ta'ālā* and those of

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<sup>1</sup> Sūrah ar-Raḥmān, 55: 29.

fellow humans. Rasūlullāh sallallāhu 'alayhi wa sallam therefore taught something which would include the rights of Allāh *ta'ālā* and those of fellow humans.

My dear friends! Hadrat Maulānā Shāh Wasīyullāh Sāhib rahimahullāh said: I say that if a person acquires the fear of Allāh *ta'ālā* then – Allāh willing – he will acquire good character through it. When a person fears Allāh *ta'ālā*, he will be cautious of hurting people.

Fear of Allāh *ta'ālā* is a great quality, it is a great treasure. The heart which is conscious of Allāh *ta'ālā* and fearful of Him has acquired a great bounty.

My dear friends! This is the real purpose of fasting in Ramadān. Allāh *ta'ālā* says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ.

*O believers! Ordained for you is fasting as it was ordained for those before you so that you may become pious.*<sup>1</sup>

Fasts are kept for acquiring piety. If piety does not come into our hearts even after fasting, we will conclude that we did not acquire the objective of fasting.

I had related previously that I had went to a close relative of mine in Gorukhpūr. He said a very disturbing thing to me. He said that the liquor store owners become very disturbed in Ramadān because they suffer many losses. They say that no one is buying alcohol from them. However, once the 'īd moon is

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<sup>1</sup> Sūrah al-Baqarah, 2: 183.



sighted, they are overjoyed and are able to make up for the entire month.

Now just think! Of what benefit was the fasting? Whatever losses they suffered in the entire month of Ramaḍān are recouped on the night of 'īd. Now tell me, who is it who is consuming alcohol on this night? It has to be the Muslims. Now of what value were those fasts and that tarawīḥ ṣalāh when piety did not enter your heart? When fear did not enter your heart? When consciousness of Allāh *ta'ālā* did not come into you? When meditation on Allāh *ta'ālā* did not enter your heart?

O Muslims! You are fasting, you are staying hungry, you are remaining thirsty, you are performing tarawīḥ and still you do not have that much of Allāh's fear to abstain from consuming alcohol!? What else can be said apart from the fact that the fast was superficial, it was not genuine! Another reason could be that we are not conscious of etiquette. We keep away from food and drink but not from the internal prohibitions such as backbiting. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

الغيبة تخرق الصوم

*Backbiting tears apart the first.*<sup>1</sup>

May Allāh *ta'ālā* protect us because all these sins have an effect on our fasts.

### **The Meaning of Taqwā**

Rasūlullāh *sallallāhu 'alayhi wa sallam* repeatedly spoke about taqwā and cast it into the minds of the people. Ḥaḍrat 'Umar *radiyallāhu 'anhu* asked Ḥaḍrat

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<sup>1</sup> Bayhaqī.

Hudhayfah radiyallāhu ‘anhu the meaning of taqwā. Allāhu Akbar! He was an Arab who spoke eloquent Arabic, he was the Amīr al-Mu‘minīn. Yet he asked one of his fellow companions the meaning of taqwā. Hadrat Hudhayfah radiyallāhu ‘anhu said: “O Amīr al-Mu‘minīn! Have you ever walked through a narrow path with thorny trees on both sides?” He replied: “Yes.” Hadrat Hudhayfah radiyallāhu ‘anhu asked: “How did you walk through?” He replied: “I drew my garments close to my body and treaded very carefully.” He said: “That is the meaning of taqwā.” There are many destructive things in this world. A person must be careful and wary about them. He must protect his imān. He must protect his Dīn. This is taqwā. Look at the beautiful manner in which Hadrat Hudhayfah radiyallāhu ‘anhu explained the meaning of taqwā.

Look! Hadrat ‘Umar radiyallāhu ‘anhu did not feel shy to ask. Today people do not even ask their seniors, where will they ever ask their associates! Hadrat ‘Umar radiyallāhu ‘anhu was the Amīr al-Mu‘minīn and Hadrat Hudhayfah radiyallāhu ‘anhu was his subject. Will you ever find a teacher asking his student today? He will never ask no matter how ignorant he remains. He will be prepared to remain ignorant but he will not ask. Here we see Hadrat ‘Umar radiyallāhu ‘anhu asking the meaning of taqwā and Hadrat Hudhayfah radiyallāhu ‘anhu explaining without any reservations. He did not say: “Hadrat, you are the Amīr al-Mu‘minīn, how can I tell you?” The Sahābah radiyallāhu ‘anhum had no formalities whatsoever among them. There were no reservations about asking and no reservations about teaching. But today people are hesitant to ask and hesitant to teach. They will never teach. They will say: “Hadrat, how can I even say anything in your presence?” The Dīn of the Sahābah radiyallāhu ‘anhum was extremely simple. They would ask without

formalities and teach without formalities. They would also reprimand without hesitation, and the person will accept without any reservation.

### **A Story Related to Hadrat 'Umar**

Hadrat 'Umar *radiyallāhu 'anhu* was proceeding towards Musjid-e-Nabawī and found that the drain from Hadrat 'Abbās's house was attached towards Musjid-e-Nabawī. Hadrat 'Umar *radiyallāhu 'anhu* thought to himself that a musjid is Allāh's house and it is against Allāh's ruling for someone's personal drain to be attached to the musjid. He instructed for the drain to be broken and his order was carried out. When Hadrat 'Abbās *radiyallāhu 'anhu* learnt of this, he came to Hadrat 'Umar *radiyallāhu 'anhu* and asked: "Why did you break the drain?" Hadrat 'Umar *radiyallāhu 'anhu* replied: "This place belongs to the Musjid." Hadrat 'Abbās *radiyallāhu 'anhu* said: "I had constructed it after obtaining permission from Rasūlullāh *sallallāhu 'alayhi wa sallam*. Who are you to break it?" Hadrat 'Umar *radiyallāhu 'anhu* asked: "Did Rasūlullāh *sallallāhu 'alayhi wa sallam* really give you permission?" He replied: "Yes." Hadrat 'Umar *radiyallāhu 'anhu* said: "I beg you to come with me for Allāh's sake." The two went to the place where the drain had been, Hadrat 'Umar *radiyallāhu 'anhu* bowed and said to Hadrat 'Abbās *radiyallāhu 'anhu*: "Stand on my back and put that drain back in place." Hadrat 'Abbās *radiyallāhu 'anhu* said: "I will get someone else to do it." Hadrat 'Umar *radiyallāhu 'anhu* said: "How could 'Umar ever break a drain which was approved by Muḥammad Rasūlullāh *sallallāhu 'alayhi wa sallam*? This was a major crime committed by me. The least punishment is that I must bend over, you must stand on my back and replace the drain." Hadrat 'Abbās *radiyallāhu 'anhu* stood on his back and put the drain back in place.

My dear friends! This was the level of Hadrat ‘Umar’s piety, fear and humility. The moment he heard Rasūlullāh’s name, he put the drain back in place.

### **The Need For The Khānqāh**

Just as there is dhikr and spiritual practices, there is a need for internal rectification. This is the meaning of a khānqāh – together with abundant dhikr, there must be beautification of character. Hadrat Maulānā Abrār al-Haq Sāhib *rahimahullāh* asked me on one occasion: “What is the objective of a khānqāh?” I replied: “Hadrat, there must be abundant dhikr accompanied with good character.” If there is excessive dhikr but no rectification of character, or stress is laid solely on character with no dhikr then the khānqāh will be deficient. There must be abundant dhikr and stress on character building. Character must be sound. After engaging in dhikr, there must be no arrogance, self-conceit and pride. The more the dhikr, the more humility must come into the person. Only then will we say that the objective of the khānqāh is being realized in the true sense and that people are embracing the khānqāh. Thus, there is a need for both things.

O Muslims! Save people from your harm. Save people from the evil of your tongue. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said:

المسلم من سلم المسلمون من لسانه ويده

*A true Muslim is one from whom Muslims are safe from his tongue and hand.*<sup>1</sup>

This is a well-known Hadīth but how many people are conscious of not causing any verbal harm to anyone? They even harm them physically, by the pen, by the

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<sup>1</sup> Bukhārī, p. 6.

sword and by the gun. All these things are happening. They are in total contradiction to Islam and Dīn. Our Dīn is one of absolute peace, harmony and reconciliation. The word īmān is derived from the word *amn* which means peace. Thus, to understand points about īmān entails understanding points of Dīn. It is essential for us to understand these things. We must demonstrate the superiority of Dīn through our Dīn and our actions. We must demonstrate its beauty and attraction. We must show that our Dīn is an embodiment of good character, leniency, harmony and peace. It is essential to show these things. In fact, it is necessary to practise on them and to make others practise. If not, our Dīn will become maligned and people will distance themselves from it, as is the objective of the enemies of Islam.

### **The Causes of Allāh's Love**

I had read this verse at the beginning:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

*Surely Allāh is with those who fear [Him] and are doers of good.*

They fear Allāh *ta'ālā* in every matter. When they talk, they fear uttering anything that is vain and useless, from saying anything that is offensive to others and causes harm to them. This is the meaning of fear – they are cautious at every step of the way when carrying out actions, and at every word they utter when speaking.

Fear is not confined to fear in the heart. Rather, it must be demonstrated through its effects, fruits and consequences. To ensure that no one is harmed even by one's hands. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said:

لا ضرر ولا ضرار في الإسلام

*There is neither harm nor anything harmful in Islam.*<sup>1</sup>

In other words, there is nothing injurious and hurtful in Islam. We too have to prove that no harm is inflicted on anyone with our hands and he is not offended in any way. Backbiting is prohibited even against a *dhimmī* – i.e. the non-Muslims who live in an Islamic country. We cannot backbite against them. What a great teaching which is based on absolute justice.

I believe that the doing of good is the result of fear. This is the meaning of the word *muhsinūn* (in the above verse) – a person must start doing good, he must carry out righteous acts, he must do works of goodness. He must treat people with dignity, kindness and affection. All this is included in *muhsinūn*. Another meaning of *muhsinūn* is for a person to have an excellent relationship with his Creator and with the creation. I had explained to you previously that *husn* and *ihsān* means *taharrī al-husn fī al-a'māl* – to seek and search for goodness in all actions. Whatever action we do, we must create goodness and beauty in it. This is *ihsān*. Seeking beauty in *ṣalāh* means:

أن تعبد الله كأنك تراه

*That you worship Allāh ta'ālā as though you are seeing Him.*

This is the beauty of worship.

Seeking beauty in your interactions with people means that you must not hurt anyone. Beauty in your speech means that you must not say anything which would

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<sup>1</sup> Ibn Mājah, p. 196.

offend anyone. Sometimes a person has to say something to another so he says it jokingly but the person feels that the person is mocking him. This results in ill-feeling. Therefore, do not say such things even in jest which could offend others.

My dear friends and elders! If we are considerate of these points then – Allāh willing – Allāh’s help will come to us. We will obtain Allāh’s proximity. When will we acquire Allāh’s proximity? When we have the quality of fear of Allāh *ta’ālā*, beauty in our character and beauty in our actions. When we have good intentions. Once we are embellished by these qualities, we will acquire Allāh’s proximity. Obviously when Allāh *ta’ālā* is with a person and he has proximity with Allāh *ta’ālā*, no one can overpower him. In order to enjoy Allāh’s proximity, it is essential for us to fear Allāh *ta’ālā* and to practise on His injunctions and on His Sharī‘ah. We will experience comfort in our hearts, solace in our hearts, and peace in our hearts.

This last verse of Sūrah an-Naḥl was revealed because of the unbelievers. Rasūlullāh *sallallāhu ‘alayhi wa sallam* sometimes felt constrained and offended by the torments of the unbelievers. He used to feel grieved. Allāh *ta’ālā* said that there is no need to be grieved because He is with him because he has the qualities of fear and doing good. Allāh’s proximity is therefore with him. What can these unbelievers do? They can do nothing. What a great glad tidings for us Muslims – that Allāh *ta’ālā* is with Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Allāh willing, if we tread the same path, we can also enjoy Allāh’s proximity through the blessings of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. However, we will have to adopt the ways of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Only then can we be successful. Hadrat Khwājah Sāhib rahimahullāh says in this regard:

Success comes from work, not from beautiful words. It comes from adherence to dhikr. It comes from due attention to pondering and reflecting.

We make du'ā' that Allāh *ta'ālā* inspires us all to do this. Āmīn.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Read durūd sharīf:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.  
رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ. رَبَّنَا لَا  
تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

O Allāh! Protect us against all trials and tribulations. Protect us from bad character. Protect us from evil actions. O Allāh! Enable us to control our anger and passions. O Allāh! Rectify our character. Embellish us with noble character. Beautify us with beautiful speech. Honour us with good actions. O Allāh! Bestow us with Your fear in our hearts. O Allāh! Inspire us to rectify our actions. Enable us to develop beauty in our actions so that we may acquire the glad tidings of Your proximity.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.



يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

**HOW TO ACQUIRE SALVATION FROM THE  
HELL-FIRE**

23 Ramaḍān 1424 A.H./2003

Musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَكَشَّهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّم تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُومُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ.

وقال النبي صلى الله عليه وسلم: وهو شهر أوله رحمة وأوسطه مغفرة وآخره عتق من النار.

My dear friends and elders! Rasūlullāh *sallallāhu 'alayhi wa sallam* said that the last ten days of Ramadān are for gaining salvation from the Hell-fire. The first ten days are for drawing Allāh's mercy, the second days for His forgiveness, and the last ten for salvation from the Hell-fire.

Hārith ibn Muslim Tamīmī relates: Rasūlullāh *sallallāhu 'alayhi wa sallam* taught the following supplication to my father:

إذا انصرفت من صلاة المغرب فقل قبل أن تكلم أحدا: اللَّهُمَّ اجْرِنِي مِنَ النَّارِ. سبع مرات. فإنك إذا قلت ذلك ثم مت في ليلتك كتب لك جواز منها. وإذا صليت الصبح فقل كذلك فإنك إذا مت في يومك كتب لك جواز منها.

*When you complete the maghrib ṣalāh, you must say the following before you speak to anyone: “O Allāh! Give me salvation from the Hell-fire.” You must say it seven times. If you say this and die that night, salvation from the Hell-fire will be written in your favour. When you complete the fajr ṣalāh, you must say the same thing again. If you die that day, salvation from the Hell-fire will be written in your favour.<sup>1</sup>*

Just think! If Allāh *ta’ālā* gives a person salvation from the Hell-fire after reading it seven times, he would have accomplished his goal. Because Allāh *ta’ālā* says:

فَمَنْ زُحِرِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

*Whoever is drawn far away from the Hell-fire and entered into Paradise has certainly succeeded.<sup>2</sup>*

The Qur’ān is saying this. So much mention is made of Paradise in the Qur’ān and Hadīth but we do not speak about it in our assemblies, lectures and talks. This is because we are not conscious of it.

I heard Hadrat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh* saying that Hadrat Maulānā ‘Abd al-Mājid Sāhib Daryābādī *rahimahullāh* said to Hakīmul Ummat Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh*: “Hadrat, the Qur’ān discusses Paradise and Hell a lot but the ‘ulamā’ do not speak on this topic.” He said this 50 years ago. Nowadays, the more eloquent, polished and poetic a talk is, the more people like it. If not, they do not even attend lectures and talks. We seek refuge in Allāh *ta’ālā*.

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<sup>1</sup> Abū Dāwūd. Mishkāt, p. 210.

<sup>2</sup> Sūrah Āl ‘Imrān, 3: 185.

There are two types of ‘ulamā’: ‘ulamā’ of the Hereafter and ‘ulamā’ of this world. The ‘ulamā’ whose focus is on the Hereafter will speak about it. You see at election times, those who are standing for election will only speak about it because they are bent on winning it. They will deliver the same speech again and again to impress the masses. Neither do the candidates get tired of speaking on that topic, neither are the audiences fed up with listening to them. They will go to numerous places by helicopter and deliver the same speech which they memorized. Where do those people have knowledge! They merely deliver a speech which was written by someone else.

I personally heard Hadrat Maulānā Sayyid Abul Hasan ‘Alī Nadwī Sāhib rahimahullāh saying that he said to Hadrat Maulānā Shāh Waṣīyullāh Sāhib rahimahullāh: “Hadrat! We are not discomfited by delivering talks because the Qur’ān and Hadīth are filled with subject matter. We can speak as much as we want, there is no dearth and shortage in the Qur’ān and Hadīth.” Hadrat Muṣliḥul Ummat Sāhib rahimahullāh was very impressed by what he said.

I say to the students: All you have to do is quote a few Aḥādīth in your talk and you will cover fifteen minutes. Obviously, everyone cannot be Maulānā Abul Wafā’ Sāhib Shāh Jahānpūrī rahimahullāh or Hakīm al-Islam Qārī Muḥammad Tayyib Sāhib rahimahullāh.<sup>1</sup> If you have to do Dīnī work, your objective does not have to be that you must speak for three hours. If your objective is to convey Dīn to the people, you can do much more in this way.

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<sup>1</sup> Both of whom were well-known for their oratory skills and lengthy talks.

While on a journey I have to go to a masjid for ṣalāh. Most people come and request me to give them a few words of advice. I relate one Ḥadīth and speak for about 5-10 minutes. The people get happy.

Rasūlullāh ṣallallāhu ‘alayhi wa sallam did not explain every Ḥadīth, he related it. That alone had an effect on the Sahābah raḍiyallāhu ‘anhum. You too know that much, why does it not have an effect on you? Why have you become accustomed to three-hour lectures? Ḥaḍrat Ḥakīmul Ummat raḥimahullāh said that some pious elders would sit and say: “O people, fear Allāh.” The people would fear Allāh ta’ālā, the pious elder would get off his seat and say: “The objective of the talk has been achieved.”

### **The Reality of a Lecture**

My dear friends! An entire theme can be found in even less than a verse. Why, then, is it not explained? May Allāh ta’ālā inspire us. This is the actual and fundamental lecture and talk.

There was a pious elder by the name of Maulānā Sayyid Amīn Naṣīrābādī raḥimahullāh. Our elders before Ḥaḍrat Maulānā Shāh Waṣīyullāh Ṣāhib raḥimahullāh used to be attached to him. He was from the family of Ḥaḍrat Maulānā Abul Ḥasan ‘Alī Nadwī Ṣāhib raḥimahullāh. He used to remain seated after the zuhr ṣalāh and start talking until ‘aṣr time on the subject of the Resurrection.

Look at the following verse of the Qur’ān:

إِذَا السَّمَاءُ انْفَطَرَتْ، وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ، وَإِذَا الْبِحَارُ فُجِّرَتْ، وَإِذَا الْقُبُورُ بُعْثِرَتْ.

*When the sky is split asunder. When the stars are scattered. When the seas are made to burst forth. When the graves are overturned.*<sup>1</sup>

Do you hear this verse being read? Do you hear anyone speaking about them? No. When those ‘ulamā’ [of the past] used to speak on them, people’s hearts would melt and they used to tremble out of fear. My dear friends! This is what you call a lecture. This is what you call a real talk.

Hadrat Maulānā Muhammad Qāsim Sāhib rahimahullāh used to say: “Miyā! Real talks used to be delivered by Hadrat Maulānā Muhammad Ismā’īl Shahid rahimahullāh. No matter which gathering he went to, he turned it into a tavern [where people used to get intoxicated in the love of Allāh *ta‘ālā*].” In fact, I have changed this statement and say: No matter which gathering he went to, he turned it into a khānqāh.

### **The World is a Place of Tribulation**

My dear friends! Muslims can only be influenced through the Qur’ān and Hadith, and they can only be brought onto the path by speaking about Paradise and Hell to them.

Rasūlullāh sallallāhu ‘alayhi wa sallam addressed a Sahābī and said: If you read the following du‘ā’ seven times after maghrib salāh before speaking with anyone and you happen to pass away that night, salvation from the Hell-fire will be written in your favour.

اللَّهُمَّ اجْرِنِي مِنَ النَّارِ

*O Allāh! Give me refuge from the Hell-fire.*<sup>2</sup>

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<sup>1</sup> Sūrah al-Infīṭār, 82: 1-4.

<sup>2</sup> Abū Dāwūd. Mishkāt, p. 210.

My dear friends! What is so difficult about reading it seven times? Rasūlullāh sallallāhu 'alayhi wa sallam himself made the following du'ā':

اللَّهُمَّ إِنِّي أَسْتَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ  
وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ

*O Allāh! I beg You for Paradise and the ability to utter any word or do any action which would take me closer to it. I seek refuge in You from the Hell-fire and the ability to keep away from any word or action which would take me closer to it.<sup>1</sup>*

Rasūlullāh sallallāhu 'alayhi wa sallam is himself making this du'ā' and asking people not to remain heedless. This world is a place of heedlessness, it is a place of trials and tribulations. Many people got immersed in the tribulations, comforts and attractions of this world and lost the real objective. There are some servants of Allāh *ta'ālā* who have all the luxuries, comforts and attractions of this world but their hearts are not attached to them for a single moment. Allāh *ta'ālā* creates many such servants who receive kingdom but they are not attached to it in the least. They are absolute dervishes even though they are dressed in royal garments. They are kings externally but dervishes internally. There were many kings of this type in the past. Aurangzeb was from among them. 'Abd al-Halīm Gujarati who was a great king of this region (Gujarat) was also from among them. He too was a dervish in king's garb. But we are heedless although we are dressed like dervishes. We seek refuge in Allāh *ta'ālā*. A poet says:

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<sup>1</sup> Fayḍ al-Qadīr, vol. 2, p. 128.

Some ordinary people came dressed like special people. They did not even take a few steps on the path of truthfulness and purity. They are the ones who have disgraced a few pious servants.

How sad! They are ordinary people but in the garb of special people. They did not even take a few steps towards truthfulness and purity. What result can we expect from them? It will be nothing but disgrace and a bad name. Why is taṣawwuf maligned today? Why are the khānqāhs maligned? It is because people are not rectifying themselves even after coming to the khānqāh. They are not rectifying their character. They are not rectifying their dealings and transactions. It is not only the khānqāhs which are being maligned but the Sufis as well. When people say that the khānqāhs are not doing the work they ought to be doing, they are right. It is a fact. The work of rectification and purification of the self has left us. We may be doing a bit of dhikr, but no attention is given towards rectification of character. Some places, even that [dhikr] is not found. It is just a khānqāh in name.

There are several khānqāhs in our Allāhābād and a few famous institutes. There is nothing in them except for a few customs. They are not even strict with their ṣalāh.

Rasūlullāh sallallāhu 'alayhi wa sallam said:

والله لو تعلمون ما أعلم لضحكتم قليلا ولبكيتم كثيرا، وما تلذذتم  
بالنساء على الفرش.



*By Allāh if you knew what I know you would laugh less and cry profusely, and you would give up taking enjoyment from your wives.<sup>1</sup>*

Who is saying this? It is Rasūlullāh sallallāhu ‘alayhi wa sallam. And Allāh ta’ālā is saying:

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مَجْرُمُونَ

*Eat and enjoy [yourselves] for a short while, you are certainly criminals.<sup>2</sup>*

Where do you find a criminal eating? He merely eats as much as he needs.

There are many verses of this nature in the Qur’ān which are extremely terrifying. Allāh ta’ālā refers to the Hell-fire as: “an evil abode.”

While He refers to Paradise as an excellent place.

### **The Benefits of Speaking About The Resurrection**

This is why our ‘ulamā’ and elders of the past used to speak about the Resurrection. They would explain it as though it was right before their eyes. It is well known about Hadrat Sayyidunā ‘Abd al-Qādir Jilānī rahimahullāh that he used to speak about the Hell-fire and about the punishment of the Hereafter. Many people used to die while listening to his talks on this subject. Many souls would be terrified by his lecture and depart from this world there and then. Someone said to him: “Hadrat, when you speak about the punishment and the Hell-fire, it has such an effect on some people that their souls leave them. Why don’t you occasionally speak about Paradise and Allāh’s mercy?”

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<sup>1</sup> Tirmidhī. Mishkāt, p. 456.

<sup>2</sup> Sūrah al-Mursalāt, 77: 46.

The Shaykh spoke on Paradise and Allāh's mercy. Many people's souls left their bodies out of eagerness for Paradise. On one had we see fear causing them to die, and on the other hand we see enthusiasm causing them to die. These were real lectures in the true sense of the word.

My dear friends and elders! May Allāh *ta'ālā* enable us to take a similar effect. Even if we do not lose our lives, we should at least take some effect. The speaker must have an influencing power, and the listeners must have the power to receive that influence and effect. May Allāh *ta'ālā* confer these capabilities to both groups. *Āmīn*.

When Hadrat Sayyidunā 'Abd al-Qādir Jīlānī *rahimahullāh* sat to deliver a lecture, he said: "O Allāh! I was in solitude all this while. You now brought me in public before an audience, and seated me here to deliver a lecture. Confer a special effect in my speech. If not, send me back into solitude."

My dear friends! Rasūlullāh *sallallāhu 'alayhi wa sallam* is instructed thus:

وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

*Say to them words which would be of benefit to them.*<sup>1</sup>

What does this mean? It means that you must say something which is effective, which has an effect on them. We learn from this that "dry" words are not desirable. The speaker must first be influenced himself, then he can influence others and have an impact on them.

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<sup>1</sup> Sūrah an-Nisā', 4: 63.

My dear friends! Rasūlullāh sallallāhu ‘alayhi wa sallam said: Read the following seven times:

اللَّهُمَّ اجِرْنِي مِنَ النَّارِ

*O Allāh! Give me refuge from the Hell-fire.<sup>1</sup>*

Another narration is related by Hadrat Abān ibn ‘Uthmān radiyallāhu ‘anhu. He said:

سمعت أبي يقول قال رسول الله صلى الله عليه وسلم ما من عبد يقول في صباح كل يوم ومساء كل ليلة بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم، ثلاث مرات فيضره شيء. فكان أبان قد أصابه طرف فالج فجعل الرجل ينظر إليه فقال له أبان ما تنظر إلي، أما إن الحديث كما حدثتك، ولكني لم أقله يومئذ ليقضي الله علي قدره.

*I heard my father saying: Rasūlullāh sallallāhu ‘alayhi wa sallam said: The person who reads the following du‘ā’ three times in the morning and three times in the evening will not be harmed by anything:*

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

When Hadrat Abān suffered a stroke, a person began staring at him, so he said: “Why are you staring at me like that? The Hadīth is as I narrated it to you. However,

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<sup>1</sup> Abū Dāwūd. Mishkāt, p. 210.

*I did not say it that day, and Allāh ta'ālā thus issued His decree on me.”<sup>1</sup>*

Do you think Rasūlullāh sallallāhu 'alayhi wa sallam just deserted his ummat and left this world? He most certainly gave the Muslims certain weapons. He gave them wuḍū', he gave them ṣalāh, he gave them du'ā'. The 'ulamā' and Hadīth experts say:

الوضوء سلاح المؤمن

*Wuḍū' is a weapon of the believer.*

الدعاء سلاح المؤمن

*Du'ā' is a weapon of the believer.<sup>2</sup>*

May Allāh ta'ālā give us the conviction to practise on this treatment, to apply this prescription and make us successful.

The Hell-fire is an evil abode and Paradise is a most excellent place.

فَمَنْ رُحِزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

*Whoever is drawn far away from the Hell-fire and entered into Paradise has certainly succeeded.<sup>3</sup>*

Rasūlullāh sallallāhu 'alayhi wa sallam said with reference to the last ten days of Ramaḍān that they are a way of obtaining salvation from the Hell-fire. Obviously, when mercy descends, there will be forgiveness. And when forgiveness is realized, salvation from the Hell-fire will be achieved.

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<sup>1</sup> Tirmidhī. Mishkāt, p. 209.

<sup>2</sup> Fayḍ al-Qadīr, vol. 3, p. 540.

<sup>3</sup> Sūrah Āl 'Imrān, 3: 185.

### **The Importance of Laylatul Qadr**

We have to pay special attention to this month. We must at least be particular about reading the du‘ā’ which Rasūlullāh sallallāhu ‘alayhi wa sallam taught Ḥaḍrat ‘Ā’ishah radiyallāhu ‘anhā. Let it not happen that we read it one day and then forget about it. Rasūlullāh sallallāhu ‘alayhi wa sallam taught Ḥaḍrat ‘Ā’ishah radiyallāhu ‘anhā the following du‘ā’ for the night of Laylatul Qadr:

اللَّهُمَّ إِنَّكَ عَفُورٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

*O Allāh! You are most pardoning. You love to pardon, so pardon me.<sup>1</sup>*

If you cannot raise your hands and make this du‘ā’, you can make it while you are lying down and while you are walking about. Allāh *ta‘ālā* is watching all the time and hearing all the time. It may well be that the du‘ā’ which is made while walking – in fact while running – is more eligible for acceptance. What happens during the sa‘y? A person is, after all, running between Ṣafā and Marwah. And according to the Ḥaḍīth, the du‘ā’ which he makes is accepted. We learn from this that a du‘ā’ can be accepted even when it is made while running. We see du‘ā’s accepted during tawāf as well. Thus, it is not essential to raise one’s hands for du‘ā’. Make du‘ā’ in your heart. Make du‘ā’ even if your tongue cannot move. Allāh *ta‘ālā* has knowledge of everything. There is no difference between the heart and tongue in His sight. There is also no difference between night and day for Him. There is no difference whether you raise your hands or not. There is no difference to Him whether you say something

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<sup>1</sup> Aḥmad. Mishkāt, p. 182.

verbally or not. Everything is equally the same to Allāh *ta'ālā*. There is no past, present and future for Him; and no day and night. His hearing is the same in the morning, afternoon and night. He hears people speaking Gujarati just as He hears them speaking English and French. And he understands all languages equally.

My dear friends and elders! Read this du'ā' in your heart and read it repeatedly.

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

*O Allāh! You are most pardoning. You love to pardon, so pardon me.*<sup>1</sup>

When Allāh *ta'ālā* pardons you, He will convey you to Paradise, deliver you from the Hell-fire, and bless you with success.

My dear friends and elders! These are the last ten days of Ramaḍān. Tonight is the 23<sup>rd</sup> night. It is a blessed night wherein it could be Laylatul Qadr. The entire ten days – in fact, the entire month of Ramaḍān – is blessed. However, there are differences among the nights as regards blessings and their specialities. For example, it is said with reference to the Saḥābah radiyallāhu 'anhum:

كلهم عدول

*All of them are just and equitable.*

However, the status of Hadrat Abū Bakr radiyallāhu 'anhu is higher than the rest. All the Saḥābah radiyallāhu 'anhum enjoyed the company of Rasūlullāh sallallāhu 'alayhi wa sallam. Allāh *ta'ālā* accorded a

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<sup>1</sup> Aḥmad. Mishkāt, p. 182.

rank to all of them, He gave greatness to them all. No one after them can reach their rank – not the Qutb, Walī or Ghauth. These are matters related to beliefs. Listen to them attentively. You must believe in the greatness of the Sahābah radiyallāhu ‘anhum over the entire ummat.

### **The Merit of Hadrat Mu‘āwiyah**

It is stated in *Sharh-e-Aqā'id* that someone asked Hadrat ‘Umar ibn ‘Abd al-‘Azīz rahimahullāh: “What is your opinion of Hadrat Mu‘āwiyah radiyallāhu ‘anhu?” He replied: “We cannot even equal the soil which attaches itself to the hooves of the horse of Hadrat Mu‘āwiyah radiyallāhu ‘anhu.” This is because he received the rank of being a Sahābī. He saw Rasūlullāh sallallāhu ‘alayhi wa sallam with his eyes. Where can any of us get that bounty from? A person who did not see Rasūlullāh sallallāhu ‘alayhi wa sallam with his own eyes can engage in as much dhikr and other acts of worship he likes, he can never acquire the honour of the Sahābah radiyallāhu ‘anhum. They saw Rasūlullāh sallallāhu ‘alayhi wa sallam with their eyes while having imān in him. This is why no one can equal them; neither a Qutb nor a Ghauth.

I was saying that all the Sahābah radiyallāhu ‘anhum are just, but there are differences in rank among them. Hadrat Abū Bakr radiyallāhu ‘anhu enjoys the highest position followed by Hadrat ‘Umar radiyallāhu ‘anhu, Hadrat ‘Uthmān radiyallāhu ‘anhu and Hadrat ‘Alī radiyallāhu ‘anhu.

Similarly, the entire month of Ramaḍān is virtuous and blessed, but the last ten days enjoy superiority over the rest of the month because Laylatul Qadr is in them. We ought to strive from the very beginning so that not a single moment of ours is passed in negligence.

### **Du'ā's to be Read in The Last Ten Days**

My dear friends! These last ten days are for the sake of gaining salvation from the Hell-fire. This is why we have to make du'ā' for protection from it. Rasūlullāh sallallāhu 'alayhi wa sallam made these du'ā's:

اللَّهُمَّ اجْرِنِي مِنَ النَّارِ

*O Allāh! Give me refuge from the Hell-fire.<sup>1</sup>*

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ

*O Allāh! I seek refuge in You from the Hell-fire and the ability to keep away from any word or action which would take me closer to it.<sup>2</sup>*

If we ask Allāh *ta'ālā* for refuge from the Hell-fire, He will certainly give it to us. We must certainly make this du'ā'.

Bearing in mind that these last ten days are special, the above Hadīth came to my mind, and also the following verse of the Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

*O believers! Save yourselves and your family from the Hell-fire.*

Allāh *ta'ālā* is ordering us to do this. Previously Rasūlullāh sallallāhu 'alayhi wa sallam made a du'ā' in this regard, and here Allāh *ta'ālā* is telling us. O believers! Save yourselves and your family from the Hell-fire. Let it not happen that you save yourself while you cast your children into Hell. Rather, just as you

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<sup>1</sup> Abū Dāwūd. Mishkāt, p. 210.

<sup>2</sup> Fayḍ al-Qadīr, vol. 2, p. 128.



consider salvation from the Hell-fire to be essential for yourself, you must for your children as well. Love for your children does not mean that you make them wear clothes which are different from your [Islamic garments], teach them knowledge which is different from yours, and cause them to follow ways which are different from yours. Listen! This is not mercy to your children, it is not kindness to them. It is a wrong committed against them. You are actually acting like an enemy towards them. You are spending so much of money on them but you are making them your enemies. You should endeavour to keep them steadfast on Dīn; not help them to stay aloof from it!

Aurangzeb *rahimahullāh* asked his ministers the Sunnats of wudū' – how many there are and what they are. No one could tell him. He said: “Why don't you go and learn it from the 'ulamā'?” It is said that there were two reasons for sending them to the 'ulamā': (1) The income of the 'ulamā' would increase. (2) These people will learn something about Dīn. Aurangzeb *rahimahullāh* was such a great person yet he considered it essential for matters of Dīn to become common, knowledge of Dīn to become common among the people and good deeds to become widespread. My dear friends! These people adhered strictly to *ṣalāh* and fasting, they personally learnt the rules and regulations of Dīn and got others to learn them. Many of Aurangzeb's sisters and daughters had memorized the Qur'ān, some of them were erudite scholars and Ahlullāh.

Everyone is living their lives in this world, everyone is eating and drinking. However, the one who is truly alive is the one who lives according to the dictates of Allāh *ta'ālā* and Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. Then you get a life which is opposite to it. Those whose lives are in accordance, then the moment their eyes are

shut from this world, they are honoured by Allāh's pleasure. Allāh *ta'ālā* will bless them with tranquillity, the angels will receive them and congratulate them for leaving this world with *īmān* and having saved themselves from the temptations of the world.

This is why you have to choose everything which would take you closer to Paradise, and keep away from every such thing which would take you towards the Hell-fire. This is what Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam* are telling us – save yourselves from the Hell-fire, and your wives and children as well. It is your responsibility. Let it not happen that you are particular about saving yourself, you sit for *i'tikāf*, occupy yourself in reading the Qur'ān and in *dhikr*; but you have no concern about which direction your children are heading in and where they are spending their nights and days!

### **The Effect of Company**

People generally relate to us verbally or by writing letters to us of such incidents which cause us real sorrow and grief. They relate how their children are being destroyed and how they even lost their *īmān* due to illicit relationships. A poet says:

The company of an irreligious person will  
make you irreligious. The company of a  
religious person will make you religious.

Today your youth are left free to go wherever they like. They frequent cinemas or go to watch television. You do not know who they are befriending. Then when they become spoilt, you come crying to us. My dear friends and elders! You have to be on your guard from the very beginning. You have to be concerned about their training. When you are concerned about it from their infancy, then – Allāh willing – they will be saved from

many evils. Create within them an abhorrence for evil and an attraction towards good.

### **An Admonitory Incident**

I stated that the parents are also responsible for spoiling many children. Our book *Tarbīyyat-e-Aulād* (written by a Syrian scholar) which, all praise is due to Allāh *ta'ālā* has already been translated into English, Gujarati, and recently in Bengali, relates the story of a youngster whose hand was to be chopped off for stealing. The boy said: "Chop off my mother's hand." The people said: "This is a strange boy! All children cry for their mothers and feel that their mothers will cry for them and will be grief-stricken. Yet this boy is asking for his mother's hand to be chopped off? What is the matter?" The boy said: "When I used to steal eggs from my neighbour's house, my mother used to chirp like a nightingale and congratulate me. Had she stopped me immediately, I would have not reached the situation in which I am today."

My dear friends! Training our children is extremely important. Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam* taught us its importance. Rasūlullāh *sallallāhu 'alayhi wa sallam* himself said:

مروا أولادكم وهم أبناء سبع سنين، واضربوهم عليها وهم أبناء عشر سنين، وفرقوا بينهم في المضاجع.

*Order your children to perform salāh when they are seven years old and beat them for not performing it when they are ten years old. And separate them from sleeping on the same bed.*<sup>1</sup>

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<sup>1</sup> Abū Dāwūd. Mishkāt, p. 58.

This is the instruction of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*. Outsiders took our books and extracted principles of training and nurturing children. They obtained Arabic books and had them translated into English. Not only this, if you look at all the expensive medicines, you will find that they obtained the sources from our medical books, gave them a different form and presented them as if they are their own inventions. They will not expose the reality. Instead, they will portray it as if it is the result of their own investigations and research. This is how science progressed. The book *Ummat-e-Muslimah* provides many investigations about various inventions. It is a worthy read.

Anyway, the system of training children as given in the Qur’ān and Hadīth was not found before. Based on this, Hadīrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* says that the English progressed because they adopted Islamic principles. On the other hand, we discarded our principles. Consequently, political leadership also slipped away from our hands and we fell into comforts and luxuries. The last Mogul king would not come out of his house for several months. How, then, would he know the condition of his populace? Undoubtedly, immoral pleasures cause a person to destroy himself and his people as well. This is how those kings destroyed such a mighty kingdom. In fact, they handed it over to outsiders and enemies. This is why it is essential for us to safeguard ourselves and our families.

Allāh *ta’ālā* says further on:

وَفُؤُودَهَا النَّاسُ وَالْحِجَارَةُ

*Whose fuel is people and stones.*

The fuel will not be something else. It will be people. There was a very senior pious personality who used to

cry profusely in his childhood. His mother asked him: “Son, why are you crying?” He replied: “Allāh *ta’ālā* has made us the fuel of the fire.” She said: “There is nothing to worry about, you are still a child, you are still innocent. Allāh *ta’ālā* will not cast you into the Hell-fire. Those who are mature and do evil actions will be cast into the Hell-fire. Why will He cast you into it?” He said: “Dear mother! When you start a fire, you first ignite it with small twigs because it is ignited quickly through them. After that, you place the larger pieces of firewood. I fear that I might be used to ignite the Hell-fire.” Look at how concerned he was about the Hell-fire since his childhood. Thus, when he grew older, he became a *Walī* of Allāh *ta’ālā*.

A pious elder went fishing. He was accompanied by his young son. He gave his son a bag and asked him to place whatever fish was caught in it. They caught many fish. The man thought that the bag must be filled by now. When he looked in, he did not find a single fish in it – it was empty. He asked his son: “Where are the fish?” He replied: “I released all the fish into the river.” He asked: “Why?” He replied: “I have heard that the fish which is heedless of Allāh’s remembrance is the one which gets caught. I thought to myself that if we were to eat heedless fish, our hearts will also become heedless of Allāh’s remembrance. This is why I released them.” This young boy also became a *Walī* later on.

My dear friends! We are talking about their childhood. When parents train their children correctly from an early age, they are able to learn how to do everything correctly. If parents do not even talk about Paradise and the Hell-fire, and say that they do not want to weaken their children’s hearts by frightening them about the Hell-fire, then understand well that those children will never be rectified. They will never be trained. Instead, they will be causes of danger to you.

When children of this type trouble their parents, the latter go to the pious people for du'ā's. They did not bother in the least about their children's rectification and are now going around crying.

### **The Need to Impart Dīnī Knowledge to Children**

While explaining the above verse, Hadrat 'Alī radiyallāhu 'anhu said that if you want to save your children from become the fuel of the Hell-fire, you must train them and impart Dīnī knowledge to them. One particular Hadīth is very clear in this regard:

اعملوا بطاعة الله، واتقوا معاصي الله، ومروا أولادكم بامتثال الأوامر  
واجتناب النواهي، فذلك وقاية لهم ولكم من النار.

*Carry out acts of obedience to Allāh ta'ālā, fear acts of disobedience to Allāh ta'ālā, order your children to carry out Allāh's orders and to abstain from His prohibitions. This will be a protection for them and for you from the Hell-fire.<sup>1</sup>*

### **Causes of Salvation From The Hell-Fire**

My dear friends! In order for us to gain salvation from the Hell-fire, we have to choose its causes so that Allāh ta'ālā may save us. However, there is a need for us to make an effort in this direction, to set right our actions and for us to rectify our character. When we rectify our actions and correct our intentions, and do some acts of worship in Allāh's court, they will save us because they are the causes of salvation from the Hell-fire. The essential thing is to obtain Allāh's mercy, however He instructed us to choose the means and causes as well.

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<sup>1</sup> Ibn Jarīr; Ibn al-Mundhir.

Many people say that what is predestined that is what will happen; there is no need for us to do good deeds. The answer which is given to such a statement is that our sustenance is also predestined. We will only receive what is destined for us. Why, then, are you going to earn a living? Why are you engaging in business? Why are you doing farming? When it comes to your sustenance, you understand very well that you will receive if you work; but when it comes to Paradise, you say you only do what is destined for you to do. These are excuses, plots and deceptions of the self. They are results of Shayṭān's promptings towards deviation. Save yourselves from them and follow the straight path.

My dear friends! What a powerful Hadīth! It is not normally explained, but the Syrian scholar, 'Allāmah Sayyid 'Abdullāh Nāsīh 'Alwān, quotes it at the beginning of his book. The way to save one's self from the Hell-fire is as laid down by Rasūlullāh sallallāhu 'alayhi wa sallam. May Allāh *ta'ālā* enable us to practise on it and enable us to bring our children in line with it. It is especially necessary to rectify our children in today's times so that they remain firm on imān and Dīn. You may show your child the correct path once while a thousand incorrect paths are being displayed to him in his 24-hour day. These are shown to him in various ways. In such a situation, you too have to have that amount of strength to stop this onslaught. You too have to have that amount of will power, only then can you stop them. They will not stop on their own. There is a flood of atheism and a torrent of irreligiousness. We have to seek Allāh's help in such a situation. There is a need to ask Allāh *ta'ālā* for His help and support. May Allāh *ta'ālā* inspire us. Āmīn.

Rasūlullāh sallallāhu 'alayhi wa sallam said that the third ten days of Ramaḍān are for obtaining salvation

from the Hell-fire. The thought came to my mind that if there was a fourth ten days, Rasūlullāh sallallāhu 'alayhi wa sallam would have probably said that they are for gaining entry into Paradise. However, there are only three sets of ten days: mercy, forgiveness and salvation from the Hell-fire. If the fasting was of 40 days, then I think (and Allāh ta'ālā knows best) the fourth ten days would be for gaining entry into Paradise. So let me say something about entry into Paradise. Rasūlullāh sallallāhu 'alayhi wa sallam said:

اعبدوا الرحمن، وأطعموا الطعام، وافشوا السلام، تدخلوا الجنة بسلام.

*Worship the Merciful Allāh, provide food to people, make the salām common and you will enter Paradise peacefully.<sup>1</sup>*

Allāh ta'ālā is ar-Raḥmān and ar-Raḥīm: the Beneficent and the Merciful. Both these names are found in *Bismillāhir Raḥmānir Raḥīm*. They are also found in *Al-ḥamdu Lillāhi Rabbil 'Ālamīn ar-Raḥmānir Raḥīm*. We learn from this that Allāh's mercy is something special, it holds a special status. In fact, it supersedes His attribute of anger. This is why Allāh ta'ālā mentions both His names which refer to His mercy – ar-Raḥmān and ar-Raḥīm.

Rasūlullāh sallallāhu 'alayhi wa sallam is saying to us: Worship the Merciful. He did not say worship Allāh; he said worship the Merciful. He is being merciful to you in this world and will be merciful to you in the Hereafter as well.

أمة مذنبة ورب غفور

*The ummat is sinful but Allāh is most-forgiving.*

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<sup>1</sup> Fayḍ al-Qadīr, vol. 1, p. 552.



He will show mercy to you. You will go to Him with sins, but He will be merciful to you by forgiving you.

**A Major Portion of Mercy Will be on The Ummat of Muḥammad**

Hadrat Mujaddid Sāhib rahimahullāh says that a major portion of Allāh's mercy will be showered on the ummat of Muḥammad sallallāhu 'alayhi wa sallam because this is what is said about it:

أمة مذنبة ورب غفور

*The ummat is sinful but Allāh is most-forgiving.*

The ummat in which there are more sinners will be eligible for Allāh's mercy. Nations of the past were either devoted believers in their entirety or unbelievers in their entirety. This is why they will not have anything to do with mercy. Their good actions will convey them to Paradise. As for those of them who were unbelievers, there is no question of mercy for them. They will go straight to Hell.

This ummat has three types of groups. (1) Devoted believers. (2) Sinful believers. (3) Obstinate unbelievers. There is no question of mercy being shown to the obstinate unbelievers. Two groups remain. Allāh willing, the devoted believers will go to Paradise by virtue of their sincerity and devotion. As for the sinful believers, they are in need of mercy. Rasūlullāh sallallāhu 'alayhi wa sallam said:

شفاعتي لأهل الكبائر من أمتي

*My intercession is for the major sinners from my ummat.<sup>1</sup>*

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<sup>1</sup> Tirmidhī. Mishkāt, p. 454.

My dear friends! Rasūlullāh sallallāhu 'alayhi wa sallam is saying: Worship the Merciful. You may do this by performing ṣalāh, engaging in dhikr, reciting the Qur'ān, fasting and so on. These are acts of worship which you must do. Rectification of character and purification of the self are included in good deeds. Let it not be that you only perform ṣalāh and then resort to casting aside a person and offending him verbally. We are warned against this. Rasūlullāh sallallāhu 'alayhi wa sallam said:

سباب المسلم فسوق وقتاله كفر

*It is a flagrant sin to verbally abuse a Muslim, and an act of unbelief to murder him.<sup>1</sup>*

Muslims nowadays are very much caught up in all this. They go to the extent of fighting and killing. We are destroying more of our own people than what our enemies are destroying. Honour and dignity are not guaranteed from even our own people. Such are the conditions today. When evil character is found in us, it will be found in others and in our own people as well. Therefore, together with worship, we must not cause harm to others. Our dealings must be clear, we must not usurp unlawful wealth, we must not cheat, we must not confiscate, we must not accept usury, we must not accept bribes, we must not consume alcohol and intoxicants, we must not commit immoral acts – all these are included in correction of actions.

The other point which Rasūlullāh sallallāhu 'alayhi wa sallam said in this Hadīth is:

وأطعموا الطعام

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<sup>1</sup> Bukhārī, vol. 2, p. 893.

*Provide food to people.*

When you feed people, it will bring joy to their hearts. They will make du‘ā’ for you and your sins will be pardoned. The following is a great supplication:

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

*O Allāh! Feed the one who fed me, and give drink to the one who gave me to drink.*<sup>1</sup>

This is the du‘ā’ you will receive when you feed people. It is no ordinary du‘ā’. Feed people to obtain their du‘ā’s. Rasūlullāh *sallallāhu ‘alayhi wa sallam* taught us the following du‘ā’:

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، أَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.

*May fasting people open their fast at your house. May the righteous eat your food. May the angels send blessings to you.*<sup>2</sup>

What an important du‘ā’! Look at the great supplications which you will receive in addition to the rewards and benefits of feeding people.

The next point which Rasūlullāh *sallallāhu ‘alayhi wa sallam* taught us in this Hadith is:

وافشوا السلام

*Make the salām common.*

There are many shortcomings in this regard as well. The masses may be practising on it but there is

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<sup>1</sup> Muslim, vol. 2, p. 184.

<sup>2</sup> Abū Dāwūd, vol. 2, p. 538.

certainly a shortcoming in this regard among the elite. I observe it all the time. What can I say? May Allāh *ta'ālā* have mercy on us. I go to different Madāris quite often. I say to them: Knowledge should not have the effect of your bad character increasing, vanity increasing and becoming arrogant to the extent that you give up offering salām. You think to yourself: Why should I offer salām to him? Why should I meet him? Why should I go to visit him? Why should I go to offer my condolences to him? This is that transgression which is referred to in the following Hadīth:

إِنَّ لِلْعِلْمِ طُغْيَانًا كَطُغْيَانِ الْمَالِ

*A person of knowledge transgresses like the transgression of a wealthy person.<sup>1</sup>*

Similarly transgression comes as a result of worship. When a person engages in a lot of worship he thinks he is somebody, so he can do whatever he likes to whomever he likes. This should not be the case. Instead, a person ought to become more humble and more modest. The more knowledge a person acquires, the more humility ought to increase. Like a tree which is fully laden with fruit – it bends down towards the earth. This is how you have to come down – not with your neck and shoulders alone but with your heart.

Maulānā Abul Kalām Āzād *rahimahullāh* wrote a most excellent thing with reference to Hadrat Shaykh al-Hind *rahimahullāh*. He said: He was very short and down to earth. His internal humbleness was far more than his external humbleness.

Hadrat Shaykh al-Hind *rahimahullāh* was certainly very down to earth and humble. Someone said something

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<sup>1</sup> Majma' al-Bihār, vol. 3, p. 448.

about Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* to Hadrat Shaykh al-Hind *rahimahullāh* on the topic of the Congress and the League. The person said: “How is it that he is your student yet he is against you?” People are in the habit of creating division and disunity. You find this everywhere. It is a very detestable habit. This is why Rasūlullāh *sallallāhu ‘alayhi wa sallam* said:

لا يبلغني أحد من أصحابي شيئا، فأني أحب أن أخرج إليكم وأنا سليم  
الصدر.

*No one should convey to me anything about my Companions because when I come to you, I want my heart to be clear with regard to everyone.*<sup>1</sup>

My dear friends! Imagine if Rasūlullāh *sallallāhu ‘alayhi wa sallam* had ill feelings towards someone! What would the position of that person be? In the same way, one should not cause a shaykh to have bad thoughts about anyone.

Anyway, the person said what he said about Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* to Hadrat Shaykh al-Hind *rahimahullāh*. He replied: “Brother! I do not receive divine revelation. It may well be that Ashraf ‘Alī’s opinion is correct.” That was the level and extent of his humility.

My dear friends and elders! Humility and an unassuming nature were the hallmarks of our elders. There are many of our pious elders who were so quick in offering salām that they would never give others a chance to offer salām to them. Unfortunately our situation is that we wait for people to offer salām to us. What a major difference! So much of changes have

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<sup>1</sup> Abū Dāwūd, vol. 2, p. 267.

taken place within 50 years. One or two centuries have not passed as yet. We must study the lives of our elders and keep them before us.

When I was in London a senior 'ālim said to me: "I certainly believed that our elders are on a very lofty level but did not understand on what basis. After reading your book, *Aqwāl-e-Salaf*, I realized what their special qualities were. I learnt of the salient qualities of Maulānā Gangohī *rahimahullāh*, Maulānā Thānwī *rahimahullāh*, Maulānā Ya'qūb *Sāhib rahimahullāh*. I learnt about their character." If you study their lives you will learn that they were embodiments of humility, modesty and humbleness.

How much more can I say in this regard! My dear friends! Study the lives of these elders. The latter day elders who departed from this world in the last 100 years – look at how humble they were and how unassuming they were. Look at how much kindness they displayed towards their juniors. See the mercy which they showed to their juniors.

### **Lives of The Elders**

Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* said: "People refer to Hadrat Maulānā Maḥmūd al-Hasan Deobandī *rahimahullāh* as Shaykh al-Hind (the shaykh of India) but I refer to him as Shaykh al-'Ālam (the shaykh of the world)." Look! On one hand this is the faith which the student had in his teacher. And on the other side, look at the affection which the teacher had towards his student when he said: "It may well be that Ashraf 'Alī's opinion is correct."

Glory to Allāh! Look at the humility in our elders. This is how they grew up, matured, flowered and received lofty ranks from Allāh *ta'ālā*. It is essential for us to keep the lives of these elders before us. Only then will

we understand how to practise on the Qur'ān and the Sunnat of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. We will learn the true meaning of humility and reliance on Allāh *ta'ālā* from their lives.

My dear friends! Reliance on Allāh *ta'ālā* is a great thing. Allāh *ta'ālā* accorded it a special position. He accorded a special position to humility. We will speak on this at some other time. The time is up. May Allāh *ta'ālā* enable us to keep the lives of our elders before us.

May Allāh *ta'ālā* enable us to value this Ramadān, especially this 23<sup>rd</sup> night of the last ten nights. I see a desire for worship and Qur'ān recitation in everyone. These are things which draw us to Allāh *ta'ālā*. By the grace of Allāh *ta'ālā*, there are many virtues which we are experiencing at present. May Allāh *ta'ālā* enable us to value them. Make du'ā' for me and for yourselves as well.

There is just one more point which I would like to convey to you. I just learnt by phone that my wife is ill. I said to her: "If you tell me, I will come home." But the truth of the matter is that I did not feel for even a single moment that I should leave here because where will I be able to get such a surrounding? You people too will become worried and there will be confusion. I therefore request you to make du'ā' to Allāh *ta'ālā* to give her good health and wellbeing so that I can be at peace and continue being here. I request your du'ā's for my health, her health and the health of everyone. May Allāh *ta'ālā* bestow wellbeing to the entire ummat of Muḥammad *ṣallallāhu 'alayhi wa sallam*. May Allāh *ta'ālā* keep all in His protection, and may He protect their honour, dignity, lives, wealth, religious institutes, masājid and Islamic centres. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let's make du'a' after praising Allāh *ta'ālā* and sending salutations to Rasūlullāh *sallallāhu 'alayhi wa sallam*.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَيْنِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

اللَّهُمَّ آلِفَ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ، وَتَجَنَّبْنَا مِنَ  
الظُّلُمَاتِ إِلَى الثُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، اللَّهُمَّ بَارِكْ  
لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا، وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ  
التَّوَّابُ الرَّحِيمُ.

O Allāh! Fulfil all my needs by virtue of these words. O Allāh! Protect us. O Allāh! Enable us to do all that pleases You. O Allāh! Protect us from deviation. O Allāh! Bless us with total guidance and complete wellbeing. O Allāh! Confer religiosity to our children, to those who are present and to their associates. Bless them with lives of piety. O Allāh! Protect us against our enemies and those who are plotting to destroy us. Protect us against their schemes. Keep us firm on Islam. O Allāh! Make us servants of Dīn in the true sense of the word. Make us inviters to Dīn. O Allāh! Make us scholars of Dīn. O Allāh! Make us of those who truly recognize You. O Allāh! Bless us with Your love in our hearts. Enable us to be obedient to You. O Allāh! Remove all worries. Turn all difficulties into ease. O Allāh! Give us blessings in our businesses. Give us complete cure from the ailments which are in our hearts and bodies. Many of our brothers are expressing



their problems. Give them total salvation from their problems. O Allāh! Remove the problems of everyone through the blessings of Ramaḍān, the blessings of the Qur'ān, the blessings of Rasūlullāh *sallallāhu 'alayhi wa sallam*, and the blessings of all the righteous servants and righteous reformers. O Allāh! We have come here for Your remembrance and to call to You. We have presented ourselves here to converse with You. Many of those who are here are sincere and devoted. Many of them are Ahlullāh. Many of them are religious. I say, all praise is due to Allāh, all appear to be religious and all are better than me. O Allāh! Through them, rectify me and my children. Bless us with good health and wellbeing. Decree good for the entire ummat of Muḥammad *sallallāhu 'alayhi wa sallam*. O Allāh! Be gracious and kind to us. O Allāh! We are undoubtedly sinners and You are most-forgiving. Forgive us, give us salvation from the Hell-fire and admit us into Paradise. O Allāh! Establish Dīn in all Muslim countries. Make all our leaders religious and pious. Bless them with complete guidance. O Allāh! Create Your fear in their hearts. O Allāh! Remove the fear of people from their hearts. Remove awe for others from their hearts. O Allāh! Bless us with academic, practical, political, economic, military and every other type of power. O Allāh! Give us every type of goodness. Enable us to carry out acts of obedience to You. O Allāh! Fill our hearts with Your love and affinity. O Allāh! Illuminate and fill our hearts with dhikr. O Allāh! Make our hearts true and genuine hearts. Make them inclined to Your remembrance. O Allāh! Forgive all our sins and accept all our du'ā's through the blessings of Rasūlullāh *sallallāhu 'alayhi wa sallam*, the *Sahābah radiyallāhu 'anhum* and the *Auliyā'*. Give us success in our good objectives. O Allāh! Give total cure to those who are ill. Bless them with complete health from all physical and spiritual ailments. Fulfil the objectives of

those who are worried with regard to their daughters, finding partners for them, and giving children to those who do not have children.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ، أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ

**THE PEOPLE OF PARADISE AND INMATES OF  
HELL CANNOT BE EQUAL**

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Musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujrat

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَكَشَّهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَكَشَّهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ، أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ.

My dear friends and elders! Today we read and heard the verse about the people of Paradise and those of the Hell-fire. The thought therefore came to my mind to speak on this subject. We spoke in this regard previously. All praise is due to Allāh *ta'ālā*, talks on Paradise and Hell are constantly delivered and they ought to be delivered. This creates an enthusiasm to do good deeds and to abstain from evils. This is why Allāh *ta'ālā* speaks profusely about Paradise and Hell in the Qur'ān. Therefore, there is no harm if we speak on this topic again and again. There are so many verses and Ahādīth on the subject of Paradise and Hell that it will take us many hours to merely translate them. The 'ulamā' have devoted entire books to this subject. There are countless bounties of Paradise and lengthy Ahādīth describing them. There are Ahādīth with reference to the Haud-e-Kauthar, the conveyances of Paradise, the bounties there, the doe-eyed damsels of Paradise, the orchards, the rivers and so on. Many verses in this regard were revealed and many Ahādīth narrated.

Rasūlullāh sallallāhu 'alayhi wa sallam said:

حفت الجنة بالمكاره وحفت النار بالشهوات

*Paradise is encircled by disagreeable things and the Hell-fire is encircled by desires.<sup>1</sup>*

Other *Ahādīth* state that Allāh *ta'ālā* sent Jibrīl *'alayhis salām* to go and have a look at Paradise. He had a look and came back. Allāh *ta'ālā* asked him: "What do you think of it?" He replied: "Every person will want to enter it." Allāh *ta'ālā* then instructed for it to be surrounded by disagreeable things and asked Jibrīl *'alayhis salām* to go and have a look again. When he went and saw it surrounded in this way, he came back to Allāh *ta'ālā* and said: "O Allāh! I take an oath by Your honour and grandeur. I fear that no one will be able to enter it." Allāh *ta'ālā* said: "Go and have a look at Hell." He went and saw its different forms of punishments, torments and calamities. When he went back, Allāh *ta'ālā* asked: "What do you think of it?" He replied: "I take an oath by Your grandeur, no one will want to enter it." Allāh *ta'ālā* then surrounded it by desires and asked Jibrīl *'alayhis salām* to go and have a look at it again. When he returned, he said: "I take an oath by Your grandeur, no one will be saved from it."

### **The Meaning of Disagreeable Things**

Disagreeable things refer to things which a servant does not like. It refers to the actions of the Shari'ah and good character which are difficult to practise on. Once a person practises on them, Allāh *ta'ālā* will admit him into Paradise out of His mercy. Those who are sincere and devoted are prepared to bear disagreeable things. For example: look at what distances you people came from, you performed *wuḍū'*, you performed *ṣalāh*, you

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<sup>1</sup> Tirmidhī, vol. 2, p. 83.

performed sajdahs and rukū', you performed tarāwīḥ – these are all included in disagreeable things which you are bearing. A person shall enter Paradise by practising on these acts of obedience and casting aside desires. A person feels like eating a certain item even though it is unlawful. He feels like going to a certain place even if it is impermissible to go there. However, he desists for the sole reason that it is impermissible and unlawful. He does not eat because the income was derived from usury or from bribery. There were many pious elders who used to abstain from even doubtful foods. If they happened to eat them, they would vomit immediately. A person desists eating something solely because Allāh *ta'ālā* prohibited its eating. This will save him from the Hell-fire.

The above was with regard to abstaining from what is unlawful. Now listen to the following about consuming what is lawful. It is the month of Ramaḍān and it is just before the time of opening the fast. Delicious foods are placed before you. Water and fruits are placed before you – everything is delicious looking. Your heart wants to eat them, but what is it that is stopping you? It is Allāh's order. The manifestation of carrying out Allāh's order is fully displayed at the time of ifṭār. The food is yours, the water is yours. There is no doubt or confusion in the least. Yet you do not eat the food. Why is this? It is because Allāh *ta'ālā* prohibited you from eating it. As long as the adhān is not called out, you do not eat it. This is the meaning of abstaining from desires. People take a different meaning for desires whereas this is also included in desires. The food is placed before you, you want to eat it, yet you desist. You have kept away from your desire. A wall has no desire for food. No matter how delicious food you select for it, it will not have any desire to eat. Even angels will not have any desire for it. This is because Allāh *ta'ālā*

did not place that element of desire in them. They just do not have a feeling for food. How, then, can they receive any reward for curtailing their desires? When there is no desire in the first place, they do not have to combat any desire. On the other hand, you feel like eating, but you do not. You feel like drinking but you do not. This is the requirement of taqwā.

### **Taqwā of The Heart**

My dear friends! Even if harām food is delicious, if a person learns that it contains pig-fat, it has a smell of wine or it has been adulterated by some other unlawful substance, he desists from eating because it is against the order of Allāh *ta'ālā*. Go to the different cities of Europe and other Western countries. You will see many varieties of cakes and biscuits there. Those who are cautious immediately check if they contain any harām substance. If they have, they will not buy those items. Since Allāh *ta'ālā* has prohibited us from consuming them, they will not eat it even if their hearts desire it.

I went to a certain country and a person told me that the ice cream of a certain place is very tasty, we will go and have some. An 'ālim stopped him from going and eating there and said that the ice cream of that place contains such and such substances. So we did not go. All this is included in desires. The Hell-fire is surrounded by all these desires. If a person desists from them, it is a mark of great piety. This is what is known as taqwā. Taqwā means that a person has a desire for an unlawful thing but he desists from it and saves himself from it. This is taqwā of the heart. We have to have this urge in our hearts to obey Allāh *ta'ālā* and to keep away from His disobedience. We will not disobey Him in our eating and drinking, in our clothing and so on.

Allāh *ta'ālā* encircled the Hell-fire with these desires but we are falling into it because of them. We are eating harām and we are using harām. Tomorrow these very same desires will take us towards the Hell-fire and cast us inside. My dear friends! Our heart desires not to perform wuḍū'. Our heart desires not to perform ṣalāh. This is a desire, and to desist from acting on a desire is a mark of excellence. This is what Allāh *ta'ālā* likes. Allāh *ta'ālā* says: Look! My servant kept away from a beloved thing because of Me.

### **Hadrat Muṣliḥul Ummat's Fear of The Hereafter**

This is something which I personally saw. Ice cream was presented before Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣiyullāh Ṣāhib rahimahullāh. I was the only one present at the time. Hadrat was there and his one grandson was also there. Now who does not like ice cream? Hadrat ate one spoon of the ice cream, gave it to his grandson and said: “Now you eat it because if we eat it we will commit a sin.” Just think! It was on account of his humility and fear of the Hereafter. May Allāh *ta'ālā* bless us all with this condition.

Hadrat Maulānā Shāh Waṣiyullāh Ṣāhib rahimahullāh was coming out of the masjid of Hasan Manzil, Allāhābād. It was a small masjid. All the shoes and sandals were placed on a shelf. All those who had performed ṣalāh were coming out of the masjid. One shoe fell off the shelf. It was not a major issue, many of his murīds were there. They could have picked it up, but he picked it up himself and kept it in its place. My paternal aunt was watching all this from a window in a house which was next to the masjid. When I went to her, she said: “I observed a strange thing today. Someone's shoe fell off the shelf and Hadrat picked it up himself.” I said: “These are the actions of the pious people.”



My dear friends and elders! These are the things which Allāh *ta'ālā* likes. Allāh *ta'ālā* really likes humility, selflessness, affection towards His creation, kindness towards people and consideration to His creation.

Hadrat Khwājah Nizām ad-Dīn Auliya' *rahimahullāh* said that in the market of the Hereafter there is nothing more valuable than consideration towards others and kindness to them. Hadrat Maulānā Abul Hasan 'Alī Nadwī *rahimahullāh* noted this statement in one of his books. Just think! Sometimes a person refers to himself as a Nizāmī and another refers to himself as a Sābrī, but they have no knowledge whatsoever about the teachings of these pious personalities. These were not just their teachings but their practices in their day to day lives.

### **The Dinner-Mat of Hadrat Nizām ad-Dīn Auliya'**

It is said that many exotic dishes used to be laid out on the dinner-mat of Hadrat Nizām ad-Dīn Auliya' but Hadrat would not eat. He would not even sit at the dinner-mat. Someone had the evil thought that he must be eating on his own, and eating far better foods than what are presented to the guests. When Hadrat was going to eat, the man looked through a window to see what Hadrat was eating. He found him eating the left over pieces which were lying down on the dinner-mat. The man's evil thoughts obviously left him. Hadrat Nizām ad-Dīn *rahimahullāh* was such a great personality that he was given the title of Auliya'. He did not reach such a high rank just like that.

### **The Essence of The Path**

A person has to carry out some spiritual exercises and striving in order to receive this treasure. He will have to humble himself. He will have to be affectionate and

considerate towards the creation. This is the essence of the path:

النسبة مع الحق والشفقة على الخلق

*A strong bond with Allāh ta'ālā and affection towards the creation.*

The unbelievers are included in the creation. So are animals. In fact, trees and rocks as well. We have to be considerate to all of them.

Rasūlullāh sallallāhu 'alayhi wa sallam said:

اتقوا الملاعن الثلاثة: البراز في الموارد، وقارعة الطريق، والظل

*Keep away from three things which could result in curses on you. Relieving yourself in places where people sit, on pathways and in shady places.<sup>1</sup>*

In this Hadīth Rasūlullāh sallallāhu 'alayhi wa sallam explains the rights of places, pathways and trees. Do not make these places dirty because people take benefit from them. We have to be considerate of these places. Allāh ta'ālā is most pleased when man is considerate of them.

### **Consideration to The Rights of The Creation**

I never saw Hadrat Muṣliḥul Ummat rahimahullāh eating betel-leaf. An old attendant of his informed me that he used to eat it in his early days. However, one day he was eating it and when he spat some out, a drop splashed on a cobbler. Hadrat immediately asked the man to pardon him and gave up eating betel-leaf since that day. Just think! He sought pardon from a

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<sup>1</sup> Abū Dāwūd. Mishkāt, p. 43.

cobbler. Look at how considerate he was of the rights of fellow humans.

My dear elders! Just as there are rights of Allāh *ta'ālā*, there are rights which we owe to our fellow humans. The rights of Allāh *ta'ālā* are fulfilled through taqwā. When there is Allāh's fear in the heart, consideration to Allāh's creation will automatically follow.

Several mad people used to live with a certain pious elder. He used to see to their feeding arrangements. Someone said to him: “Hadrat! Have you assembled all mad people here?! They do not even know that you are feeding them.” He replied: “They may not know but their Creator knows. Allāh *ta'ālā* knows that this is how I am treating His creation. I hope that Allāh *ta'ālā* will be kind and merciful to me.”

When I see the evil character and bad mannerisms in the madrasah I sometimes feel I should close the madrasah because it is causing us to become maligned and dishonoured. Despite this a person continues doing the work of the madrasah because it is the duty of 'ulamā' to do it. They have to bear all the difficulties and challenges. There are many things which a person cannot tolerate but he tolerates them in obedience to Allāh's order. Allāh *ta'ālā* instructed us to spread the teachings of the Qur'an and Sunnat, this is why we are doing it.

### **The Importance of Salām**

Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

لا يجل للرجل أن يهجر أخاه فوق ثلاث ليال، يلتقيان فيعرض هذا ويعرض هذا، وخيرهما الذي يبدأ بالسلام.

*It is not permissible for a person to sever relations with his brother for more than three days. They meet but*

*each one turns away from the other. The better of the two is the one who initiates the salām.*<sup>1</sup>

Rasūlullāh sallallāhu 'alayhi wa sallam instructs us to reconcile within three days and warns us against not carrying out this order. Now who would want to speak with his adversary after having an argument with him? However, because Rasūlullāh sallallāhu 'alayhi wa sallam prohibited us from severing ties, we will have to set right our affair with him. In such a situation, great glad tidings are for the one who initiates the salām because it is Allāh's order not to sever the practice of offering salām to one's adversary. If a person allows three days to pass without reconciliation, three years can also pass. In fact, an entire life span may pass in this way as it often happens. We have to be considerate of these matters so that our mutual relations are in order. This Dīnī objective is what Rasūlullāh sallallāhu 'alayhi wa sallam wants from us.

Someone related that two scholars in Azhar University in Egypt had a difference with each other. When a third scholar heard of it, he went to both of them that very night and asked them to reconcile and leave aside their differences. He said: "I came to you now because if the night passes in this way [without reconciliation], the difference will settle in the heart and it will be difficult to remove."

My dear friends! These are morals taught to us by Rasūlullāh sallallāhu 'alayhi wa sallam. He said:

البادي بالسلام بريء من الكبر

*The one who initiates the salām is free from pride.*<sup>2</sup>

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 427.

<sup>2</sup> Bayhaqī. Mishkāt, p. 400.

It is stated that although it is Sunnat to initiate the salām, it is wājib to reply to it. However, initiating the salām carries more reward than the reply. Thus, when you are studying and imparting knowledge of Dīn, and you are speaking and listening about Dīn, how can offering salām cause you disgrace? Rasūlullāh sallallāhu ‘alayhi wa sallam would offer salām to even small children. We learn this from the following Hadīth:

عن أنس قال ان رسول الله صلى الله عليه وسلم مرّ على غلمان فسلم عليهم.

*Anas radiyallāhu ‘anhū narrates that Rasūlullāh sallallāhu ‘alayhi wa sallam passed by some small boys so he offered salām to them.<sup>1</sup>*

Look at Rasūlullāh’s humility and unassuming nature. My dear friends! This is the mark of a Prophet. A king will not do this. He remains in his pride, pomp and authority. He remains with the might of his army. On the other hand, the mark of a Prophet is that no matter how high a rank Allāh *ta’ālā* confers to him, it creates humility in him. This is also the mark of Allāh-fearing ‘ulamā’.

### **Rasūlullāh’s Humility**

Rasūlullāh sallallāhu ‘alayhi wa sallam was an embodiment of humility. When Rasūlullāh sallallāhu ‘alayhi wa sallam conquered Makkah and had all the power to exact revenge from its residents, his humility was the most as gauged from the following Hadīth:

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 397.

عن أنس رضي الله عنه قال دخل رسول الله صلى الله عليه وسلم مكة يوم الفتح وذقنه على راحلته متخشعا.

*Ḥadrat Anas radiyallāhu ‘anhu narrates that when Rasūlullāh ṣallallāhu ‘alayhi wa sallam entered Makkah on the day of its conquest, his chin was resting on his camel out of humbleness.<sup>1</sup>*

It was the very same unbelievers of Makkah who had expelled him from Makkah and forced him to emigrate. When such a person returns as a victor, he normally enters with more pride and pomp to show to the people how he is coming in, how victorious he is, and how he defeated them. Rasūlullāh ṣallallāhu ‘alayhi wa sallam did not do all this. He lowered himself and entered the Ka’bah. This is the Sunnat of Rasūlullāh ṣallallāhu ‘alayhi wa sallam. No matter how high a position a person may have reached, he must have just as much humility and humbleness. A Ḥadith states:

من تواضع لله رفعه الله

*Allāh elevates the one who humbles himself for Allāh’s sake.<sup>2</sup>*

Allāh *ta’ālā* places honour in the hearts of the people for such a person. Look at a proud person – no one has any regard for him. They are fearful of him and feel intimidated by him. They are meek before him out of fear for him. Like people are fearful of snakes and scorpions. Do you think they fear them out of love for them? Or out of respect for them? There are many snakes and scorpions among humans whose harm

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<sup>1</sup> Al-Bidāyah wa an-Nihāyah, vol. 4, p. 220.

<sup>2</sup> Bayhaqī. Mishkāt, p. 434.

people fear and are forced to be meek before them. The proud person assumes that these people are very obliging to him, but within their hearts they will destroy him at the first opportunity.

The *Gulistān* relates a story about a chief police officer. He struck an old man with a rock while he was on duty. He was taken to task by the king who had him hung down a well. The king then ordered all the people to strike him with stones. The old man was also among them, and he too struck him with a stone. The chief police officer asked: “Why did you strike me?” He replied: “You had struck me on a certain occasion with the same rock. I had kept the rock aside, and I took revenge with it today.”

My dear friends! Proud and haughty people have no rank among people, they only subjugate them through oppression and tyranny. You get certain people becoming chiefs in a small village and people begin fearing them. They think to themselves: We will have to remain silent or else the chief will cause harm to us and hurt us.

The respect that it accorded to these materialists is superficial, the honour that they get is superficial. It has nothing to do with the heart. On the other hand, people are prepared to sacrifice themselves for the Prophets *‘alayhimus salām* and their heirs. They sacrifice their lives and everything else for them.

### **An Admonitory Lesson of a Sahābī**

The unbelievers got hold of Hadrat Zayd ibn Dathinah *radiyallāhu ‘anhu* and began beating him. They asked him: “How would you like being safe and sound in your house while Muḥammad sallallāhu ‘alayhi wa sallam was here in your place?” Hadrat Zayd *radiyallāhu ‘anhu* replied:

والله ما أحب أن محمدا يشاك في مكانه شوكة تؤذيهِ وأنا جالس في أهلي.

*By Allāh, I cannot tolerate a thorn pricking Muhammad sallallāhu 'alayhi wa sallam wherever he is while I am relaxing with my family.<sup>1</sup>*

Today you and I cannot bear the slightest hurt for the sake of Rasūlullāh sallallāhu 'alayhi wa sallam. Look at the sentiments of the Ṣahābah radiyallāhu 'anhum. Look at the honour which they had for Rasūlullāh sallallāhu 'alayhi wa sallam in their hearts. Because Rasūlullāh sallallāhu 'alayhi wa sallam shows consideration to everyone, everyone shows consideration to him. Allāh ta'ālā casts love for him in the hearts of people. This love comes from His Throne. Good thoughts in the hearts of people, love in their hearts, a strong bond in their hearts – all these are placed by Allāh ta'ālā.

I was saying that our elders of Dīn offer kindness, humility and humbleness to the creation so that no one is harmed. They are particular about not hurting anyone. When they do this, Allāh ta'ālā increases their rank. He creates such people who are prepared to shed their blood for these pious elders. Instead of spending one paisa, they are prepared to spend a hundred rupees. They will certainly be rewarded for whatever consideration they showed to the creation. In addition to this, Allāh ta'ālā showers on them in this world. He blesses them with love by the people and popularity in the whole world.

I was explaining the statement of Hadrat Nizām ad-Dīn Auliya' rahimahullāh when he said that in the market of the Hereafter there is nothing more valuable than consideration towards others and kindness to them.

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<sup>1</sup> Safwatus Safwah, vol. 1, p. 649.



Look at how simple he was when it came to his food. Look at his selflessness. Yet, there were some people who thought that when he eats in privacy he must be eating the best of foods. Later on they learnt that he used to eat the left over bits that were lying on the dinner mat and the plates. Just look at his rank! He is prepared to eat the left over food of his murīds. It is well known that his dinner mat was laid with foods that were fit for the royalty. Although this is correct, it was for others not for himself.

### **The Story of a Sufi**

A person went to a Sufi and noticed that various exotic foods and drinks are offered there, and a beautiful carpet has been laid out. He said:

The one who loves the world can never be a Sufi.

He said this and left without meeting the shaykh. He went to a musjid, lied down and fell asleep. He has a dream in which the Resurrection is taking place. A person takes hold of him and says: "I have such and such rights over you, give them to me." He said: "How can I give you anything over here? I myself am in a predicament. I do not have a single paisa." The shaykh came to him in his dream and said: "O let him be, let him be. Leave him alone, he is my special associate. How much does he owe you?" The person told him how much he was owed. The shaykh immediately paid that amount.

The man woke up and proceeded henceforth to the shaykh and said: "Hadrat, pardon me." He said: "There is nothing to worry about. Don't worry about your dreams and thoughts." He said: "Hadrat, pardon me." The shaykh said: "I will pardon you but you must first repeat that statement which you had said." The man

was too ashamed to repeat it. He eventually said it after much persistence:

The one who loves the world can never be a Sufi.

The shaykh said, add the following line:

If he has of the world, it is for his friends not for himself.

My dear friends and elders! This is to do with the Ahlullāh. Their bond with Allāh *ta'ālā* is correct. This is why their kindness towards His creation is inevitable.

### **The Reality of The World**

No person feels like bowing before anyone. He only bows because he knows it is liked by Allāh *ta'ālā*. Man likes greatness and prominence. However, since Allāh *ta'ālā* abhors a person to display greatness and arrogance, he destroys his pride and arrogance. If a person has received knowledge, it is nothing great. It is a gift from Allāh *ta'ālā*. Allāh *ta'ālā* can snatch it away whenever He wills. If Allāh *ta'ālā* gave him wealth, it is nothing great. He can snatch it away whenever He wills. If someone has good health, it is nothing to be proud over. Allāh *ta'ālā* can take it away whenever He wills. Every day we hear of incidents of destruction and obliteration. I myself saw many people building houses. The houses were ready, they still did not get a chance to go and live in them and they died. This is the reality of the world. This is the position of the world that it has no permanency. The only permanency is in Dār al-Qarār. Dār al-Qarār is Paradise. This world is Dār al-Fanā' – a place that is bound to perish. In the Hereafter everything has permanency, everything has firmness. Therefore the love which we have for Allāh *ta'ālā* in this world, there is permanency in it, there is firmness in it. The love for Allāh *ta'ālā* is beneficial in both worlds – in

this world and in the Hereafter. The love of worldly people breaks on a daily basis. The mutual love which the Ahlullāh have does not break.

Every building is bound to have defects. The strongest of buildings develops gaps and fissures. Gaps and fissures are developing in the Taj Mahal as well. There is talk about it all over India. People are saying that the Taj Mahal is such a strong and beautiful building, but it is developing fissures and cracks. Its colour is changing. However, the love for Allāh *ta'ālā* and the means to His love are free of cracks and changes. Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣiyullāh Sāhib raḥimahullāh used to say that their love for Hakimul Ummat Hadrat Maulānā Ashraf 'Alī Thānwī raḥimahullāh was more than the faith and confidence which they had in him. on the other hand, khilāfat was taken away from many of those who based their love for him on faith and confidence.

### **The Tarīqah is Founded on Love**

The foundation of love is solid; there are no cracks in it. On the other hand, what is the foundation of confidence in a person? If you experience the slightest thing which is against your temperament with the person in whom you have confidence, your confidence in him disappears. This is why love is a very great thing. A poet says:

We looked at the granary of the world and  
found that just one grain of love is beneficial,  
while the balance is just straw and husk  
which have no value.

Allāh *ta'ālā* made love alone the foundation. The foundation of the entire world rests on love. This is why He said with reference to His righteous servants: “They

love Me and I love them.” Love enjoys a very lofty status.

Rasūlullāh sallallāhu ‘alayhi wa sallam said:

الحب أساسي

*Love is my foundation.*<sup>1</sup>

If love is his foundation, what would the foundation of the Tarīqah be? It will obviously be love. In my first year, an altercation took place with our adversaries in Tankāriyah. I said to them: “Your Prophet is saying: ‘Love is my foundation.’ I have come here from U.P. You cannot show this much love too that you permit me to deliver a talk!? Allāh *ta’ālā* Himself says with reference to His Prophet: ‘You are on a sublime level of character.’ Yet we reach the pits of character!? What a terrible thing when there is no likeness between the Prophet and his follower! The character which the Prophet has must be found in his follower. The character which the shaykh has must be found in his murīds. The character which a teacher has must be found in his students. The influence of the father must be found on his children.

### **The Meaning of Being a Murīd**

My dear friends! The situation today is that the shaykh is very soft while the murīd is very hard; he is like an unsheathed sword. In fact, a murīd makes an objection and says: “Our shaykh is very soft.” Now that you have levelled an objection against your shaykh you will gain nothing from him.

You ought to try and develop the characteristics which are in your shaykh but not in you. In this lies your

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<sup>1</sup> Ash-Shifā’.

excellence. If you have some good characteristic in you, keep it in place. If your shaykh has a certain characteristic, you established a link with him in order to develop that characteristic which is in him, and not to rectify him. Today a major cause of deprivation is that murīds make objections against the shaykh, and allow various types of whisperings and thoughts to enter their hearts about the shaykh. If this is the case, how will rectification be achieved?

You feel that there has to be some strictness here while the shaykh feels the need for leniency. Now who are we going to listen to? Obviously the shaykh's because if the shaykh is going to do what you want, then you must become the shaykh and make him your murīd. The meaning of *irādat* (becoming a murīd) is that your personal whims and fancies are removed from you. In other words, you must put an end to your own wants and whims in the presence of the shaykh. Only then will you be successful.

### **The Story of Hadrat Luqmān**

The following is an incident related to Hadrat Luqmān or someone else. A person bought him and took him home. His entire body was black in complexion, no one wanted to buy him. The master asked him: "What will you have to eat?" He replied: "Whatever you feed me. How can I have any wish in the presence of the master?" The master asked: "What would you like to wear?" He replied: "Whatever you give me to wear. How can I have any opinion in this regard?" The master asked: "Where will you sleep?" He replied: "Wherever you make me sleep." The master said: "You are a strange slave! You are leaving everything to my opinion! Don't you have any opinion of your own?" He replied: "Once I am a slave, I have no choice whatsoever. The opinion of the master is the opinion of

the slave. Can a slave ever have an opinion of his own?"

On hearing this, the master screamed out and thought to himself: "Look at the condition of this slave with a superficial master [referring to himself] while we do not have such a relationship with the real Master [Allāh *ta'ālā*]. We do not do what Allāh *ta'ālā* wills. We are not pleased with what He decrees. This slave is far better than us because he has submitted himself totally to a superficial master. We are the slaves of Allāh *ta'ālā*. We belong to Him. Despite this, our relationship with Him is not like this."

The master said: "Look, you are no longer a slave. You are now free. I will be at your service." He said: "Hadrat, now that you have freed me, be kind enough to read the Qur'an to me." The master read a few verses. He let out a scream and passed away.

My dear friends and elders! Just look at these servants of Allāh *ta'ālā*. When a person obliterates his own will before the will of Allāh *ta'ālā*, He blesses him with various spiritual treasures. As a poet says:

The person gives half a life and receives  
thousands of lives in return.

Just imagine the amount of rewards Allāh *ta'ālā* will give for a short while of difficulty! No one can even imagine it. The reward of one *Sub-hānallāh* is so great that the entire world cannot encompass it.

### **Fundamental Beliefs**

Hadrat Maulānā Rashīd Aḥmad Gangohī *rahimahullāh* said: Consider saying "Allāhu Akbar" once to be better than the entire world and whatever it contains. Allāh's name is such that nothing can come before it. The pan on which the name of Allāh *ta'ālā* is placed will

outweigh the weight of the entire world. Allāh's name will be written on a piece of paper and placed on one pan of a scale. It will outweigh everything else. Therefore, no matter how little you do or small a good deed you do, as long as it is done according to Allāh's wishes and His order, the reward will be beyond your wildest imagination. What is this world? It is the place of trials, tribulations, desires and adversities. In such a situation, if a person sets right his bond with Allāh *ta'ālā*, turns his gaze away from everything and focuses solely on Allāh *ta'ālā*, then Allāh *ta'ālā* most certainly loves him. My dear friends! Let this be your condition:

Focus your attention to the One whom you love and attach your heart to Him. Shut your eyes off from all false and superficial beloveds. Only then will you achieve something.

This is the teaching in *Lā Ilāha Illallāh*, i.e. no beloved except Allāh *ta'ālā*. Thus, we must have no beloved apart from Allāh *ta'ālā*. We must have no objective apart from Allāh *ta'ālā*. This is no ordinary matter. Every person can adhere to this. It is not reserved for those who are living in the *khānqāh*. Rather, it is the responsibility of every person to embed Allāh's oneness in his heart, to embed the messenger-ship of Rasūlullāh *sallallāhu 'alayhi wa sallam* in his heart, and to embed belief in the Hereafter in his heart. This is essential for every person. It is not reserved for the elite to the exclusion of the masses. These are fundamental beliefs which are necessary for every Muslim. *Īmān* cannot remain without them. This is why it is most essential to be conscious of these things. May Allāh *ta'ālā* inspire us all. *Āmīn*.

### **The Actions of Khalilullāh**

Hadrat Ibrāhīm *'alayhis salām* was Khalilullāh – the friend of Allāh *ta'ālā*. This refers to a deep form of friendship. You get a friendship and a deep friendship. The deep level of friendship was enjoyed by Hadrat Ibrāhīm *'alayhis salām*. Do you know why he received this title? It is because he carried out actions that are demanded of a natural temperament. This is why Allāh *ta'ālā* conferred this rank to him. The clipping of nails, removal of hair of the armpits and below the navel, clipping of the moustache, etc. were the reasons for receiving this title. These are ordinary actions. A natural temperament demands that the nails should not be allowed to grow too long. But people have become so unnatural that you see them having long nails. Even women keep long nails. I do not know why they do this. It has also become a fashion. The Westerners do it and have thus changed the natural system. Now the women and men are happy about it. Akbar Marhūm rightly said:

When a he saw a few women approaching without purdah, Akbar fell down to the ground out of national self-shame. When he asked them: “What happened to your purdah?” They replied: “It fell onto the brains of the men.”

In other words, someone asked, “Hadrat! Purdah has disappeared!?” He replied: “Yes, a veil has fallen on the intelligence of men and the purdah left women.” The men too are happy over this situation.

The men too are happy about having long nails. This is against nature. When a man chooses irreligiousness, then the things which even animals do not like will appeal to him. The verse which I read at the beginning is preceded by a verse which states that they have



forgotten Allāh *ta'ālā* so Allāh *ta'ālā* too disregarded them.

They can go wherever they want, they can go astray if they want, they can go into the Hell-fire if they want. They can do what they wish. Since they forgot Allāh *ta'ālā*, He too disregarded them.

My dear friends and elders! It was due to his carrying out the actions which are demanded by a natural temperament that Haḍrat Ibrāhīm *'alayhis salām* became Khalīlullāh. So do you think these actions will not be beneficial to us? Haḍrat Ibrāhīm's Dīn is referred to as a natural Dīn. Allāh *ta'ālā* says to Rasūlullāh sallallāhu 'alayhi wa sallam with reference to it:

وَاتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

*Follow the religion of Ibrāhīm who was truly to one side [to Allāh alone].<sup>1</sup>*

It was with reference to these “small” actions – what is so difficult about clipping nails and the moustache? Are they really difficult to do? However, because they are from among the natural actions and natural injunctions, they are most liked by Allāh *ta'ālā*. By carrying them out, Allāh *ta'ālā* made Haḍrat Ibrāhīm *'alayhis salām* into Khalīlullāh. You may refer to books, there may be other reasons why he was given this title. What I said is also one view which I heard from Haḍrat Muṣliḥul Ummat *rahimahullāh*.

### **Forgiveness For Giving Water to a Dog**

My dear friends and elders! These small actions which we do not consider to be too significant are causes of

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<sup>1</sup> Sūrah an-Nahl, 16: 123.

gaining Allāh's proximity. You gave a small item to someone or you said a few kind words to someone and Allāh *ta'ālā* liked it. You gave a drink of water to someone, it was liked by Allāh *ta'ālā* and He made you successful on account of it. An immoral woman drew water out of a well and gave it to a thirsty dog. The dog was panting out of thirst and was on the verge of dying. The woman gave some water to the dog. The Prophet of the time received revelation to inform the woman that Allāh *ta'ālā* forgave her on account of her kindness to the dog.

The Sahābah *radiyallāhu 'anhum* asked Rasūlullāh *sallallāhu 'alayhi wa sallam*:

يا رسول الله، وإن لنا في البهائم أجرا؟ فقال في كل ذات كبد رطبة أجر.

*O Rasūlullāh! Will we be rewarded for kindness to animals!? He replied: There is reward for kindness to every living creature.<sup>1</sup>*

The dog was thirsty. Look at the bounty of forgiveness which the woman received for quenching its thirst!

### **The Virtue of Knowledge**

Hadrat Maulānā Rahmatullāh Sāhib Kīrānwī rahimahullāh founded Madrasah Saulatyā, Makkah Mukarramah. You people know Hadrat Hāji Imdādullāh Sāhib rahimahullāh who was from among the senior Sufī masters. In fact, he is the shaykh of the 'ulamā' of Deoband. Hadrat Maulānā Rahmatullāh Sāhib rahimahullāh is also a very great scholar. He wrote a book titled Izhār al-Haq. There is no better book on the refutation of Christianity. When he used to have debates with priests, they used to flee. Anyway, the story is quite long. A slight difference of opinion

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<sup>1</sup> Bukhārī, vol. 2, p. 889.

occurred between him and Hadrat Hājī Sāhib rahimahullāh. Maulānā Raḥmatullāh Sāhib constantly spoke about the madrasah while Hadrat Hājī Sāhib's temperament was towards the khānqāh. Hadrat Hājī Sāhib rahimahullāh said to him: “Maulānā Raḥmatullāh! From your talks it seems that you will have masājid broken down and build madāris instead.” The two stopped speaking to each other. What a major conflict! Maulānā Raḥmatullāh Sāhib went to Hadrat Hājī Sāhib within three days and said: “Hājī Sāhib! Pardon me.” Hadrat Hājī Sāhib said: “Bhāi! You have won. Because I am an ignorant person, I did not get the inspiration to come and ask you for pardon. Because you are an ‘ālim, you know the virtue of reconciling. This is why you came within three days to ask me for pardon. I have been defeated and you have won.” This was the nature of disputes among our elders. Look at their actions! Did Maulānā Raḥmatullāh's status decrease by going and asking for pardon? Certainly not. In fact, according to Hadrat Hājī Sāhib, he surpassed Hājī Sāhib himself. Kings held him in high esteem and they used to invite him. This is what is demanded by Islamic society. Let it not happen that you turn away over trivial matters and never reconcile. Instead, you become enemies of each other. These are in total conflict with what Islam demands.

### **Encouragement Towards Pardon**

I was saying that the Hell-fire is surrounded by desires. If a person acts on his desires, he will enter Hell. It is one's desire to reply to one's adversary, to respond to a stone with a brick. But if you kept silent and thought to yourself that there is no benefit in hitting him, and you therefore pardon him, then this is most liked by Allāh *ta'ālā*.

When I was in the Haram Sharif, a person asked me about a certain Hadīth. I told him that it is found in *Mishkāt Sharīf*. It reads as follows:

إن رسول الله صلى الله عليه وسلم يقول: من أنظر معسرا أو وضع عنه  
أظل الله في ظله.

*Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: Allāh ta‘ālā will provide shade under His shade to the one who gives respite to one who is in difficulty or pardons him completely.*<sup>1</sup>

It does not have to be a large amount. Even if a person is owing you a small amount of say 200, pardon him. It could even be just 10 to 20 rupees, pardon him. The reward for it is immense. If your debtor is in difficulty and you give him a respite or absolve him completely, you will receive a high rank with Allāh *ta‘ālā*.

My dear friends! The condition today is that we waste hundreds of thousands, but are not prepared to pardon our brother for the ten rupees which he owes. We witness this all the time. People go to the extent of handing the matter to the courts. They will waste money on useless things in weddings, but are not prepared to help their brothers with ten rupees. The reason is that by spending such large amounts in weddings, they become popular and everyone speaks about it. In reality, there is no name and fame in wasting money. It actually results in disgrace and humiliation. People who attend such functions return by hurling verbal abuses at the hosts. On the other hand, the host feels that if he spends five million, he will be considered very great. No such thing! Everyone will say that he is out of his mind. He spent so much

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<sup>1</sup> Muslim. *Mishkāt*, p. 151.

but the arrangements were not proper, they did not even get to eat properly.

There is a hājī in Mumbai. I will not take his name. He spent 700 000 rupees for the stage and décor. I do not know how much more he must have spent for the whole wedding. Someone said to him: “You are a hājī and you are wasting so much of money on all this singing and dancing!?” This is absolutely harām and totally inappropriate for you.” He replied: “Very well, remove the title of hājī from my name. I have no need to be called a hājī.” Now just look! He does not even value being a hājī. He is desirous of singing and dancing, and wants his son’s wedding to be seen by the whole world. You people ought to know that people like this end up with bad daughter’s-in-law. This is what generally happens. Sometimes husband and wife are separated quickly. They end up in divorce soon thereafter.

### **Safeguarding The Tongue**

My dear friends! This is the meaning of desires surrounding Hell, i.e. if you act on them, you will fall into the Hell-fire. Rasūlullāh sallallāhu ‘alayhi wa sallam said:

إن العبد ليتكلم بالكلمة من رضوان الله لا يلقي لها بالا يرفع الله بها درجات، وإن العبد ليتكلم بالكلمة من سخط الله لا يلقي بها بالا يهوي بها في جهنم.

*A person says something which contains Allāh’s pleasure. Although he does not give a lot of importance to what he said, Allāh ta’ālā elevates his rank through it. Similarly, a person says something which causes Allāh’s wrath. Although he does not pay much attention*

*to what he said, Allāh ta'ālā causes him to fall into Hell because of it.<sup>1</sup>*

In other words, a person may utter a statement of unbelief without giving any importance to it and will end up in Hell. But if he makes one statement of imān, he will go to Paradise. Rasūlullāh sallallāhu 'alayhi wa sallam said:

ما من عبد قال لا اله إلا الله ثم مات على ذلك دخل الجنة.

*The person who says that there is none worthy of worship except Allāh and dies on it shall enter Paradise.<sup>2</sup>*

Obviously, if he rejects this, he will go to Hell. This is why we are told to safeguard our tongues, not to consider “small” sins to be insignificant and not to regard minor good deeds to be unimportant. In other words, we must do whatever entails Allāh’s pleasure. We must not act on the demands of our temperament.

Look at the beautiful definition of Islam as given by Hadrat Sayyidunā Rifā'ī rahimahullāh. He said: “Islam refers to acting against the demands of one’s temperament.” I do not know of anyone else who defined it in this way. Hadrat Sayyidunā Rifā'ī rahimahullāh was a great scholar and Sufi master. People are of the view that his rank is not lower than that of Sayyidunā 'Abd al-Qādir Jīlānī rahimahullāh. The two were contemporaries. The murīds of both differed as to who was the greater of the two. The murīds of each one tried to prove the superiority of their shaykh. When the two came to know of it, they were quite disturbed. The two masters finally got

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<sup>1</sup> Bukhārī. Mishkāt, p. 411.

<sup>2</sup> Bukhārī and Muslim. Mishkāt, p. 14.

together and decided that whoever becomes the murīd of one, will have to take the name of the other as well. For example, if a person becomes a murīd of Sayyidunā ‘Abd al-Qādir Jīlānī *rahimahullāh*, he will have to take the name of Sayyidunā Rifā‘ī *rahimahullāh* also. The opposite will also apply. In this way, the person will be pledging bay‘at to both. Unity and harmony were realized in this way.

### **The Definition of Īmān**

Hadrat Sayyidunā Rifā‘ī *rahimahullāh* said: “Islam refers to acting against the demands of one’s temperament.” You will not find this definition in *Mizān* nor in *Mishkāṭ*. These elders sometimes receive divine inspiration to say such things. For example, our temperament demands that we do not speak with a certain person nor offer salām to him. However, the Shari‘ah demands that we continue speaking with him and offering salām to him. In such a case, we will have to act against the demand of our temperament. If we do not do this, we will be acting against the demand of Islam.

‘Allāmah Sha‘rānī *rahimahullāh* was a distinguished scholar and Sufi master. He says: Some Sufis say: It is not in our temperament to go and visit sick people or offer our condolences to them. It is not in our make up to go to meet anyone.” It will be said to such a Sufi: “Your temperament is in conflict with the Sunnat. You will have to rectify it.”

People generally travel and move around for every minor reason, but they will not travel for the sake of Dīn or to hear talks of Dīn. Many years will pass in this way. Sometimes it is their pride which stops them, sometimes it is illness, and sometimes it is money. The fact of the matter is that there is no value for Dīn. There is value for ten rupees. People will run around

for ten rupees, but they do not have the time to attend a Dīnī assembly. If we were attached to Dīn and interested in it, this would not have been the case. All this is as a result of no value for Dīn and an absence of an interest in it. We seek refuge in Allāh *ta'ālā*.

My dear friends and elders! 'Allāmah Sha'rānī *rahimahullāh* said that many Sufis say that we do not go to offer condolences to anyone, we do not go to visit any sick people. If Rasūlullāh *sallallāhu 'alayhi wa sallam* used to go, how can you claim to be a shaykh? You can never be a shaykh without following the Sunnat. You will receive nothing. A Walī is a wing of a Nabī. Wilāyat is a branch of prophet-hood. If wilāyat acts in conflict with prophet-hood, it can never be wilāyat; it is a fabrication. It has no rank whatsoever.

These actions are actions of the Sunnat. They have a lot of effulgence and light in them. They have a lot of power of taking a person close to Allāh *ta'ālā*. You entered the musjid and made the intention of i'tikāf. You read durūd sharīf and the du'ā' for entering a musjid:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

*O Allāh! Open for me the doors of Your mercy.*

Just by reading this, the rewards which you received are unimaginable. When you leave the musjid, you leave in the Sunnat way. What great rewards you will receive! My dear friends! Paradise is no ordinary thing. However, Allāh *ta'ālā* looks for excuses to admit us into it.

### **Following The Sunnat is Paramount**

A Sufi passed away. Someone saw him in a dream and asked him how he fared. He replied: "Allāh *ta'ālā* gave me Paradise on account of two paise." He asked: "How



did that happen?” He replied: “I was standing on a bank of a river when a person on the opposite bank sneezed. He said:

أَلْحَمْدُ لِلَّهِ

*All praise is due to Allāh.*

I heard him saying it. So I hired a boat for two paisa, went across, and said:

يَرْحَمُكَ اللَّهُ

*My Allāh have mercy on you.*

Allāh *ta'ālā* loved this act so much that He admitted me into Paradise.”

To act against one's temperament is from among the causes of entry into Paradise. Acting against one's desires is the way of saving one's self from the Hell-fire. If you act on your desires, you will be opening the path to Hell. If you safeguard yourself against undesirable actions, the path to Paradise will open up to you. What I mean is that you do not feel like performing *ṣalāh*, reading the Qur'ān, making *dhikr*, offering *salām* and so on. But if you do all this, you will certainly have to bear some inconvenience. It will certainly bear heavily on your heart and mind. However, it holds a very high rank in the sight of Allāh *ta'ālā*. This is *sulūk*, this is *taṣawwuf*. This was the *sulūk* of *Hadrat Maulānā Rashīd Aḥmad Gangohī rahimahullāh* and *Hadrat Maulānā Ashraf 'Alī Thānwī rahimahullāh*. This is what they revived. Different forms of *dhikr* and spiritual practices are not the fundamentals. The essential thing is to follow the *Sunnat*. Different forms of *dhikr* are included in it.

My dear friends! There was a person who was the son of a great shaykh. He had pledged bay'at to Hadrat Muṣliḥul Ummat *rahimahullāh* and was pledged to Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* before that. Hadrat Muṣliḥul Ummat *rahimahullāh* said to me: "Go and tell him: The children and progenies of the Sufis are deprived today because they give preference to the spiritual practices of their elders over the spiritual practices of Rasūlullāh sallallāhu 'alayhi wa sallam." The injunctions taught by Rasūlullāh sallallāhu 'alayhi wa sallam and the different du'ā's taught by him have special rank. In fact, they are the most superior of all. Adopt them while reading the dhikrs taught by the Sufis. You cannot discard them. From among the many practices of Rasūlullāh sallallāhu 'alayhi wa sallam is the practice of offering salām and shaking hands. There are Sunnat actions for every situation. Adopt them all and you will reach Allāh *ta'ālā* very easily. In other words, you will gain His proximity and be showered with His acceptance.

The way of our elders is to follow the Sunnat. Allāh *ta'ālā* says:

إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

*If you love Allāh, follow me [Rasūlullāh] and Allāh will love you.*

Success lies solely in following Rasūlullāh sallallāhu 'alayhi wa sallam. Wilāyat is to be found in it and Allāh's pleasure is to be found in it. Allāh *ta'ālā* sent Rasūlullāh sallallāhu 'alayhi wa sallam as the one who has to be followed and obeyed. He says:

أَطِيعُوا اللَّهَ وَرَسُولَهُ

*Obey Allāh and His Messenger.*

This is how you will get success.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

*Whoever obeys Allāh and His Messenger has acquired the supreme triumph.*

My dear friends! This is the time to obtain the highest marks of success. Hadrat Muṣliḥul Ummat rahimahullāh used to say that the more you follow Rasūlullāh sallallāhu ʿalayhi wa sallam the more successful you will be. A Hadīth states:

من تمسك بسنتي عند فساد أمتي فله أجر مائة شهيد

*The one who holds on to my Sunnat at the time when my ummat is corrupt shall receive the reward of a hundred martyrs.<sup>1</sup>*

This is that time. If we remain firm on Dīn, then – Allāh willing – we will be protected, our wealth will be protected, our lives will be safe, our honour will be upheld, our institutions will be protected, and we will be successful in the Hereafter. If our matter with Allāh taʿālā is not in order, who is there who could protect us? Shayṭān is after us, he is our enemy, he will never protect us. Your self may appear to be your friend but it too is one of your worst enemies. A Hadīth states:

أعدى عدوك نفسك التي بين جنبيك

*Your worst enemy is your self which is within you.<sup>2</sup>*

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<sup>1</sup> Bayhaqī. Mishkāṭ, p. 30.

<sup>2</sup> Bayhaqī in Kitāb az-Zuhd.

In other words, how can your self ever be your friend? This is why you will have to be worried about your own rectification, and be on your guard against Shayṭān and your self. It is your responsibility to destroy their false schemes and break their fabricated programmes so that Dīnī programmes may come into your homes and your society. Once this righteous Islamic society is established, Allāh's mercy will descend.

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

*If you help Allāh [His Dīn], He will help you.*

The Dīn of Rasūlullāh sallallāhu 'alayhi wa sallam is no ordinary Dīn. It is a Dīn after which there is no need for any other Dīn. His Book is such that there is no need for another Book. Read all other books attentively and study their various themes. Allāh *ta'ālā* says:

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ، أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ.

*The people of the Hell-fire and the people of Paradise can never be the same. The people of Paradise are the really successful ones.*

This is why we also have to make *du'a'* for entry into Paradise, and we have to beg for it. We have to seek refuge from Hell and the actions that would take us to Hell. We have to do actions that would convey us to Paradise. This is the path, this is *sulūk*, this is the *khānqāh*, this is the *madrasah*, this is Islam and this is Dīn.

Abstain from prohibitions which are disliked by Allāh *ta'ālā* even if they are minor sins. A Hadīth states:

إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ

*Beware of disregarding sins.<sup>1</sup>*

In other words, abstain from minor sins as well. All these *Aḥādīth* are before us. What are minor sins? Go and ask the 'ulamā'. The essence of this is that you must abstain from minor sins and do not keep away from minor good deeds; carry them out as well. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

يا أبا ذر إذا طبخت مرقة فأكثر ماءها وتعاهد جيرانك.

*O Abū Dharr! When you cook a curry, add some water to it and send some to your neighbours.<sup>2</sup>*

This action will also earn you rewards and obtain your pardon.

All praise is due to Allāh *ta'ālā* such a large number of men and women came here to listen to this talk. I make *du'ā'* from the bottom of my heart that Allāh *ta'ālā* enables us all to practise on what was said. May Allāh *ta'ālā* inspire all to do these good actions. *Āmīn*.

وَآخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let's make *du'ā'*.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَيْنِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

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<sup>1</sup> Bayhaqī. *Mishkāt*, p. 458.

<sup>2</sup> Muslim. *Mishkāt*, p. 171.

اللَّهُمَّ أَلِّفْ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ، وَنَجِّنَا مِنَ  
الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، اللَّهُمَّ بَارِكْ  
لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَدُرِّيَّاتِنَا، وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ  
التَّوَّابُ الرَّحِيمُ.

O Allāh! Rectify us all. Inspire us to do all that pleases You. O Allāh! Bless us with a life of the Sunnat. Inspire us with love for Rasūlullāh *sallallāhu 'alayhi wa sallam* and total obedience to him. Enable us to follow the path of our elders. O Allāh! Inspire us to make the Qur'ān and Sunnat our guides. O Allāh! Enable us to adopt the path of humbleness and humility which was the path of the Prophets *'alayhimus salām*. O Allāh! Pardon us our mistakes. We have shortcomings in fulfilling the rights of Ramaḍān. We have shortcomings in our Qur'ān recitation, in our fasts, in our tarāwīḥ and in all our actions. We acknowledge this. O Allāh! Pardon us by Your grace and kindness. Accept our du'ā's. Guide all Muslims. Keep all Muslims steadfast and firm on Dīn. O Allāh! These calamities and miseries are befalling us on account of our sins. O Allāh! Pardon these sins of ours. We are certainly criminals and we have shortcomings. O Allāh! Enable us to come out of those shortcomings and mistakes. Āmīn.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

**THE IMPACT OF THE QUR'AN**

25 Ramaḍān 1424 A.H./2003

Musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَكَشَّهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَكَشَّهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى  
وَالْفُرْقَانِ، فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ.

My respected elders and brothers! By the will of Allāh *ta'ālā*, we have been speaking on various topics. The last few days and nights of this month remain. Firstly we must make *du'a'* that Allāh *ta'ālā* – through His grace and kindness – accepts whatever topics have been discussed and to give us the inspiration to practise. The thought came to my mind that at present I should speak specifically on the Qur'an because it was revealed in this month. We have been speaking on the Qur'an by the way, but I have not spoken specifically on the verse which I just recited to you. In the course of the *tarāwīh* the thought came that I should speak on this verse. May Allāh *ta'ālā* enable me to fulfil some of the right of speaking on the Qur'an. None can really fulfil the right of the Qur'an, but we have to try and endeavour. May Allāh *ta'ālā* give us the inspiration to fulfil the right of speaking about the Qur'an, understanding it and practising on it. All our pious elders of Dīn gave attention to it, and why shouldn't they, after all, the Qur'an is our fundamental source book. To read the Qur'an, understand its



meaning, hold it against one's heart and kiss it are actions which point to our bond with the Qur'ān. May Allāh *ta'ālā* give us all the inspiration to fulfil the right of the Qur'ān.

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* was commissioned as a Prophet and the Qur'ān was revealed to him. These are the two sources – the teachings of Rasūlullāh *ṣallallāhu 'alayhi wa sallam* and the verses of the Qur'ān. These are the two sources from among the four principle sources of our Dīn. The four sources are the Qur'ān, the Sunnat of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*, Qiyās (analogical reasoning) and Ijmā' (consensus of the 'ulamā'). However, only that Qiyās and Ijmā' will be considered which is in line with the Qur'ān and Hadīth. Thus, the fundamental sources are eventually the Qur'ān and Sunnat of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. No matter how much we try to fulfil their right, no matter how much attention we pay to them and no matter how much we direct ourselves to them, it will not be enough. We cannot imagine how much our elders turned their focus to the Qur'ān, read it, explained its meanings and wrote its tafsīr. Just think about the effort which was put behind the tafsīr which I am relating to you, and the different sources from which the subject matter was obtained. This is no ordinary task.

### **One Has to Tread Very Cautiously When Writing**

People think that writing is very easy, whereas an entire night passes in searching for just one Hadīth. The 'ulamā' spend several nights searching for and working on just one Hadīth. Only after all these efforts is the Hadīth found. I myself can say that when I started searching for the reference for the du'ā' which

is read before opening the fast, I found it after much difficulty. The du'ā' is:

يَا وَاسِعَ الْفَضْلِ اغْفِرْ لِي

*O the One of immense grace. Forgive me.*<sup>1</sup>

Similar is the case with the following durūd sharīf.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

Hadrat Abū Hurayrah *radiyallāhu 'anhu* narrates that the one who reads this durūd 80 times after the 'aṣr salāh on a Friday shall have 80 years of his sins forgiven and 80 years of worship recorded in his favour.

Here in Gujarat you find this du'ā' suspended and displayed everywhere, people remember it and they are also in the habit of reading it. However, when I began searching for its source, I found it after much difficulty. Hadrat Shaykh al-Hadīth Maulānā Zakarīyyā Sāhib *rahimahullāh* has quoted it in his *Faḍā'il-e-A'māl*.

Both these Aḥādīth are well-known yet we had to really strive to find their references. We learn from this that this is a major task. To write books, collate subject matter, and especially to write on the Qur'ān and Sunnat of Rasūlullāh *sallallāhu 'alayhi wa sallam* are major responsibilities. It requires a lot of understanding and one has to tread very cautiously.

In today's times there is a need for even more caution because this is an era of research and investigations. If you were to explain a Hadīth which is weak or fabricated, several people will stand up immediately and ask: "Where did you get this Hadīth from?"

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<sup>1</sup> *Mirqāt al-Mafātīh*, vol. 4, p. 258.

My dear friends and elders! This work is one of immense responsibility. To write books and especially to write on the Qur'ān and Sunnat of Rasūlullāh *sallallāhu 'alayhi wa sallam* is a heavy responsibility. One has to make du'ā' to Allāh *ta'ālā* and ask Him to give you success in this task solely out of His grace and kindness. The reason for this is that when you are writing on the Qur'ān, it amounts to conveying the speech of Allāh *ta'ālā* and conveying something about the unseen. Just imagine the difficulties and hardships that will be faced!

### **The Caution of Hadrat Maulānā Ismā'il Shahīd**

Someone said to Hadrat Maulānā Ismā'il Shahīd *rahimahullāh*: “Hadrat, the 'ulamā' of Rāmpūr would like to engage you in a debate.” He replied: “Very well, we will debate them but on the rational sciences.” They said to him: “But Hadrat, they are experts in the rational sciences. If you are going to debate them in this, how will you proceed? It would be more sensible to debate them in the traditional sciences.” He replied: “If they say anything on the rational sciences on the basis of their intellects, I will do the same. However, this cannot be done when speaking on the Qur'ān and Sunnat of Rasūlullāh *sallallāhu 'alayhi wa sallam*. The circle of the traditional sciences is limited while that of the rational sciences is very wide. Allāh *ta'ālā* blessed me with an intellect as well. If they say anything on the basis of their intellects, I will respond in like manner.”

### **The Perfection of Islam**

The 'ulamā' rendered sterling services to the Qur'ān. They have written so many tafāsīr that if you had to look at the lists, you will realize that there are thousands of tafāsīr books in Arabic, Urdu and other languages. The services which the 'ulamā' rendered to this Book have not been rendered to any other book.

The same can be said about the Aḥādīth of Rasūlullāh sallallāhu 'alayhi wa sallam. Just one commentary of Bukhārī Sharīf known as Fath al-Bārī is in 13 volumes. Similarly 'Umdatul Qārī of 'Allāmah 'Aynī rahimahullāh is in 16 volumes. The commentary of Qaṣṭalānī is in ten volumes. These are commentaries of Bukhārī Sharīf. Allāh ta'ālā placed so much of value for not only His speech but for the speech of Rasūlullāh sallallāhu 'alayhi wa sallam in the minds of people that they were prepared to live and die for it. Even today we find people writing commentaries of Bukhārī Sharīf.

My dear friends! Now you tell me, imagine Fath al-Bārī written in 13 volumes in those days! Do you think it was an easy task? Someone is in Iran, another scholar is in Kūfah and yet another is in Baghdad. Now you have to gather the sciences from all and write a book. It was no easy task. Now the task of writing is much easier. Instead of 13 volumes you can write 23 volumes. But in those days, it was very difficult. May Allāh ta'ālā reward those scholars for having codified all the sciences. Just to be able to read them is a great thing for us. Some of those books are 400, 500 and 800 years old yet they wrote them with full research and investigation. This is a sign of absolute perfection and in-depth knowledge.

There are many tafāsīr of the Qur'ān and many commentaries for the Aḥādīth of Rasūlullāh sallallāhu 'alayhi wa sallam. The 'ulamā' undertook linguistic research of them, they studied their meanings, they investigated the narrators of Aḥādīth, and so on. I am saying all this so that you may realize the importance of the madāris and those who are occupied by day and night in the service of the Qur'ān and Ḥadīth. There are books dedicated to the science of Asmā' ar-Rijāl – the narrators of Ḥadīth. It is no easy task to investigate each one's name and the rank of each person. The

scholars investigated the level of each narrator's memory, his justice, he caution, whether his memory became weak towards the end of his life, what the ruling will be if his memory became weak in old age, and so on. Do you think these are ordinary tasks? Principles were laid down for all this. It is an indication of their erudition.

### **The Need to Value The 'Ulamā'**

I was saying that the 'ulamā' paid a lot of attention to the tafsīr of the Qur'ān. They did not just cast it aside. Rather, they wrote on the sciences of the Qur'ān and collated all this information. May Allāh *ta'ālā* enable us to study this treasure and to value it. There is a need to read it again and again. There is a need to be fully conscious and aware of it. We have to know what Allāh *ta'ālā* says in the Qur'ān and what He demands of us. Allāh *ta'ālā* did not reveal the Qur'ān without any purpose. Rather, He sent it so that we may take lessons from it, we may rectify our character, we may set right our dealings and transactions, we may reform our hearts and we may purify our selves. This is no ordinary book. There is a separate lesson in each word, a special effect. There is so much consideration given to the words. For example, the word *nūr* is not used in a certain place, or the word *diyā'* is not used in place of the word *nūr*, and so on. The 'ulamā' investigated all these points. What efforts they put into all this! If we now disregard their hardships and toiling, it will be to our detriment. We have to revive the achievements of our seniors, we have to give prominence to them. Bring it before the people and show them how our elders were.

أولئك آباؤي فجئني بمثلهم - إذا جمعنا يا جرير الجامع

*Such were my forefathers, O Jarir! Produce someone like them when we meet.*

### **The Prescription For Honour**

Allāh *ta'ālā* says:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

*Ramaḍān is the month in which the Qur'an was revealed.*

This is enough for the honour and virtue of this month. My dear friends! The Qur'an was revealed in Ramaḍān, so this month became honoured. Thus, if the Qur'an enters the heart of a person, will he not become honourable? Allāh *ta'ālā* conferred honour to the month in which it was revealed, so will the person who has it in his heart not acquire honour? Will he not acquire virtue? If a person has the Qur'an in his heart, it is no ordinary bounty and treasure; it a very great and extraordinary bounty.

### **Respecting a Hāfiz-e-Qur'an**

Our Hadrat Maulānā Muḥammad Aḥmad Sāhib Partāb Garhī *rahimahullāh* was in the habit of sitting on the floor. If he had to sit on a bed, and our Imām Sāhib Hāfiz Sufi 'Abd al-Mujīb Sāhib had to arrive, he would immediately ask the Imām Sāhib to sit on the bed. He would say to him: "Hāfiz! Sit here because the Qur'an is in your heart." If he accorded so much of respect to a hāfiz-e-Qur'an and a bearer of the Qur'an, how much of respect he must have been showing to the Qur'an itself.

### **If You do Not Enjoy The Qur'an Then Take Stock of Your Īmān**

The fact that the Qur'an was sent by Allāh *ta'ālā* is enough for its honour. However, in addition to this, He explained its benefits. Allāh *ta'ālā* says:

هُدًى لِّلنَّاسِ

*It is a guide for mankind.*

The Qur'ān has been sent as a guidance so that people may be guided. Those who are astray and have left the path may come to guidance. The Arabs were in total deviation, ignorance and misguidance. Once they received the Qur'ān, the majority of them came onto guidance. They were extremely eloquent. They could quote countless verses of poetry in a single assembly. Such was the power of their speech. But once the Qur'ān came to them, they said: We have no need for poetry; the Qur'ān is enough for us. The Arabs used to go into an ecstasy when they used to hear the Qur'ān. They used to say: "This is not the speech of a human. It is the speech of Allāh *ta'ālā*." It contains beauty, a glitter and makes an impact. It contains such unique themes which are beyond our imagination.

'Allāmah Ibn Qayyim *rahimahullāh* wrote a book in which he states: You derive enjoyment from poetry but not from the speech of Allāh!? If you take joy from poetry and do not experience any joy in the Qur'ān then you need to check your *īmān* and you need to take stock of your *Dīn*.

Hadrat 'Uthmān *radiyallāhu 'anhu* said: Had the hearts not become rusty, they would not be satisfied by reading the Qur'ān.

My dear friends! We have to check our hearts. If we have no interest in the Qur'ān and are terrified by it, then just think and ponder – perhaps our hearts have become rusty. The strange thing is that we have been taught to read the Qur'ān in order to remove the rust of our hearts.

قال رسول الله صلى الله عليه وسلم إن هذه القلوب تصدأ كما يصدأ الحديد إذا أصابه الماء. قيل يا رسول الله، وما جلاءها؟ قال: كثرة ذكر الموت وتلاوة القران.

*Rasūlullāh sallallāhu 'alayhi wa sallam said: These hearts become rusty just as steel becomes rusty through moisture. The Sahābah asked: O Rasūlullāh! How should the hearts be polished? He said: Through excessive thinking of death and the recitation of the Qur'ān.<sup>1</sup>*

In other words, the remembrance of death creates a shine in the heart, it creates light in the heart. Unfortunately, mention of death is now considered to be bad luck. If we were to speak about death in this assembly, people will ask why we spoke about it. Whereas Allāh *ta'ālā* mentions death before life. He says:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

*Who created death and life so the He may test who among you does good.<sup>2</sup>*

Just think! Allāh *ta'ālā* created death which is non-existent. Allāh *ta'ālā* has the power to create something which is non-existent and give it existence. We cannot give existence to something which is non-existent. Allāh *ta'ālā* gave us existence after we had been non-existent. He has the right to make us non-existent whenever He wills.

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<sup>1</sup> Bayhaqī. Mishkāṭ, p. 189.

<sup>2</sup> Sūrah al-Mulk, 67: 2.



Rasūlullāh *sallallāhu 'alayhi wa sallam* said that when those who were destined for Paradise are admitted into it and those who were destined for Hell are cast into it, then

وجيئ بالموت يوم القيامة كأنه كبش أملح، فيذبح ثم يقال: يا أهل الجنة خلود لا موت، ويا أهل النار خلود لا موت.

*On the day of Resurrection, death will be brought forward in the form of a spotted sheep and slaughtered. It will be then said: O people of Paradise! Now there is no death, you are to remain here forever. O inmates of Hell! Now there is no death, you are to remain here forever.*<sup>1</sup>

The remembrance of death polishes the heart. The more a person thinks of death, the more disinclined he becomes towards the world. He progresses in his quest and desire for the Hereafter.

A Sufi master went to a king so the latter said: “Hadrat! Give me some advice.” He said: “Whose graves are these in this graveyard which is in front?” The king said: “They are the graves of my parents, grandparents and other relatives.” He said: “There are so many graves in front of you, are they not enough for your advice and admonition?”

This is why our Sufis say, and the Ahādīth also say, that we should visit the graveyards occasionally. This is so that we are reminded and receive admonishment. A Hadīth states:

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<sup>1</sup> Muslim, vol. 2, p. 382.

ان رسول الله صلى الله عليه وسلم قال كنت نهيتكم عن زيارة القبور فزروها فإنها ترهد في الدنيا وتذكر الآخرة.

*Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: I had initially prohibited you from visiting graves. You may now visit them because they cause disinclination to this world and remind one of the Hereafter.<sup>1</sup>*

Go to the graveyards to derive admonition and so that you may realize that this is also to be your abode. If not today, we will certainly have to go there tomorrow. No one can claim that he will never have to reach the graveyard.

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

*Continue worshipping your Sustainer until the inevitable comes to you.<sup>2</sup>*

The “inevitable” refers to death because it is a certainty. This is why Allāh *ta’ālā* refers to it as the inevitable. He did not say: “Continue worshipping your Sustainer until death comes to you.” Instead, He said: “Continue worshipping your Sustainer until the inevitable comes to you.”

My dear friends! Imām Ghazzālī *rahimahullāh* writes in *Minhāj al-‘Ābidīn* that a person should think of death as though it is actually approaching him. He must imagine that people are reading Sūrah Yā Sīn before him, he must then imagine that he has died, they are laying him on the table to be given a bath. People are then bathing him, and tossing and turning him as they like and he can do nothing about it. Just look! This is

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<sup>1</sup> Ibn Mājah, p. 112.

<sup>2</sup> Sūrah al-Hijr, 15: 99.

said by the Mujaddid of his time and who is referred to as Hujjatul Islam.

### **The Example of Those Who Are Heedless of The Hereafter**

Imām Ghazzālī *rahimahullāh* explains the similitude of this world in his *Ihyā' al-'Ulūm*. He says that the materialists who are heedless of the Hereafter are like some people who are travelling by ship. They reach an island and the captain asks them to disembark so that they can fulfil their needs. He adds: "It is not good at all to stop here for too long because this is a very dangerous place. If you do not return on time, the ship will depart without you." The people disembark and spread out in different directions to fulfil their needs. Some of them fulfil their needs and return to the ship. They get a place which they desire. Other people remain on the island. The beautiful scenery of the island, its beautiful fruits, the singing of the birds and other things attract them but the fear of the ship leaving them behind does not permit them to remain any longer. They are forced to return to the ship. However, instead of getting ample place on the ship, they find themselves restricted and confined. They take whatever place is available to them. There are some other people who carry some of the things from the beautiful gardens on the island. Because the place is quite restricted, they place the goods on their heads and sit down. Another group of people became so enchanted by the gardens that they wandered off to quite a distance. The captain's voice would not have reached them. If it did reach them, they would not have heard it. Even if they did hear it, they would not have paid heed to it. They do fear the dangers on the island and fear that if they remain any longer they will not be able to return to the ship. They hear the announcement of the captain, carry whatever they picked up along the way and rush to the shore. On

reaching there, they find that the ship has left. They eventually die on that island.

Now take a look at those who boarded the ship. Those who carried goods with them became vexed by the goods. They fell ill on reaching home. Those who got a confined place also reached their houses but they reached safe and sound. As for those who had boarded the ship first, they had a comfortable journey on the ship and also reached home safe and sound.

My dear friends! We have to take a lesson from this so that we do not get caught up and immersed in the attractions of this world, we do not remain far from our destination and we do not forget our destination. May Allāh *ta'ālā* enable us to practise. Āmīn.

There was a great person who used to remain in our masjid but we assumed him to be an ordinary man. The poor man was in some difficulty and was begging for money for a train ticket. We did not give him anything. He remained there for a few days and his family people eventually came for him. We then learnt that he had got off onto the station for some work and the train left in the meantime. He had no money and possessions, and that is why he was forced to beg. Incidents of this nature are there for our admonition – a traveller must be on his guard and he must be wary so that he does not become negligent and thereby suffers loss. A greater journey is the journey of the Hereafter. If you are negligent in this regard, you will suffer irreparable losses. Even your children will not avail you in any way.

### **Heedlessness Causes Harm in This World And in The Hereafter**

My dear friends! There was a person who bought an excellent horse. While he was proceeding on the road with his horse, a robber joined him and began walking

behind him. He asked: "How much did you buy the horse for?" He gave a certain price. The robber said: "It looks to be a very good horse. Can I test it a bit?" The man said: "Very well." The robber said: "I will leave my shoes with you so that you can be rest assured that I would come back." He left his shoes, took the horse and left. The man was left watching the robber and his horse leaving him and disappearing.

Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* gave an example and said that there are many frauds and robbers of this type in the world. They will take away your original capital and leave their shoes behind which are of no use to you. You must therefore safeguard your original capital. Safeguard your imān and Dīn. If you become negligent, you will have to suffer both worldly and Dīnī losses. So many losses are suffered because of negligence and heedlessness. This is why there is a need for extreme caution. If not, there is nothing but loss.

Someone said to Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh*: "Hadrat, students have also started stealing." He said: "No. A student does not steal. A thief has become a student."

A theft was committed at the khānqāh of our Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh* in Fataḥpūr Tāl Narjā, Mau. Hadrat used to say to the person whose belonging was stolen: "Leave the khānqāh because if you cannot protect your worldly things, how will you protect your Dīn?" The search then began for the thief. It was learnt that one of the residents of the khānqāh was stealing. He was in the habit of stealing in the town from which he came. When he came here to the khānqāh, he continued his old bad habits. He became a resident of the khānqāh

because there are many good opportunities of stealing here.

My dear friends! This is how our places are becoming corrupt and getting destroyed. When the wrong type of people come, the place gets a bad name and the work is also destroyed.

I was saying that remembrance of death is most essential. Just as recitation of the Qur'ān removes the rust of the heart, so does remembrance of death. This is why due importance has to be given to Qur'ān recitation. There is also a need to remember death.

When the speech of Allāh *ta'ālā* [the Qur'ān] is with us, it is as though a most august and honourable guest is in our midst. It is a most respectable bounty and a powerful treasure. It is a spiritual and living miracle of Rasūlullāh *sallallāhu 'alayhi wa sallam*. The more preparedness we have the more blessings we can derive from it. Unfortunately, the Qur'ān remains on our shelves. It is used for beautification and given as a wedding gift. This is what is left of the Qur'ān. My dear friends! Do not attach the Qur'ān to your necks alone, attach it to your hearts and give it a place in your hearts. Recite it and understand its meaning and import. Take out some time to find out what Allāh *ta'ālā* requires of us from the Qur'ān. Very little attention is given to it.

Allāh *ta'ālā* sent the Qur'ān for everyone. The Qur'ān says:

هُدًى لِّلنَّاسِ

*It is a guide for mankind.*

It does not say:

هُدًى لِّلْعُلَمَاءِ

*It is a guide for the 'ulamā'.*

The Qur'ān is a guide for all people. Every person can derive from its blessings and teachings – the ignorant, the ordinary man and the 'ālim. Neither can the 'ālim claim that he understood everything nor can the ignorant person say that he could not understand anything. Everyone has the capability to understand to a certain extent. Thus, each person is duty bound to understand it according to his capability.

Shāh Walī Allāh Sāhib Dehlawī *rahimahullāh* has written – I think it is most probably in *Tafhīmāt Ilāhīyyah* – that the ummat will always be in need of presenting its words and actions before the Qur'ān and Sunnat. If they are in line with the two, well and good. If not, they must reject them.

My dear friends! Shāh Walī Allāh Sāhib Dehlawī *rahimahullāh* who is from among our elders is saying this. Unfortunately we do not even look at these books nor do we ever read them.

Just as it is essential for the objective to be correct, the correctness of the path is also necessary. Listen! Imagine if you are climbing a flight of stairs in a building and someone asks you, where are you going? You reply: "I am going to the masjid." The person says: "Instead of reaching the masjid, you will reach such and such person's house where you will hear conflicts and stories.

Whatever disunity we see in the world is as a result of differences in the path. There is no difference of opinion as regards the objective. The objective of the Jews is the same as that of the Christians, i.e. religiosity, piety and Allāh's pleasure. The coming in of atheism is a

separate issue. However, their objective is Allāh's pleasure. In fact, even the polytheists do not believe the idols to be the actual objectives. Instead, they used to say:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

*We only worship them so that they may take us very close to Allāh.*<sup>1</sup>

They believed that the idols will take them closer to Allāh *ta'ālā*; they did not believe them to be the actual objects of worship.

*Mishkāt Sharīf* contains a Hadīth wherein it is stated that Rasūlullāh sallallāhu 'alayhi wa sallam used to sit among the Sahābah radiyallāhu 'anhum after the fajr salāh. They used to relate stories about the days of ignorance and Rasūlullāh sallallāhu 'alayhi wa sallam used to listen to them and smile. Mullā 'Alī Qārī rahimahullāh writes in this regard:

ومن جملته أنه قال واحد ما نفع أحدا صنمه مثل ما نفعني. قالوا كيف هذا، قال صنعته من الحليس فجاء القحط فكنت آكله يوما فيوما.

*One of the Companions said: "No one derived as much benefit as I derived from the idols." The Companions asked: "And how is that?" He said: "I made an idol out of barley paste, and when we experienced a drought, I used to eat a little of it everyday." Everyone laughed when they heard this and Rasūlullāh sallallāhu 'alayhi wa sallam also smiled.*<sup>2</sup>

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<sup>1</sup> Sūrah az-Zumar, 39: 3.

<sup>2</sup> Mirqāt al-Mafātīh.



We learn from this that in addition to crying, Rasūlullāh *sallallāhu 'alayhi wa sallam* used to laugh. This shows his live-heartedness and balanced nature.

Now listen to one incident which made him cry. A *Sahābī* came and said: “O Rasūlullāh! We used to worship idols during the days of ignorance and kill our daughters. I had a beautiful daughter. When she reached the age of talking and understanding, I called for her. She used to be overjoyed when I used to call her. She came to me and began walking with me. I took her to a well, held her hand and threw her in. She continued calling out for me by saying: “Father, father!”

فبكى رسول الله صلى الله عليه وسلم حتى وكف دمع عينيه

*Rasūlullāh sallallāhu 'alayhi wa sallam began crying to the extent that tears flowed from his eyes.<sup>1</sup>*

Just look at the hard-heartedness of the people of ignorance. A daughter was born to you. What loss did she bring to you? She was born from your own sperm. Yet, look at the extent of brutality and cruelty! We seek pardon from Allāh *ta'ālā*.

My dear friends! Listen attentively! This Qur'an is a guidance for people. Allāh *ta'ālā* says further on:

وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ

*It contains clear signs for guidance.*

وَالْفُرْقَانِ

*And it is a criterion.*

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<sup>1</sup> Dāramī, vol. 1, p. 14.

Whatever decision the Qur'ān passes will be the truth, it will be correct. If you shift away from the Qur'ān and Hadīth, you will go astray.

The Qur'ān is the spiritual and academic miracle of Rasūlullāh sallallāhu 'alayhi wa sallam. Those who read it are protected. Those who practise on it will – Allāh willing – remain protected. The Sufis say that the best spiritual condition is the one which is developed from the Qur'ān. A spiritual condition is developed through dhikr and through spiritual ecstasy as well. However, the condition which comes through spiritual ecstasy is temporary. The one that comes from the Qur'ān has the quality of permanency in it; it does not leave a person quickly. The spiritual condition from the Qur'ān takes long to develop but at the same time it takes long to leave. The heart is quickly affected by the dhikr of Allāh *ta'ālā* but the slightest negligence in this regard will cause it to leave quickly. The novices are taught dhikr so that they are affected quickly. The effect is then increased gradually through the recitation of the Qur'ān.

### **Hadrat Muṣliḥul Ummat Cries Out**

My dear friends! The Qur'ān has a special effect and leaves a certain impression. It is an admonition and it contains insightfulness. It causes close friendship to Allāh *ta'ālā*. The Qur'ān has everything. When the friends of Allāh *ta'ālā* read the Qur'ān, they are protected. They say that the most joy and ecstasy comes from the Qur'ān. This ecstasy increases much more in salāh. People used to write to Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh* thus: “Hadrat! When I read the Qur'ān in salāh I am overcome by emotion.” He used to reply: “This is a blessed condition which Allāh *ta'ālā* confers on His special servants.” We personally saw Hadrat Maulānā

Shāh Waṣīyullāh Sāhib *rahimahullāh* screaming out when the following and other similar verses used to be recited:

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

*Surely the grip of your Sustainer is severe.*<sup>1</sup>

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا لِلطَّاغِينَ مَابًا

*Surely Hell is lying in wait. An abode for the transgressors.*<sup>2</sup>

Many readers of the Qur'an stop after the word *Mirṣādā* and read *Littāghīna* separately. Is this the way to read? They stop where they feel like and join the sentence where they feel like. When people do not understand the meaning, they stop wherever they want and continue reading wherever they want. My dear friends and elders! The rules of *waqf* (stopping) are very important. Similarly, it is essential to consider the rules of commencing and repeating. If we were to speak Urdu anyhow you will feel offended. In the same way, there are rules of stopping in the Arabic language. We must read according to the rules.

My dear friends! The most advice and admonishment is to be found in the Qur'an. The Qur'an is the greatest admonishment. There is no lecturer greater than it. Allāh *ta'ālā* made the Qur'an a conglomeration of all excellences and attributes. It is an attribute of Allāh *ta'ālā*. This is why I feel like writing a tafsīr of the entire Qur'an or part of it under the title *Mawā'iz al-Qur'an*. May Allāh *ta'ālā* give me the inspiration.

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<sup>1</sup> Sūrah al-Burūj, 85: 12.

<sup>2</sup> Sūrah an-Naba', 78: 21-22.

**The Qur'ān is an Eternally Living Miracle**

My dear friends! Allāh *ta'ālā* gave us the Qur'ān and it is certainly the spiritual miracle of Rasūlullāh *sallallāhu 'alayhi wa sallam*. It is a miracle which will remain forever. Maulānā Rūm *rahīmahullāh* explained it with a beautiful example. A magician in the time of Hadrat Mūsā *'alayhis salām* passed away. He was an opponent of Hadrat Mūsā *'alayhis salām*. His son went to his grave and said: "O father! You have now reached your grave. Tell me if Mūsā *'alayhis salām* is a Prophet or not." He replied: "I cannot say anything about him. What I can say is that you must try and steal his staff. If you can do that, you can conclude that he is not a Prophet. If you cannot steal it, you can conclude that he is a Prophet." The son proceeded with a few people. Hadrat Mūsā *'alayhis salām* was sleeping in a forest and had his staff dug into the ground. When they went close to it, it turned into a serpent and chased them. They repented.

Maulānā Rūm *rahīmahullāh* said: Hadrat Mūsā *'alayhis salām* was asleep but his miracle which was in the form of the staff was awake. Similarly, Rasūlullāh *sallallāhu 'alayhi wa sallam* is resting beneath the Green Dome [in his grave] but his spiritual miracle, the Qur'ān, is alive. Glory to Allāh! What a beautiful example. It ought to be written in gold.

My dear friends! There are blessings in the Multazam. There are similar blessings in the Hajr-e-Aswad. There are blessings in the Qur'ān as well. There is no shortage of blessings. What is needed is the ability for people to take of those blessings. We have corrupted our natural disposition. This is why we cannot benefit from anything. Allāh *ta'ālā* says with reference to the hypocrites:

فِي قُلُوبِهِمْ مَّرَضٌ

*In their hearts is a sickness.*

May Allāh *ta'ālā* protect us all from it. Allāh *ta'ālā* describes the unbelievers as follows.

حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ط وَعَلَى أَبْصَارِهِمْ غِشَاوَةً ز وَ لَهُمْ عَذَابٌ عَظِيمٌ.

*Allāh has set a seal on their hearts and on their ears; and on their eyes is a veil. And for them is a mighty punishment.*<sup>1</sup>

These qualities are in reference to the unbelievers but the believers become terrified when they hear them; the unbelievers do not fear. They are thoroughly enjoying themselves, moving around and dancing around everywhere, eating and drinking. When believers read these verses, they are terrified and fear a similar punishment befalling them.

Bearing in mind that the Qur'ān is the miracle of Rasūlullāh *sallallāhu 'alayhi wa sallam*, our success and fortune lies in attaching ourselves to this miracle. Those who remain attached to it will be protected. Allāh *ta'ālā* has taken the responsibility of safeguarding and protecting the Qur'ān. If a person attaches himself to it, will he not be protected as well? He will certainly be protected. Allāh *ta'ālā* says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*It is We who revealed the admonishment and We are most certainly its protectors.*

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<sup>1</sup> Sūrah al-Baqarah, 2: 7.

The insecurity which we are experiencing today is because we are committing many shortcomings. We have to ponder and reflect over our conditions. We must check if we have the beliefs which we are supposed to have. We must see if we have the actions which are required of us. We must check if our transactions and dealings are in order. If our society is an Islamic one or not? If these are not in order, then if the fundamental is not found, how can the benefits be acquired?

إذا فات الشرط فات المشروط

*When the prerequisite is not found, the outcome is also lost.*

Allāh *ta'ālā* says:

أَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

*You alone shall remain triumphant if you are believers.<sup>1</sup>*

We have to have the attributes and qualities of *īmān* in order to acquire superiority. May Allāh *ta'ālā* confer us with this treasure. *Āmīn*.

### **Acquiring The Sciences And Mysteries of The Qur'ān**

The Qur'ān contains magnificent sciences and mysteries. They are exposed to the person who acquires internal purity and studies the Qur'ān with purity of heart. Just as you cannot touch the Qur'ān without external purity, you cannot touch the meanings of the Qur'ān without internal purity. Allāh *ta'ālā* says:

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 139.

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

*None but the purified ones may touch it.*

Just as wuḍū' and ghusl are necessary to touch the words of the Qur'an, purity of the heart is essential to touch its meanings. We have gathered here to acquire the same purity of the heart.

### **Acquiring Purity of The Heart**

My dear friends! You have water for wuḍū' in your homes. You also have water to take a bath through which you can acquire physical purity. But you have come here for spiritual purity. It is a very great bounty and treasure. How will you acquire it? The way to acquire it is for you to engage in a certain amount of dhikr and spiritual practices. You must make du'a' to Allāh ta'ālā. You must converse with Him. You must make efforts to set right your dealings. You must restrain yourself if anything goes against the demands of your self. Allāh ta'ālā says:

فَأَمَّا مَنْ طَغَىٰ وَآثَرَ الْحَيٰوةَ الدُّنْيَا فَإِنَّ الْجَحِيْمَ هِيَ الْمَأْوٰى. وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوٰى فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوٰى.

*As for he who transgressed and preferred the life of this world, Hell alone is his abode. Whoever feared standing before his Sustainer and stopped his soul from desires, Paradise alone is his abode.<sup>1</sup>*

### **A Single Divine Law**

In order to obey Allāh ta'ālā, it is essential for one to give up following one's desires. Allāh ta'ālā says:

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<sup>1</sup> Sūrah an-Nāzi'āt, 79: 37-41.

لَا تَتَّبِعِ الْهَوَى

*Do not follow your desires.*

Hadrat Dāwūd 'alayhis salām is instructed to abstain from following his desires. He is being given a kingdom, he is being given prophet-hood. This is why he has to obey Allāh ta'ālā and not his desires. Hadrat Dāwūd 'alayhis salām was taken to task for a slip up. A person had come into his place of worship. He asked him: "Why have you come?" The man said: "I have one sheep and my opposition has 99. He wants to take away my one sheep." Hadrat Dāwūd 'alayhis salām said: "He is a wrong doer." Hadrat Dāwūd 'alayhis salām was taken to task for this. Allāh ta'ālā said to him: "You are a ruler and you are sitting as a judge. Now that you are seated as a judge, you have to listen to both sides irrespective of whether one is the oppressor and the other is the oppressed." Because he looked at the oppressed with mercy, Allāh ta'ālā took him to task. Allāh ta'ālā makes reference to this as follows:

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

*O Dāwūd! We have made you a vicegerent on earth, so rule with justice among people and do not follow the desire of the self or else it would lead you astray from Allāh's path.<sup>1</sup>*

You are restricted to the Sharī'ah. Allāh's order is that a judge cannot look at any person with mercy [he has to look with justice]. Because Hadrat Dāwūd 'alayhis

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<sup>1</sup> Sūrah Sād, 38: 26.



*salām* looked at him with mercy, Allāh *ta'ālā* took him to task.

We all have to cast aside following our desires. A Sufi said: “O Allāh! How can I reach You?” Allāh *ta'ālā* replied:

دع النفس وتعال

*Cast aside the self and come to Me.*

Give up following the desires of the self and come to Me. Following of desires is the barrier between you and Me. This is what is preventing you from reaching Me. This is why it is essential for us to give up following the self.

### **The Impact of The Qur'ān**

My dear friends! Allāh *ta'ālā* conferred a great favour and a limitless treasure to us by sending the Qur'ān to us. We have to acquire its blessings. We have to attract Allāh's mercy towards us through the Qur'ān. Hadrat Imām Abū Yūsuf *rahimahullāh* wrote that if a person goes for jihād and carries the Qur'ān with him with the intention of supplicating to Allāh *ta'ālā* through it, it will be permissible for him to take it with. My dear friends! Blessings can be obtained from the Qur'ān. Victory can also be gained through it. Ecstasy and spiritual conditions can also be experienced from it. The way to Allāh *ta'ālā* can be found through it. This is why Allāh *ta'ālā* refers to it as the “rope of Allāh”. Moreover, He said:

هُدًى لِّلنَّاسِ

*It is a guidance for people.*

It has so many blessings that it is only the 'ulamā' who can understand some of them. A poet says with reference to Allāh *ta'ālā*:

I am concealed in My speech just as the fragrance of a flower is concealed in its petals. The one who wants to see Me must look at My speech.

### **Aurangzeb's Daughter**

You must have heard this story. The king of Iran composed one half of a couplet and wanted to complete it with the second half. No one could come up with a suitable line to complete it. The first half translates thus:

Rarely would a person see a spotted pearl.

All the poets of the time failed to produce a matching line to complete the first half. Aurangzeb's daughter, Zayb an-Nisā', was a senior poetess. She was applying surmah (antimony) to her eyes when a drop of tear flowed from her eye. This drop was mixed with the surmah. On seeing it, she came up with a line to complete the first half of the line which was composed by the king of Iran.

The full couplet now read as follows:

Rarely would a person see a spotted pearl  
except for the surmah-laden tear of the  
beloved.

When the second half of the couplet was sent to the king of Irān, he was overjoyed and said: "The person who composed it appears to be a very proficient poet. I ought to invite him to my court." He sent a letter inviting the poet to his court. When Aurangzeb came to know of it, he became angry at his daughter and said:

“How can I send you?” She replied: “There is no need for you to get worried. I will reply with another couplet:

I am concealed in my speech just as the  
fragrance of a flower is concealed in its  
petals. The one who wishes to see me may  
see me in my written word.

The king of Iran understood that the one who composed it is a woman.

The ‘ulamā’ apply this couplet to the Qur’ān although it was written by the daughter of Aurangzeb for another reason. Our Hadrat rahimahullāh used to quote it quite often.

It is as though Allāh *ta’ālā* is saying that if a person wants to see Me, he must find Me in the Qur’ān. He can see My power and beauty in the Qur’ān. Allāhu Akbar! Look at the stories in the Qur’ān! Look at its injunctions! Look at its clearly understood verses! Look at its verses which have allegorical meanings! All of them contain a unique beauty, a unique feeling and a unique colour. May Allāh *ta’ālā* enable us to understand it and make others understand it. May He enable us to be affected by it and make others to be impressed by it. Each one of us has to establish a bond with the Qur’ān according to our individual capability. We have to establish a bond with Aḥādīth. When we are connected to the Qur’ān and Hadīth, we will have a bond with the ‘ulamā’ and be totally attached to them. This is where our wellbeing lies. There is a need for all of us to be mutually bound because we are in the minority. Unfortunately, each person is a party on his own. There is no unity and harmony whatsoever. This is why we are being humiliated. We have no value and position.

My dear friends! Allāh *ta’ālā* says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

*Help each other in good deeds and piety.<sup>1</sup>*

We are in the minority with respect to the population of the entire country. In fact, we are even in the minority as regards our own people. Therefore, imagine what will happen if we are going to be split up into various groups and differ with each other! We must support good deeds and piety wherever they are. We must help them. We must acknowledge every type of work. There is a need for every type of work and every department of work. We have to bear these points in mind. This is the path to our progress, this is where our progress lies. If we do not understand this, we will continue falling and our minority will be followed by a further minority and we will be finished in this way.

My dear friends and elders! It is most necessary to be attached and affiliated to the Qur'ān. We must also be in the habit of reading it. Those who cannot read it must learn even if they have reached an old age. They must frequent the 'ulamā', they must remain in the company of huffāz and qārīs. They must learn to read the Qur'ān by being in their company. If they get the inspiration, they must learn its translation and meaning. No matter what, every person must remain attached to the Qur'ān. If we remain attached, then we will be protected just as the Qur'ān is protected.

وَأٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Let's make du'a'.

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<sup>1</sup> Sūrah al-Mā'idah, 5: 2.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَيْنِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

اللَّهُمَّ آلِفَ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ، وَنَجِّنَا مِنَ  
الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، اللَّهُمَّ بَارِكْ  
لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَدُرِّيَّاتِنَا، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ  
التَّوَّابُ الرَّحِيمُ.

O Allāh! Make the Qur'an the attraction of our hearts. Make it the means of removing our worry and grief. O Allāh! Create an affinity with the Qur'an for us. Create an inclination towards its sciences and branches of knowledge. Beautify our hearts with its sciences. O Allāh! Protect our lives, wealth and honour through the Qur'an. Protect our institutions. Protect our madāris. O Allāh! Bring peace and harmony through the blessings of the Qur'an. Blow the winds of wellness throughout the world. Make the environment pleasing. Bring peace and harmony in our country and in all countries of the world. O Allāh! Bless us with wellness. Give us every type of goodness. O Allāh! Protect us from calamities and disasters. O Allāh! Protect us against all earthly and heavenly calamities. O Allāh! Bless us with every type of goodness. Confer us with the blessings of the Qur'an and the blessings of Ramaḍān. O Allāh! This month of Ramaḍān is departing. Do not deprive us of its blessings in these last few days. O Allāh! Enable us to value Laylatul Qadr. O Allāh! Confer its blessings to us. O Allāh! Inspire us to engage in Your worship in Laylatul Qadr. Inspire us to read the Qur'an, engage in dhikr and to converse with You. O Allāh! Create

awareness and vigilance in us. Bless us with external and internal vigilance. Bless us with every type of mental and spiritual vigilance. O Allāh! Confer us with academic, practical, political, economic and every other type of power. O Allāh! Protect us against the conspiracies and schemes of others. O Allāh! Protect us against deception. O Allāh! Accept these supplications through Your grace and kindness. Accept these supplications through the Qur'ān and Ramaḍān. Make the Qur'ān and Ramaḍān intercessors in our favour. O Allāh! Pardon our minor and major sins, and all our wrongs. Inspire us to do as many acts of obedience as possible. Āmīn.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا  
اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

**THE BLESSINGS OF THE QUR'AN**

26 Ramaḍān 1424 A.H./2003

Musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَكَشَّهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَكَشَّهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّم تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا.

My dear friends and elders! Yesterday I spoke on the importance and greatness of the Qur'ān. Today I feel I should translate and explain a few verses of the Qur'ān so that we can gauge some of its themes. The Qur'ān contains many themes, but there are four which are explained profusely: (1) injunctions, (2) stories, (3) conversations and debates, (4) the allegorical verses and those which are absolutely clear. Every Muslim has some knowledge about these. Allāh *ta'ālā* created an attachment to the Qur'ān in the hearts of Muslims. Consequently, they listen to it enthusiastically and strive to practise on it. Similarly, the rights of the Qur'ān are being fulfilled to a certain extent. No one can fulfil its rights in totality, but there have to be efforts to have as much contact with the Qur'ān as possible. This is a great fortune for the Muslims. Inspiration is from Allāh *ta'ālā* alone.

### The Intercession of The Qur'ān And Ramadān

Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

اِقْرُؤُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ



*Read the Qur'ān because it will come as an intercessor for its reader on the day of Resurrection.*<sup>1</sup>

You and I cannot even imagine how the intercession of Allāh's speech will be in our favour.

The Ahādīth state that the Qur'ān will intercede and so will the fasts of a person. While interceding, the Qur'ān will say: "O Lord of the worlds! He used to bear difficulties in reading me. He used to remain awake at night. Accept my intercession in his favour." The fasts will say: "O Allāh! He used to remain hungry and thirsty because of us. He used to bear hardships and difficulties for us. Accept our intercession in his favour." A Ḥadīth reads as follows:

الصيام والقرآن ليشفعان للعبد، يقول الصيام أي رب، إني منعتك الطعام والشهوات بالنهار، فشفعني فيه. ويقول القرآن منعتك النوم بالليل فشفعني فيه فيشفعان.

*Rasūlullāh ṣallallāhu 'alayhi wa sallam said: The fast and the Qur'ān will intercede in favour of a person. The fast will say: "O my Lord! I kept him away from food and desires during the day, so accept my intercession in his favour." The Qur'ān will say: "I kept him away from sleep at night, so accept my intercession in his favour." The intercession of both will be accepted.*<sup>2</sup>

### **The Connection Between The Qur'ān And Ramadān**

Yesterday too I had explained that there is a bond between the Qur'ān and Ramadān. The 'ulamā' state that there is a very strong connection between the two. The obvious reason is that the Qur'ān was revealed in

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<sup>1</sup> Muslim, vol. 1, p. 270.

<sup>2</sup> Bayhaqī. Mishkāt, p. 173.

this month. Then there is a strong connection between the two as regards blessings. Just as the blessings of the Qur'ān are all pervading, so are the blessings of Ramadān. Each verse of the Qur'ān has its own blessings. Similarly, each hour of Ramadān has its own blessings. The blessings of the night are separate, and the blessings of the day are separate. It is stated that the blessings of the night differ from those of the day.

### **The Reason For Hastening Sehri And Delaying Iftar**

It is said that iftar must be hastened so that the blessings of the day may be acquired, and the sehri must be delayed so that the blessings of the night are acquired. The blessings of each are different and Allāh ta'ālā wants to give us both. This is done by hastening iftar and delaying sehri. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

لا تزال أمتي بخير ما عجلوا الإفطار وأخروا السحر.

*My followers will continue experiencing good as long as they hasten iftar and delay sehri.<sup>1</sup>*

The reason for this (and Allāh ta'ālā knows best) appears to be that Rasūlullāh *sallallāhu 'alayhi wa sallam* is teaching us the lesson of servitude. By delaying the iftar and hastening the sehri, a person may become conceited and claim piety. He must therefore be aware of his limitation and weakness. He must hasten in opening his fast and delay his sehri so that the time span of the fast is as less as possible. Allāh ta'ālā does not will to impose hardship and difficulty on His servants through the fast. Rather He wills ease and comfort for them. Allāh ta'ālā says:

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<sup>1</sup> Musnad Aḥmad, vol. 5, p. 147.

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

*Allāh wants ease for you, and He does not want to put you into difficulty.<sup>1</sup>*

### **The Difference Between The Sunnat of Fajr And The Sunnat of 'Ishā**

My dear friends! There are many wisdoms and considerations in these rulings. The 'ulamā' state that we are ordered to perform two rak'ats of Sunnat before the farḍ of fajr ṣalāh because when we wake up from our sleep, some of the effects of sleep remain with us. By performing the Sunnat first, the effects of sleep will disappear and the person will be able to perform the farḍ at ease. When it comes to the 'ishā ṣalāh, the farḍ ṣalāh is performed first and then the two rak'ats of Sunnat mu'akkadah. This is so that the farḍ may be performed peacefully. If after that, any effects of sleep come into the Sunnat ṣalāh, then it will not be so bad because the farḍ has already been performed. Glory to Allāh *ta'ālā*. What excellent points!

My dear friends! These are wisdoms and underlying reasons of injunctions. Allāh *ta'ālā* placed wisdoms in them. We cannot understand all the wisdoms.

The blessings of Ramadān are to be found separately at every moment. May Allāh *ta'ālā* enable us to benefit from them all. Āmīn.

### **Affinity is Perfected Through Reading The Qur'ān**

The blessings of the Qur'ān are all pervading. There are blessings in listening to it and in reading it. There are blessings in merely looking at the Qur'ān just as it is an act of worship and a reward to look at the Ka'bah.

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<sup>1</sup> Sūrah al-Baqarah, 2: 105.

This brings effulgence to the heart. It strengthens one's bond and affinity with Allāh *ta'ālā*.

Hadrat Maulānā Shāh Waṣīyullāh Sāhib raḥimahullāh used to say that the Sufis said that looking at the Baytullāh (Ka'bah) strengthens one's bond and connection with Allāh *ta'ālā*. If a person's bond is weak and he looks at the Baytullāh, his bond will become strong and firm. He added: It is not possible for every person to go to the Baytullāh and look at it. If a person cannot go, how will he be able to strengthen his bond with Allāh *ta'ālā*? He said: The word Bayt is attributed to Allāh *ta'ālā* (and means, the House of Allāh). By looking at His House, one's bond with Him is strengthened. In the same way, the word Kalām (speech) is attributed to Allāh *ta'ālā*. We say Kalāmullāh (speech of Allāh) to refer to the Qur'ān. Thus, looking at the Qur'ān also increases one's bond with Allāh *ta'ālā*. Just as looking at the Baytullāh and visiting it helps one to strengthen one's connection with Allāh *ta'ālā*, in the same way, looking at the Kalāmullāh and reading it will help to strengthen one's connection with Allāh *ta'ālā*.

### **The Stations of The Seekers Are Dependent on Qur'ān Recitation**

Hadrat Mujaddid Sāhib raḥimahullāh wrote:

مقامات السالكين منوط بتلاوة كلام الله

*The stations of the seekers are dependent on the recitation of the Qur'ān.*

The rank and level of the seeker will be dependent on the nature of his Qur'ān recitation. May Allāh *ta'ālā* enable us to read the Qur'ān in the most perfect manner. We cannot read the Qur'ān as it ought to be

read. It is Allāh's kindness that He permitted us to read His speech.

My dear friends and elders! When the imām reads Allāh's speech, it is as though Allāh is reading. When Allāh *ta'ālā* uses the word "I" in the Qur'ān, the imām reads the same word. How can it ever be possible for man to use the word "I"? It is rather Allāh's kindness and affection that He enables us to read His speech and is – so to speak – making us to listen to His speech. This is why the scholars state that if a person wants to develop concentration in his Qur'ān recitation, he must think to himself that Allāh *ta'ālā* is saying to him: "Read My speech and I will listen to you." There is one level of listening and another of reading. Blessings are acquired from both.

### **Listening to The Qur'ān is Also Effective**

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* asked Ḥadīrat 'Abdullāh ibn Mas'ūd *radīyallāhu 'anhu* to read the Qur'ān to him. He said: "O Rasūlullāh! I must read the Qur'ān to you while it has been revealed to you!?" Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "Yes, I would like to listen to its recitation." He began reading until he reached the following verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

*How will it be then when We shall summon from every community a witness, and We shall summon you as a witness over these people?*<sup>1</sup>

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* began crying and shedding tears when he reached this verse.<sup>2</sup>

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<sup>1</sup> Sūrah an-Nisā', 4: 41.

<sup>2</sup> Bukhārī and Muslim. Mishkāt, p. 190.

My dear friends! Listening to the Qur'ān also has an effect. Just as reading it is effective so is listening to its recitation. It may well happen that something which I say to you has no effect on me but has an effect on you. This happens quite often. We observe lecturers occupied in delivering a speech [without any real feeling], but the audience is listening attentively to him.

أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

*Who listens attentively.*<sup>1</sup>

The person who is speaking worries about everything. He sees whether he is feeling okay, whether he is upright, he looks at everyone, he worries about whether his voice is clear, if people are understanding what he is saying and so on. On the other hand, those who are listening have nothing to worry about.

Take the case of a driver who is driving a car. He is under strain. He has to look to his right and left, he has to look in the front and worry about the rear, he must be able to hear the hooting, he must be able to brake when needed. Look at how many things he has to worry about. On the other hand, the passengers do not have any of these concerns.

In the same way, the lecturer has several things to worry about, while the listener has none. All he has to do is listen attentively.

### **Who is The Show Off?**

My dear friends! Nowadays many people have made the lecture into the objective. The 'ulamā' have stated that the one who likes to speak more than to listen is a show off. The situation now is that people just do not

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<sup>1</sup> Sūrah Qāf, 50: 37.

want to listen. An 'ālim came here after zuhr. It was the time for my assembly. Now because it needed him to sit down and listen, he began saying: "I am in a hurry, I have this work to do and that work to do. This is why I am leaving." I said: "You may deliver a short talk." He sat down immediately and gave a long talk. Yet he was not prepared to listen to the talk of someone else. Speaking is generally more beloved. This illness is found in seniors as well. These are the traits which need to be removed immediately, but they only leave a person's system after lengthy periods of toiling and efforts.

### **The Love For Position.**

My dear friends! This is known as love for position and rank. It takes very long to remove this ailment. I think it is written in the marginal notes of Ibn Mājah that the last ailment to leave the hearts of the Siddīqīn (the truthful) is the love for position. It is very difficult to get rid off this ailment. It is extremely destructive. Hujjatul Islam Imām Ghazzālī *rahimahullāh* makes mention of it in *Ihyā' al-'Ulūm*. He writes:

طلب الجاه بواسطة العبادات

*Seeking position through acts of worship.*

We learn from this that a person even seeks position and rank through acts of worship. Such a person is not an Allāh-worshipper; he is a worshipper of worship and a worshipper of his self.

### **Listening is Also an Action**

My dear friends! Listening is also an action. Allāh *ta'ālā* Himself says:

إِسْمَعُوا

*Listen!*

Thus, listening itself is an action and taking an effect from it is also an action. Listening is from among the actions of body parts while taking an effect from it is an action of the heart. You are doing two actions at one time. One is that you are carrying out the instruction of listening and the other is that the heart is taking an effect from it.

When Rasūlullāh *ṣallallāhu 'alayhi wa sallam* asked a *Sahābī* to read the Qur'ān to him, the action of listening becomes a Sunnat. If Rasūlullāh *ṣallallāhu 'alayhi wa sallam* were to speak all the time [without listening], the Sunnat of listening would not have been established. This demonstrates Rasūlullāh's comprehensiveness and perfection in teaching everything to us. He taught us to speak and to listen. Thus, just as speaking is Rasūlullāh's Sunnat, so is listening.

### **Rasūlullāh's Comprehensiveness**

My dear friends! It was really the achievement of Rasūlullāh *ṣallallāhu 'alayhi wa sallam* for having brought such things into existence which will continue to benefit the ummat until the day of Resurrection. Such things occurred in his houses which are of benefit until the day of Resurrection. This shows his comprehensiveness and perfection in that there is no situation for which his Sunnat is not found.

### **The Conclusion of Shāh Walī Allāh**

My dear friends! There are so many *Aḥādīth* which appear to be contradictory to us. The 'ulamā' spend hours explaining how to reconcile conflicting *Aḥādīth*. Shāh Walī Allāh *Sāhib Muḥaddith Dehlawī rahimahullāh* has written that every *Hadīth* is authentic, appropriate and pertinent in its place. We



cannot understand it because of our defective intellects. This results in many difficulties for us. Thus, we find that every statement of Rasūlullāh *sallallāhu 'alayhi wa sallam* has been adopted by some imām or the other, and every Hadīth is being practised upon.

It is due to Rasūlullāh's comprehensiveness and perfection that so many actions and words came into existence and which serve as wonderful examples for the ummat. Allāh *ta'ālā* says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*There is a good example for you in the Messenger of Allāh.*<sup>1</sup>

The actions and words of Rasūlullāh *sallallāhu 'alayhi wa sallam* can only be perfect examples when a practical example is found in all life situations. Thus, we find in him a practical example or a verbal guidance in every department of life. We find this in the different acts of worship, in morals, dealings and transactions, patience and forbearance. In short, he is a perfect example in every aspect, and this is recorded in various books.

### **It is Sunnat to Take a Loan And to Pay it**

Rasūlullāh *sallallāhu 'alayhi wa sallam* had taken a loan from Hadrat Jābir *radīyallāhu 'anhu*.

عن جابر رضي الله عنه كان لي على رسول الله صلى الله عليه وسلم دين  
فقضى لي.

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<sup>1</sup> Sūrah al-Ahzāb, 33: 21.

*Ḥaḍrat Jābir radiyallāhu 'anhu said: Rasūlullāh sallallāhu 'alayhi wa sallam took a loan from me and paid me back.<sup>1</sup>*

We learn from this that it is Sunnat to take a loan. However, it is not confined to taking a loan but to paying it back as well. Let it not happen that you take a loan and then forget about it. When Ḥaḍrat Maulānā Shāh Wasīyullāh Sāhib rahimahullāh came to Allāhābād, people came and complained about some of his special associates. They said: “Ḥaḍrat! These people who are always around you take loans but do not pay them back.” Ḥaḍrat wrote a booklet titled *Adā'e-Huqūq* (fulfilling of rights) and proved that just as it is Sunnat to take a loan when you are in need, it is Sunnat to pay it back.

Rasūlullāh sallallāhu 'alayhi wa sallam had taken a loan from a Jew (we learn from this that a loan can be taken from a non-Muslim). The Jew came before the stipulated date of payment and demanded its payment. Rasūlullāh sallallāhu 'alayhi wa sallam did not say that the time is not up as yet and that he will pay him at the stipulated date. Look at Rasūlullāh's patience and forbearance. He did not say that two days are remaining. Just think! This is the life of Rasūlullāh sallallāhu 'alayhi wa sallam. The Jew said: “You will have to pay it now. I will not let you go from here.” He forced Rasūlullāh sallallāhu 'alayhi wa sallam to remain there and said: “You people always delay in payment and this has been the practice of your forefathers as well.” This statement was extremely harsh. A person is bound to get angry and go into a rage. He may bear such insults against himself but not against his forefathers. The Jew had said this in order

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<sup>1</sup> Abū Dāwūd. Mishkāt, p. 253.

to incite Rasūlullāh *sallallāhu 'alayhi wa sallam* into becoming angry. Hadrat 'Umar *radīyallāhu 'anhu* was present. He said: "O Rasūlullāh! If you order me I will chop off his neck." Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "No, O 'Umar! We are both in need of something else. You should rather tell me to pay back the loan which I took and ask him to be lenient when demanding payment." Rasūlullāh *sallallāhu 'alayhi wa sallam* then paid back the person. In fact, he instructed that he be given more than what he had loaned. The Jew then embraced Islam. He said: "I am embracing Islam because I read in the Taurāh that the Final Messenger will have the quality of forbearance – his forbearance will precede his anger. I had done all this in order to test him." This is how the man became a Muslim.<sup>1</sup>

### **A Loan is The Scissor of Love**

My dear friends! This is the life of Rasūlullāh *sallallāhu 'alayhi wa sallam*. It was a life of forbearance. It was a life of tolerance. We too must choose this lifestyle. Our condition today is that we take loans but when our creditors ask for repayment, we delay and defer the payment. In fact, we even become angry at them. The taking of loans and not paying them back results in the severance of mutual relations and love. There is a famous saying:

القرض مقراض المحبة

*A loan is the scissor of love.*

In other words, a loan cuts off the love which existed between the lender and the borrower. We ought to be more indebted to the lender because he gave us a loan

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<sup>1</sup> Majma' az-Zawā'id.

at a time when we needed it and helped us out. Today the situation is that when we take a loan from a person, we do not even have the intention of paying it back. We take it through deception. This is why the person is not able to pay it back. If the intention is defective, how can the loan be paid? If a person has the intention of paying it from the very beginning, Allāh *ta'ālā* will make the repayment easy for him.

Rasūlullāh *sallallāhu 'alayhi wa sallam* took loans and he paid them back. He also demonstrated his forbearance and tolerance over the hardships which result from taking loans.

### **The Sword of Forbearance is Sharper Than The Sword of Steel**

Our elders of the past were fully conscious of the pure life of Rasūlullāh *sallallāhu 'alayhi wa sallam* and the excellent example left by him. Consequently, they reached high levels of excellence. There is a famous incident from the life of Hadrat 'Alī *radiyallāhu 'anhu*. He was in jihād when he overpowered a Jew and sat on his chest. The Jew spat on him. Hadrat 'Alī *radiyallāhu 'anhu* immediately got off his chest. Now look at how Allāh *ta'ālā* manifests the effects of sincerity. This enemy of Islam ought to have got up immediately, attacked Hadrat 'Alī *radiyallāhu 'anhu* and put an end to him. Also look at Hadrat 'Alī's getting off and his not killing the Jew. It was the blessing of sincerity. The Jew asked: "O 'Alī! What is the matter. I spat on your face. You ought to have killed me even quicker. Why did you move off me?" Hadrat 'Alī *radiyallāhu 'anhu* replied: "The fact of the matter is that when I climbed on your chest, my anger against you was for Allāh's sake. When you spat on me, my self prompted me to put an end to you quickly and to slaughter you. But then I thought to myself that you are Allāh's creation, and Allāh's creation has to be killed by Allāh's order. When my self

prompted me, I did not want this work which I was doing for Allāh's sake to be adulterated by the demands of my self." The Jew said: "Is that the case? I had always thought that you Muslims were spreading oppression everywhere. Now I have learnt that the exact opposite is true. You are an excellent person. Where did you learn this from? Where did you acquire this light from? Take me to the sun from which you acquired this light." He was taken to Rasūlullāh sallallāhu 'alayhi wa sallam. He and 14 or 20 people from his family embraced Islam.

Maulānā Rūm rahimahullāh writes in his *Mathnawī*:

The sword of forbearance is sharper than the sword of steel. In fact, it can bring more victory than thousands of soldiers.

The sword of steel can slaughter just one person and you will not get so many people embracing Islam if only the sword was used. See how many people embraced Islam when Ḥadrat 'Alī radiyallāhu 'anhu opted for forbearance and resorted to patience. Even today there is a need for us to adopt Islamic characteristics, norms and ways. In this way, non-Muslims will be impressed [and enter the fold of Islam].

### **The Need to Present Islamic Teachings**

Even today there is a need to present Islamic teachings and Islamic character. We learn from the above incident that Islam is not a bestial religion. Islam contains peace, forbearance, humaneness, affability, character and love. Now prove through your dealings that you fear Allāh *ta'ālā*. Display through your character that you believe in a Being. Prove through your actions that you fear standing before Allāh *ta'ālā* on the day of Resurrection.

We do not treat anyone oppressively and tyrannically. We do not commit excesses against anyone. My dear friends! This is the perfect example of Rasūlullāh *sallallāhu 'alayhi wa sallam*. He practised on all this and showed the way to us. The Sahābah *radiyallāhu 'anhum* learnt it from him and they spread Dīn throughout the world. This is how Allāh *ta'ālā* blessed them with greatness, loftiness and honour in this world, and gave the glad tidings of success and felicity in the Hereafter. Allāh *ta'ālā* is pleased with them and they are pleased with Him.

### **Islam Spread Through Good Character**

Hadrat Maulānā Habīb ar-Rahmān Sāhib Deobandī *rahimahullāh*, the principal of Dār al-'Ulūm Deoband, wrote a book titled *Ishā'at-e-Islam* on this subject. He proves that Islam did not spread by the sword but through good character. We have to bear in mind Islamic teachings and practise on them. We cannot become emotional and cast aside Islamic teachings. This is the demand of not only Islam but of humanity that we treat Allāh's creation in the proper manner. We must show good character to them. May Allāh *ta'ālā* inspire us all. Āmīn.

I was saying previously that listening is an action just as speaking is an action. May Allāh *ta'ālā* inspire us to understand the life of Rasūlullāh *sallallāhu 'alayhi wa sallam*. We must practise after understanding his Dīn. Allāh willing, this will be the means to wellness, peace and security.

Rasūlullāh *sallallāhu 'alayhi wa sallam* was sent as a mercy to the entire world.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*We have not sent you but as a mercy to the worlds.*<sup>1</sup>

A poet beautifully said:

The dry land became moist with the rain.  
That is, the mercy to the worlds arrived.

The arrival of Rasūlullāh *sallallāhu 'alayhi wa sallam* – the mercy to the worlds – moistened the entire world. The moral fibre had become dry. Mutual affinity, love and affection had disappeared. Rasūlullāh *sallallāhu 'alayhi wa sallam* created love among the various tribes which had been at loggerheads for centuries. The Qur'ān makes reference to this:

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

*You became brothers by His grace.*<sup>2</sup>

My friends and elders! Allāh *ta'ālā* discussed every type of theme in the Qur'ān. If we look, we will see each verse having its blessing. Each verse having its knowledge. Each knowledge having its science. The more we ponder, the more we think it over, the more we adopt and the more we practise; the more the path will become clearer to us.

The sūrahs of the Qur'ān which were recited today are able to cause the most effect and impression. Each sūrah is more impressive than the previous one. Each verse is more effective than the previous one. Each verse can wash and cleanse the heart. Each can cause softness in the heart. If only we could be affected by them.

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<sup>1</sup> Sūrah al-Ambiyā', 21: 107.

<sup>2</sup> Sūrah Āl 'Imrān, 3: 103.

### **The Most Difficult Verse on The Unbelievers**

The 'ulamā' say that the following verse is the most difficult on the unbelievers:

فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا

*Now taste! For We shall not increase you in anything but punishment.*<sup>1</sup>

We do not know that it is the most severe and most difficult for the unbelievers. When it is said to them: "Taste the punishment!" They will beg and say: "Do not punish us." However, since Allāh's decision will already have been passed for their punishment, their begging and beseeching will not avail them in any way. Instead, Allāh *ta'ālā* will say: "Let alone the punishment being removed or reduced, it will be continually increased and intensified." The unbelievers will then lose all hope. If this verse will not be hard on them, which one will be?

### **Rebellion in This World – A Cause of Humiliation in The Hereafter**

Verses before the above-quoted verse make mention of Hell and the inmates of Hell. Allāh *ta'ālā* says:

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا لِلطَّاغِيْنَ مَا بَا

*Surely Hell is lying in wait. An abode for the transgressors.*<sup>2</sup>

This shows that Hell is lying in wait for the transgressors and rebellious ones. It is something to be really feared. I recall that when this verse was read in

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<sup>1</sup> Sūrah an-Naba', 78: 30.

<sup>2</sup> Sūrah an-Naba', 78: 21-22.



the fajr salāh, Hadrat Muṣliḥul Ummat Maulānā Shāh Waṣiyullāh Ṣāhib rahimahullāh screamed out. Unfortunately, we are not affected by verses of this nature. Instead, out of their transgression and rebelliousness, people think that there is no one greater than them. On reaching there [the Hereafter], they will realize that they are the weakest ones. The most humiliated people on that day will be these very same rebellious ones. The more rebellious they are in this world, the more humiliation they will have to suffer in the Hereafter. The more humility a person has in this world, the more he will be elevated in the Hereafter. Allāh *ta'ālā* says:

وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُوا

*It is Our will to favour those who were suppressed.*<sup>1</sup>

This refers to the people of Hadrat Mūsā 'alayhis salām. Allāh *ta'ālā* willed to show His mercy on them and to favour them. Those who are arrogant over their unworthy power in this world will be weakened and subdued in the Hereafter. In fact, Allāh *ta'ālā* breaks the backs of many in this very world. Many of them are destroyed in this world. As for what awaits them in the Hereafter, it is known to Allāh *ta'ālā* alone.

### **Imām Ghazzālī's Statement**

My dear friends and elders! These verses cause real terror but the unbelievers just do not pay heed. They do not believe in them so they have no effect. However, the true and genuine believers are terrified by these verses although they are in reference to the unbelievers. It was most probably Imām Ghazzālī rahimahullāh who wrote: When you read the Qur'an

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<sup>1</sup> Sūrah al-Qaṣaṣ, 28: 5.

and the discussion is on the unbelievers, then do not think that it is for the unbelievers. Rather, you yourself must be affected by those verses. When reading the Qur'ān, do not think that such and such verse is for the hypocrites, such and such is for the unbelievers, and such and such is for the Jews. Instead, you must fear lest these qualities are found in you. Seek refuge in Allāh *ta'ālā*. "O Allāh! Guide us so that we are not caught up with these deviated people who are to receive this punishment."

This is certainly the occasion to fear. Whatever Allāh *ta'ālā* said with reference to the unbelievers as regards the punishment of Hell being for them, let it not happen that we too get caught up in it. Let it not happen that we come out of guidance and opt for misguidance. This is why we must constantly beg Allāh *ta'ālā* to keep us in His protection and to safeguard us against the deviated people.

### **One Meaning of Tartīl**

In the description of Rasūlullāh's recitation of the Qur'ān it is said that when he read a verse about Hell, he would seek refuge from it. One meaning of the word *tartīl* is that when he used to read verses of this nature, he used to pause and ask Allāh *ta'ālā* for protection against Hell. He used to say: "O Allāh! Give me refuge from the Hell-fire." Is there anyone who does this today?

Rasūlullāh *sallallāhu 'alayhi wa sallam* was divinely protected from sin. He enjoys such a lofty position. He is the chief of all Messengers and Prophets. Despite all this, when he used to read the Qur'ān and there was mention of Hell, he would pause and seek protection from it. When there was mention of Paradise, he would pause and beg for it. This was the nature of

Rasūlullāh's Qur'ān recitation. This was a true recitation which is required of us.

**Read The Qur'ān Attentively**

We are reading the Qur'ān but we have to pay attention to reading it with the heart in accordance with the Sunnat. Our Hadrat Maulānā Shāh Waṣiyullāh Sāhib rahimahullāh regularly spoke about this towards the end of his life. He used to say: "You are reading the Qur'ān. Now read it with a little attention and focus so that some life comes into your recitation, the reality comes into your recitation. Bring your heart into your recitation. Think to yourself and imagine that this is the speech of Allāh *ta'ālā*." May Allāh *ta'ālā* inspire us to do this. Āmīn.

Whatever I am saying is established from the Qur'ān and Sunnat; it is not something new. Since it was Rasūlullāh's practice to read with deliberation and pausing in-between, we can conclude that it was his Sunnat. It now becomes necessary for the ummat to practise on this Sunnat. This is required of the ummat.

When Hell was mentioned in the course of his recitation, Rasūlullāh sallallāhu 'alayhi wa sallam sought refuge from it. Allāh forbid, will Rasūlullāh sallallāhu 'alayhi wa sallam ever go to Hell!? Certainly not. Definitely not. He came absolutely and totally pure in this world. He was divinely protected against sin. Despite this he used to seek refuge from Hell. How many verses there are, how many Ahādīth there are, how many times refuge is sought, how many times he begged! We cannot encompass all this. Thus, it is also a miracle of Rasūlullāh sallallāhu 'alayhi wa sallam that despite so many preoccupations, we find countless Ahādīth on every department of life. Look at the Ahādīth on character. Look at the Ahādīth which contain du'ā's. Have a look at Hiṣn Haṣīn and see how

many du'ā's it contains. It is a selection of du'ā's; there are many others. Then look at the injunctions which were conveyed to the people and the explanations of verses. All these are established from Rasūlullāh *sallallāhu 'alayhi wa sallam*. Explanations of verses are also established. Hadrat 'Abdullāh ibn 'Abbās *radiyallāhu 'anhu* distinguished himself in this regard. He is most certainly eligible for the title of Ra's al-Mufasssīrīn – the chief of Qur'ān commentators.

### **A Nation Exists Because of The Qur'ān**

I was saying that Allāh *ta'ālā* discusses every type of theme in the Qur'ān. Each one's blessing, effulgence and benefit is different. It contains many things which we do not understand and are not to be understood. The 'ulamā' cannot even understand *Alif Lām Mīm* and they unanimously concur that it cannot be understood by us. Rasūlullāh *sallallāhu 'alayhi wa sallam* was shown the meaning of the letters which are known as *Hurūf Muqatta'āt* and he then understood them. But the 'ulamā' are unable to comprehend them. However, there are many things which can be understood by us. We have to direct ourselves to them so that the translation and meaning of the Qur'ān are conveyed to the ummat. As long as the ummat embraces and holds on to the Qur'ān, it can be successful. The famous poet, Akbar Husayn Allāhābādī says:

The nation is dependent on the Qur'ān. If the Qur'ān has left [their lives], the nation is lost. Fasting is dependent on īmān. If īmān has left, fasting is lost.

In other words, as long as there is no īmān in the fast, it will not be considered. In the same way, if the teachings of the Qur'ān are not with the nation, it can have no value whatsoever.

### **The Most Difficult Verse For The Believers**

My dear friends! I was saying that the most difficult verse for the unbelievers is:

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا

*Now taste! For We shall not increase you in anything but punishment.*<sup>1</sup>

The most difficult verse for the believers is:

كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ

*Noble guardians recording the deeds. They know all that you do.*<sup>2</sup>

They even know what you do in privacy. Even if you were to do something behind 70 curtains within 70 rooms, they are fully aware of it. Angels are present everywhere. They do not need to enter through doors. They know what you do in public and whatever you do in private. We must be conscious of the fact that the angels are aware of our actions and they are recording them. It ought to be our imān and belief that Allāh ta'ālā is fully aware of whatever we are doing. This is also the teaching of our elders. They concentrate more on these aspects because they themselves want to practise on them and be mindful of the Hereafter. This is why they want the same for their associates and they teach them in this regard.

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<sup>1</sup> Sūrah an-Naba', 78: 30.

<sup>2</sup> Sūrah al-Infītār, 82: 11-12.

### **The Most Promising Verse**

My dear friends! Hadrat Ja'far *radiyallāhu 'anhu* says that the most promising and hope-giving verse in the eyes of the Muslims is:

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

*Do not despair of Allāh' mercy.*

However, the most hope-giving verse in the eyes of the Ahl al-Bayt (family of Rasūlullāh *sallallāhu 'alayhi wa sallam*) is:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

*Your Sustainer shall certainly give you, and so, you will become pleased.*<sup>1</sup>

It is stated in *Tafsīr Qurṭubī* that when this verse was revealed Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

إذا والله لا أَرْضَىٰ وواحد من أمتي في النار

*By Allāh, I will not be pleased as long as a single person from my ummat is in the Hell-fire.*<sup>2</sup>

Allāh willing, this is how it will be. This is why we consider this verse to be the most promising.

### **Spiritual Pleasures Bring Joy To The Heart**

We are speaking about the Qur'ān. There are various types of verses in the Qur'ān. When we hear them, a unique type of joy is experienced by the heart. We also feel a special type of sweetness. Is there no enjoyment in the Qur'ān? There is a lot of enjoyment in it. It has

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<sup>1</sup> Sūrah *ad-Duhā*, 93: 5.

<sup>2</sup> *Qurṭubī*, vol. 20, p. 65.

spiritual enjoyment. Physical and verbal enjoyments are of no significance compared to it. The moment the most delicious of foods go down the throat, the enjoyment is gone. On the other hand, spiritual enjoyment brings joy to the heart. Its fragrance perfumes the heart and mind, and results in elation. Allāh *ta'ālā* provides a type of delight to the heart and mind when we speak of academic matters. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

اعددت لعبادي الصالحين ما لا عين رأت، ولا أذن سمعت، ولا خطر  
على قلب بشر.

*[Allāh ta'ālā says] I prepared for My righteous that which no eye has beheld, no ear has heard and no human ever imagined.<sup>1</sup>*

Some Sufis say that the words “which no eye has beheld” mean that there will be such beautiful forms in Paradise which were never seen in this world. The words “which no ear has heard” refer to the sounds and tunes of Paradise which were never heard in this world. And the words “no human has ever imagined” refer to various sciences which will be given to man – sciences which he never imagined.

My dear friends! Allāh *ta'ālā* gave us such a great bounty like the Qur'ān. Our connection with it must not be superficial. It must be a genuine connection. May Allāh *ta'ālā* inspire us all in this regard. Our seniors, especially Murshidī Ḥadīrat Maulānā Shāh Waṣiyullāh *Ṣāhib rahimahullāh*, laid a lot of emphasis on this. This is why I am speaking about it.

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 495.

### Our Belief

After speaking about Hell, Allāh *ta'ālā* makes mention of the people of Paradise. He promises them various types of bounties. Many verses are devoted to this discussion. Allāh *ta'ālā* says:

إِنَّ لِلْمُتَّقِينَ مَفَازًا. حَدَائِقَ وَأَعْنَابًا. وَكَوَاعِبَ أَتْرَابًا. وَكَأْسًا دِهَاقًا. لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا بَابًا.

*Surely those who feared [Allāh] shall achieve their objective: gardens and grapes. And young women of equal age. And overflowing cups. They will neither hear idle talk therein nor any lie.*<sup>1</sup>

Towards the end of this sūrah Allāh *ta'ālā* says:

ذَلِكَ الْيَوْمُ الْحَقُّ، فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا.

*This is the absolutely true day. Let him who will, seek a refuge by his Sustainer.*<sup>2</sup>

There is no doubt whatsoever about it. It is not imaginary. It is a certainty. Our belief in this regard is:

الجنة والنار مخلوقتان

*Paradise and Hell have already been created.*

They are existing at present. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

إن الجنة تزخرف لرمضان من رأس حول إلى حول

<sup>1</sup> Sūrah an-Naba', 78: 31-35.

<sup>2</sup> Sūrah an-Naba', 78: 39.



*Paradise is decorated for the month of Ramaḍān from the beginning of the year to the next year.<sup>1</sup>*

Just look at the greatness of Paradise. And then look how Ramaḍān is attached to it in the sense that Paradise is decorated for this month.

My dear friends! Paradise is already created and so is Hell. Allāh ta'ālā says:

ذَلِكَ الْيَوْمُ الْحَقُّ

*That is the absolutely true day.*

There is no doubt about it. It is not imaginary. It is not assumed, it is absolutely certain.

فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا

*Let him who will, seek a refuge by his Sustainer.<sup>2</sup>*

In other words, a person must make a place for himself over there. He will have to make a request for it from here. He will have to send the materials from here. Its materials are in this world.

نعمت الدار الدنيا لمن تزود منها لآخرته

*This world is an excellent place for the one who sends forth from it for his Hereafter.<sup>3</sup>*

In other words, if he does good deeds in this world he will receive the rewards for them in the Hereafter.

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<sup>1</sup> Bayhaqī. Mishkāṭ, p. 174.

<sup>2</sup> Sūrah an-Naba', 78: 39.

<sup>3</sup> *Iḥyā' al-'Ulūm*, vol. 4, p. 19.

## **The Essence of The Dīn**

My dear friends! A believer is in constant fear. Hadrat Fuḍayl ibn 'Iyāḍ *rahimahullāh* said: "A believer plants a date palm and constantly fears that a thorny tree must not sprout. On the other hand, a hypocrite plants a thorny tree and hopes to get dates from it." We have to constantly fear. We have to have conviction in that day. We have to seek refuge from its terrors. We have to ask for its bounties. The essence of our Dīn is that we must be successful and triumphant in the Hereafter. We must be saved from the terrifying punishments of that day and gain entry into Paradise. The believer considers this to be the greatest success. Allāh *ta'ālā* says:

فَمَنْ زُحِرِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

*Whoever is drawn far away from the Hell-fire and entered into Paradise has certainly succeeded.*<sup>1</sup>

## **Be And It Becomes**

A Hadīth states:

فلو أن تنينا منها نفخت في الأرض ما انبتت خضراء

*If a snake of the Hereafter were to spit its venom just once on earth, no greenery will ever grow.*<sup>2</sup>

It is now easier for us to understand these things in our times because such bombs have been invented that if they are dropped in a certain region, the entire region will be destroyed and nothing will survive there for many years. Why, then, should we be surprised if Allāh's punishment can have this effect? In past times

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 185.

<sup>2</sup> Targhīb, vol. 4, p. 265.

it was a bit difficult to understand these things. But today, the president of America makes an announcement: “We can destroy the entire world in one hour.” Why, then, should we be surprised if Allāh *ta'ālā* destroys the entire world by just one sound? However, the atheists, unbelievers and scientists cannot understand this. They ask: “How can this world be destroyed?” A small earthquake destroys several cities which are left desolate. If Allāh *ta'ālā* can destroy an entire city, there is no need to be surprised if He says that He will destroy the entire world. He merely says: “Be!” And it becomes.

### **The Treatment For Our Audaciousness**

Conviction in the Hereafter is most important. It is one of the most important beliefs in Islam. If our belief is strong, we will realize that we have to stand before Allāh *ta'ālā*. We will have to answer for every deed. We will have to answer for every single thing. If a person is always conscious of this, it will be impossible for him to engage in futilities and to do the wrong thing. Whatever misdeeds and evils which we see today are as a result of no consciousness of the Hereafter. The narrations state:

أن النبي صلى الله عليه وسلم قال: أول صلاح هذا الأمة اليقين والزهد.

*Rasūlullāh ṣallallāhu 'alayhi wa sallam said: The rectitude of this ummat lies in conviction and abstinence.<sup>1</sup>*

It is therefore extremely dangerous if our conviction becomes weak or defective. When this happens, a person becomes audacious in his actions. He says

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<sup>1</sup> Bayhaqī. Mishkāt, p. 450.

whatever he feels like to whomever he wills without bothering about the consequences.

### **The Ocean Will Be Rendered Impure**

My dear friends! We must also never be negligent as regards the rectification of our families, as is learnt from the following Hadīth:

عن عائشة رضي الله عنها قالت: قلت للنبي صلى الله عليه وسلم  
حسبك من صفة كذا وكذا، تعني قصيرة. فقال صلى الله عليه وسلم:  
لقد قلت كلمة لو مزج بها البحر لمزجته.

*Ḥadrat 'Ā'ishah radiyallāhu 'anhā narrates: I said to Rasūlullāh ṣallallāhu 'alayhi wa sallam with reference to Ḥadrat Ṣafīyyah radiyallāhu 'anhā: "She is very short." He said: "If the statement which you made was to be mixed with the ocean, it would render it impure."<sup>1</sup>*

Look! Rasūlullāh ṣallallāhu 'alayhi wa sallam did not remain silent; he rectified her. He did not give any concession as regards the rectification of his family members. No importance is given to this today. If one bomb can render the ocean poisonous, it should not be surprising if Allāh *ta'ālā* confers this quality to a single statement. If a person is conscious of this, he will be extremely guarded in his speech.

### **The Lesson of Laylatul Qadr**

Ḥadrat 'Ā'ishah radiyallāhu 'anhā asked Rasūlullāh ṣallallāhu 'alayhi wa sallam that if she were to learn that it is Laylatul Qadr, what du'ā' should she read? Rasūlullāh ṣallallāhu 'alayhi wa sallam said that the following du'ā' should be read:

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<sup>1</sup> Tirmidhī. Mishkāt, p. 414.

اللَّهُمَّ إِنَّكَ عَفُورٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

*O Allāh! You are most-pardoning, You love to pardon so pardon me.<sup>1</sup>*

*Just think! Rasūlullāh ṣallallāhu ‘alayhi wa sallam taught this to Hadrat ‘Ā’ishah radiyallāhu ‘anhā. He did not say: “You are my wife there is no need for you to read, or that there is no need for you to read the Qur’an, to make du‘ā’ or to beg of Allāh ta‘ālā.” Rather, he taught her to seek Allāh’s pardon.*

### **Hadrat ‘Ā’ishah – A Great Sufi**

There was an ‘ālim who was delivering a talk on Hadrat ‘Ā’ishah radiyallāhu ‘anhā. He delivered a good talk and said that she was a scholar, a jurist, a Hadīth expert and so on. He said many good things about her. I said: She was certainly all these things, however, she was also a Sufi.

The following incident can suffice to support what I said: Hadrat ‘Ā’ishah radiyallāhu ‘anhā passed away long after Rasūlullāh ṣallallāhu ‘alayhi wa sallam. She was in her final illness when Hadrat ‘Abdullāh ibn ‘Abbās radiyallāhu ‘anhu came to visit her. He sought permission so she said: “I do not give him permission.” The people said: “He is from the noble family of Rasūlullāh ṣallallāhu ‘alayhi wa sallam, permit him to come in.” She said: “If he comes in, he will speak in praise of me. I will permit him on condition he does not speak in praise of me.” He went in and the moment he entered, he began speaking highly of her. Hadrat ‘Ā’ishah radiyallāhu ‘anhā said: “I had said before hand that you will shower praises on me. I want to present myself before Allāh ta‘ālā as a simple forgotten

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<sup>1</sup> Aḥmad. Mishkāt, p. 102.

woman.” Hadrat Maryam had said a similar thing because she was accused of a major sin, but there was no accusation whatsoever against Hadrat ‘Ā’ishah *radiyallāhu ‘anhā*. This demonstrates her utter self-obliteration. She considered herself to be nothing. She used to say:

وددت أني كنت نسيا منسيا

*I wish I was utterly forgotten.*

I wish I am completely forgotten when I meet Allāh *ta’ālā*. No one must even know my name.

This is, after all, *taṣawwuf*. It entails shifting your gaze away from your ranks and achievements.

### **Hadrat ‘Ā’ishah’s Self-Obliteration**

Hadrat ‘Ā’ishah *radiyallāhu ‘anhā* was on the highest pedestal of self-obliteration and recognition of Allāh *ta’ālā*. This can be gauged from her following statement which is recorded by Imām Bukhārī *rahimahullāh*:

ان عائشة رضي الله عنها أوصت عبد الله بن الزبير رضي الله عنه لا تدفني معهم، وادفني مع صواحي بالبقيع، لا أزكي به أبدا.

*At the time of her death Hadrat ‘Ā’ishah *radiyallāhu ‘anhā* said to Hadrat ‘Abdullāh ibn Zubayr *radiyallāhu ‘anhu*: Do not bury me with them (i.e. with Rasūlullāh *sallallāhu ‘alayhi wa sallam*, Hadrat Abū Bakr *radiyallāhu ‘anhu* and Hadrat ‘Umar *radiyallāhu ‘anhu*). Instead, bury me with the other co-wives in Baqī’. I do not want to be praised together with Rasūlullāh *sallallāhu ‘alayhi wa sallam*.<sup>1</sup>*

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<sup>1</sup> Bukhārī, vol. 1, p. 186.

Who wouldn't want to be buried with Rasūlullāh sallallāhu 'alayhi wa sallam? Yet, look at her condition. What a great thing she said. We give the reason that she did not want to be buried there because Hadrat 'Umar radiyallāhu 'anhu was a stranger to her. However, the actual reason was her humility and self-obliteration, and her fear that she will be considered greater than the co-wives.

My dear friends! Look at her foresight and cognition. I say, while it is true that Hadrat 'Ā'ishah radiyallāhu 'anhā was a great scholar, jurist, Hadīth expert and commentator of the Qur'an, she was also a very great Sufi. The special feature of self-obliteration of a Sufi was found in her. The Sahābah radiyallāhu 'anhum learnt all these spiritual matters from Rasūlullāh sallallāhu 'alayhi wa sallam. Look at Rasūlullāh's self-obliteration! He did not even consider himself to be the owner of his own hands and legs. Instead, he attributed them to Allāh *ta'ālā*. He said:

اللَّهُمَّ إِنَّ قُلُوبَنَا وَنَوَاصِيَنَا وَجَوَارِحَنَا بِيَدِكَ، لَمْ تَمَلِكْنَا مِنْهَا شَيْئًا، فَإِذَا  
فَعَلْتَ ذَلِكَ بِنَا، فَكُنْ أَنْتَ وَلِيَّنَا

*O Allāh! Our hearts, our entire being and our limbs are in Your hands. You have not given us total control over any of them. Since You did this to us, You alone should remain our helper.<sup>1</sup>*

I was saying previously that we have to be conscious of the day of the Hereafter:

ذَلِكَ الْيَوْمُ الْحَقُّ، فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا.

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<sup>1</sup> Kanz al-'Ummāl, vol. 2, p. 182.

*This is the absolutely true day. Let him who will, seek a refuge by his Sustainer.*<sup>1</sup>

If a person is conscious in this regard, he will be cautious when he speaks, he will be cautious when he walks. This is why conviction in the Hereafter and consciousness of it are most essential. It is most beneficial to meditate on this. It will reform and straighten our actions. It will create a balance in our actions. It will become easy to keep away from sins. If Allāh *ta'ālā* were to take us to task for just one evil glance, is there anyone who can come and release us? No one can.

### **Do Not Consider Minor Sins To Be Minor**

Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* has written that we must abstain from minor sins as well. Do not commit minor sins after considering them to be minor. If Allāh *ta'ālā* were to seize us for them, no one will be able to free us from His grasp. A small ember or spark is sufficient to raze an entire building to the ground. If Allāh *ta'ālā* were to seize us for a minor sin and send us to Hell, who is there who will be able to help us? No one has any power or authority there.

لَمَنِ الْمُلْكُ الْيَوْمَ، لِلَّهِ الْوَاحِدِ الْقَهَّارِ

Allāh *ta'ālā* will ask on the day of Resurrection: To whom does absolute authority belong today? He will answer Himself: To Allāh alone, the one, the all-powerful.

No one will be able to utter a word; not Jibra'īl *'alayhis salām*, not Mikā'īl *'alayhis salām*, not anyone else. There will not even be any superficial ruler. The superficial kings, ministers and prime ministers of this

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<sup>1</sup> Sūrah an-Naba', 78: 39.



world will be nowhere to be seen. It will be Allāh *ta'ālā* alone and no one else.

### **Why Should There Be A Desire For Acts Of Obedience And A Hatred For Sins?**

My dear friends and elders! Allāh *ta'ālā* presented a full picture of the Hereafter. The picture of Paradise is before us and so is the picture of Hell. No Prophet could present such a picture. Rasūlullāh *sallallāhu 'alayhi wa sallam* explained what is mentioned in the Qur'ān. The reason for anyone not knowing about the Hereafter is that it concerns the unseen. No one apart from Allāh *ta'ālā* could have related it. Can any scientist, logician or philosopher explain Paradise to us? No one can explain anything about it. It is Allāh *ta'ālā* alone who described Paradise to us as though it is right before us. It is He who presented Hell right before us. He did this so that we may be urged towards Paradise, we may be encouraged towards acts of obedience, we may develop a fear for Hell and detest sinning.

My dear friends! If you think about Paradise, you will certainly develop a desire towards good deeds. When you think about Hell, you will certainly develop a hatred for sinning. This is an excellent treatment for encouragement towards good deeds and a hatred for sinning. May Allāh *ta'ālā* enable us to practise on it.

My dear friends and elders! The *huffāz* are reading the Qur'ān very beautifully. Their reading has an effect on us. I feel that we should speak on each and every verse for our rectification. The 'ulamā' need to develop an affinity with the sciences of the Qur'ān. The more this is proliferated, the more Allāh's mercy will descend. A Hadīth states:

لله أشد أذنا إلى الرجل الحسن الصوت بالقرآن يجهر به من صاحب  
القينة إلى قينته.

*Allāh ta'ālā listens more attentively to a person who reads the Qur'ān in a beautiful and loud voice than an owner of singing girls listening to them singing.<sup>1</sup>*

Allāh ta'ālā intensely loves to listen to His speech. This is why we ought to read correctly with a focus of our hearts. Rasūlullāh sallallāhu 'alayhi wa sallam did not say with reference to anything else that you will receive ten rewards for reading each letter. Ten rewards for reading one letter are not ordinary; they are extraordinary. Rasūlullāh sallallāhu 'alayhi wa sallam did not say this with reference to even his own speech. How, then, can the speech of others have any value? This is why we have to develop a bond with the Qur'ān, we have to be affected by it, we have to develop a taste for it. May Allāh ta'ālā inspire us.

This is the month of Ramaḍān. Many things about the Qur'ān are discussed. May Allāh ta'ālā enable us to develop an affinity with Qur'ānic sciences.

When you turn to Allāh ta'ālā through dhikr, spiritual practices and reading the Qur'ān, Allāh ta'ālā will open up sciences of the Qur'ān to you. Someone asked 'Allāmah Iqbāl: "Is there anyone who has been more wronged than Hadrat Husayn radiyallāhu 'anhu?" He replied: "Yes." The person asked: "Who?" He replied: "The Qur'ān."

This statement was really liked by our Hadrat Maulānā Shāh Waṣīyullāh Sāhib raḥimahullāh. He used to mention it again and again. Disregard for the Qur'ān

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<sup>1</sup> Ibn Mājah, p. 95.

and paying no attention to it are extremely dangerous actions. May Allāh *ta'ālā* enable us to turn our attention to it. May He give us a yearning and affinity with it so that our stations in Sufism may be completed and we acquire Allāh's pleasure.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let's make du'ā'.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَيْنِ وَالْآخِرِينَ،  
وَعَلَى إِلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ  
الْوَهَّابُ. اللَّهُمَّ تَبِّتْ قَلْبِي عَلَى دِينِكَ. اللَّهُمَّ تَبِّتْ قَلْبِي عَلَى دِينِكَ. اللَّهُمَّ إِنِّي  
أَسْأَلُكَ الْيُسْرَ وَالْمَعَاوَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْمَعَاوَةَ. اللَّهُمَّ  
إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَدَوَامَ الْعَافِيَةِ  
وَالشُّكْرَ عَلَى الْعَافِيَةِ.

O Allāh! Create within us an affinity with the Qur'an. O Allāh! Create a yearning for it in us. O Allāh! Enable us to read it by day and night. This is the month of reading the Qur'an. Enable us to read it abundantly. Enable us to read it as it ought to be read. Enable us to read it with our heart. O Allāh! Illuminate our hearts with its sciences. O Allāh! Bless us with true conviction. Give us true conviction in the Qur'an being the word of Allāh *ta'ālā*. Give us conviction on each and every verse of the Qur'an. O Allāh! Create a yearning and interest in the Qur'an for us. O Allāh! Enable us to make the Qur'an and Hadīth our guides.

O Allāh! Enable us to traverse the stations of Sufism in the light of the Qur'ān and Hadīth. O Allāh! Confer its benefit to us in this world and in the Hereafter. O Allāh! Honour us with Your pleasure and happiness. O Allāh! We are facing many difficulties and hardships in the world. Remove them through the blessings of the Qur'ān and the month of Ramadān. Make all difficulties easy for us. O Allāh! Safeguard our Dīn. Safeguard our imān. Protect our children. Keep them steadfast on the correct Dīn. O Allāh! Endow them with the treasures of Dīn and Islam. O Allāh! Do not deprive them of Dīn and Islam. O Allāh! Maintain this Dīn of Islam with full force and power until the day of Resurrection. Bless it with progress. Elevate Your word. Make Dīn to spread everywhere and perfect it throughout the world. O Allāh! Accept the fasts of Ramadān which we are keeping. Confer the blessings of the Qur'ān to us. Āmīn.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

وَفِي ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

**COMPETING IN GOOD DEEDS**

27 Ramaḍān 1424 A.H./2003

Musjid of Dār al-'Ulūm Kantāriyah, Bharūch, Gujarat

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَكَشَّهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا، أَمَّا بَعْدُ!

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ، وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ، تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ، سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ.

My dear friends and elders! We have gathered because of the strong possibility that tonight is Laylatul Qadr. We cannot say with certainty that it is Laylatul Qadr. However, there is a strong possibility that it is. Most opinions on the date for the Laylatul Qadr are in favour of the 27<sup>th</sup>. The majority of scholars are of the opinion that it is to be found on the odd nights of the last ten nights of Ramadān. In other words, it could be on the 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> or 29<sup>th</sup> night. The scholars did not specify the exact date. Other Aḥādīth point to other nights as well. Anyway, the 27<sup>th</sup> night is not certain but certainly possible. May Allāh *ta'ālā* endow us with the blessings of Laylatul Qadr. This is what we have come here for. We have come here with the overwhelming thought that tonight is Laylatul Qadr. This is why so many people have gathered here tonight. May Allāh *ta'ālā* confer the blessings of this night to every single person who has assembled here. After all, this night holds many virtues.

Allāh *ta'ālā* revealed an entire sūrah in this regard. Can there be a greater virtue and merit for it?

### **Competing In Good Deeds Is Praiseworthy And Desirable**

Qāḍī Thanā'ullāh Pānī Pattī *rahimahullāh* relates an incident in *Tafsīr Mazharī* on the authority of Mujāhid *rahimahullāh*. There was a worshipper in the Banī Isrā'īl who used to spend the entire night in worship and the day in jihād. He spent 1 000 months in this. The people of those days were blessed with long lives. The Sahābah *radiyallāhu 'anhum* thought to themselves that those people will surpass them in good deeds. We learn from this that competing in good deeds is permissible. There is no importance in competing in games. However, the spirit of competition in worship and Dīnī works is not only praiseworthy but desirable in the Shari'ah. Allāh *ta'ālā* says:

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ

*Hasten towards forgiveness from your Sustainer.*<sup>1</sup>

There has to be an effort to out do each other in good deeds, dhikr of Allāh *ta'ālā* and other spiritual practices. This is praiseworthy and liked by Allāh *ta'ālā*. It is very strange that we compete against each other in matters which are disliked. We watch sport matches and play ourselves, but the thing regarding which Allāh *ta'ālā* asks us to compete, that we do not do. Allāh *ta'ālā* says:

وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

*In that should they strive those who want to strive.*<sup>2</sup>

<sup>1</sup> Sūrah al-Hādīd, 57: 21.

<sup>2</sup> Sūrah al-Muṭaffifīn, 83: 26.

We learn from this that if you want to compete, you must compete in good deeds and try to outdo others in this regard. We have to strive to increase in good deeds. To strive and endeavour in good is desirable and liked by Allāh *ta'ālā*.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

لا حسد إلا في اثنتين، رجل آتاه الله مالا فسلطه على هلكته في الحق  
ورجل آتاه الله الحكمة فهو يقضي بها ويعلمها.

*Jealousy is not permitted except in respect of two persons: (1) A person to whom Allāh ta'ālā gave wealth and enabled him to spend it in matters related to the truth. (2) A person whom Allāh ta'ālā blessed with knowledge, so he rules according to it and teaches it to others.*<sup>1</sup>

The 'ulamā' define jealousy as follows: On seeing a certain bounty or special quality in a person, your heart "burns" and you desire the removal of that bounty or quality, or you plan and plot for its removal. This is a chronic ailment. However, the above Hadīth states that jealousy with respect to two persons is permissible. This is why our 'ulamā' do not translate it as jealousy but as envy. In other words, you can be envious of two persons and try to outdo them: The one who is blessed with wealth and he spends it in good avenues. The other who has been given knowledge and he uses it to convey benefit to others. He does this through talks and lectures, through speeches or through his writings. Thus, if a person sees a wealthy person spending in good causes and thinks to himself that if Allāh *ta'ālā* blesses him with wealth as well, he will spend more than him. This is permissible.

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<sup>1</sup> Bukhārī and Muslim. *Mishkāt*, p. 32.



Similarly, a person wishes that if Allāh *ta'ālā* blesses him with knowledge, he will render services with it. This is not only permissible but praiseworthy and desirable. It is included in the ruling of hastening towards good.

### **The Prescription To Become Patient And Grateful**

It is a great thing to compete in matters of Dīn and to try to outdo each other. A Hadīth states:

قال رسول الله صلى الله عليه وسلم: خصلتان من كانتا فيه كتبه الله شاكرا صابرا. من نظر في دينه إلى من هو فوقه فاقتدى به، ونظر في دنياه إلى من هو دونه فحمد الله على ما فضله الله عليه.

*Rasūlullāh ṣallallāhu 'alayhi wa sallam said: The person who has two qualities will be recorded by Allāh ta'ālā as a grateful and patient person. [They are]: In matters of Dīn he looks at the one who is better than him and emulates him. In matters of this world, he looks at the one who is below him and thanks Allāh ta'ālā for whatever favours He bestowed to him.<sup>1</sup>*

In other words, a person cannot be patient and grateful as long as he does not look at those who are beneath him in worldly matters and better than him in Dīnī matters. In Dīnī matters he must look at those who are better than him so that he may be spurred towards progress in Dīn. In worldly matters he must look at those who are beneath him so that he develops the quality of contentment within him.

If these qualities are developed, the heart will certainly experience peace and tranquillity. The hardships which we are experiencing are due to greed and avarice. This

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<sup>1</sup> Tirmidhī. Mishkāt, p. 448.

is why Rasūlullāh sallallāhu ‘alayhi wa sallam made the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ نَفْسًا بِكَ مُطْمَئِنَّةٌ، تُؤْمِنُ بِلِقَائِكَ، وَتَرْضَى بِقَضَائِكَ،  
وَتَقْنَعُ بِعَطَائِكَ.

*O Allāh! I ask You for a self which is satisfied with You, has conviction in meeting You, remains happy with Your decree and is satisfied with Your gifts.<sup>1</sup>*

The person whom Allāh *ta’ālā* blesses with satisfaction over His decrees and gifts is as though he has received everything, and he will be satisfied. If not, if a person has millions of rupees and he is not satisfied nor pleased with whatever favours he has been blessed with, then he has acquired nothing. He is a loser. He is in total loss.

### **The Consequence Of Engrossment In This World**

I notice that those who are not too engrossed in trade and business generally come towards Dīn and religiousness. As their business grows and flourishes, the more distant they become towards Dīn. Some people from our area [in Allāhābād] went to Mumbai and Kānpūr for business. Some of them were huffāz. The first damage that came into their lives was that they gave up performing tarāwīh salāh. A true believer should never tolerate becoming so engrossed in trade that it causes a damage to his Dīn. We have to ponder over this carefully and be extremely cautious in this regard. It is a major loss. We seek refuge in Allāh *ta’ālā*.

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<sup>1</sup> Kanz al-‘Ummāl, vol. 2, p. 198.

**Do Not Be Unmindful Of Your Self**

In no way is it permitted to be unmindful of the plots and plans of your self. Even now while I am delivering a Dīnī talk, I cannot be heedless in this regard. In other words, even now I must focus on my self to ensure that I do not develop pride, self-conceit and self-arrogance. We have to be watching our selves closely at every moment. Rectification cannot be achieved as long as we do not do this. This is why even in worldly matters a person has to be extremely vigilant and on his guard. When his business is flourishing, he must check that it is not taking him away from Allāh *ta'ālā*, it is not taking him away from Dīn. We have to know this and be mindful of it.

**The Consequence Of Negligence**

A person must never be negligent of his rectification. If not, the consequence of it will be very serious as is gauged from the following incident.

أن أناسا من عرينة قدموا المدينة فاجتووها، فبعثهم رسول الله صلى الله عليه وسلم في إبل الصدقة وقال إشربوا من ألبانها وأبوالها. فقتلوا راعي رسول الله صلى الله عليه وسلم واستاقوا الإبل وارتدوا عن الإسلام. فأتى بهم رسول الله صلى الله عليه وسلم فقطع أيديهم وأرجلهم من خلاف، وسمر أعينهم وألقاهم بالحرّة.

*A group from the 'Uraynah came to Madīnah. They found the air of Madīnah unsuitable so Rasūlullāh sallallāhu 'alayhi wa sallam sent them to live near the camels which were set aside for charity and instructed them to drink the camels' milk and urine. These people killed Rasūlullāh's shepherd, herded all the camels away with them and renounced Islam. They were*

*caught and brought to Rasūlullāh ṣallallāhu ‘alayhi wa sallam who then chopped off their hands and legs from opposite sides, gorged out their eyes with hot steel points, and cast them in an intensely hot area.<sup>1</sup>*

You see! These people did not rectify themselves and kept their selves in heedlessness. Consequently, their condition went from bad to worse, they lost their imān and also caused their own lives to be lost.

### **Allāh’s Dominion Is Absolute**

Our seniors did not tell us for nothing when they said that we should safeguard the Sunnat. They said: If you become lazy in fulfilling the Sunnat and you disregard it, you will start giving up the fard as well. And when a person gives up the fard, it is not far fetched for him to get caught up in unbelief. We have to be extremely cautious, we have to tread very carefully. This is Allāh’s Dīn. If you are independent, remember that Allāh *ta’ālā* is far more independent than you. He will cast everyone into Hell without bothering in the least. Rasūlullāh ṣallallāhu ‘alayhi wa sallam relates a Ḥadīth-e-Qudsī:

يا عبادي، لو أن أولكم وآخركم وإنسكم وجنكم كانوا على أتقى قلب رجل واحد منكم ما زاد ذلك في ملكي شيئاً. يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم كانوا على أفجر قلب رجل واحد منكم ما نقص ذلك في ملكي شيئاً.

*O My servants! If all your past and future generations, and all the humans and jinn were to reach the level of the most righteous among you, that will not increase My sovereignty in any way. O My servants! If all your past and future generations, and all the humans and jinn*

<sup>1</sup> Tirmidhī, vol. 1, p. 21.

*were to reach the level of the most wicked among you, that will not decrease My sovereignty in any way.*<sup>1</sup>

Allāh's sovereignty is not through elections, it is not through armies; it is Allāh's personal, absolute and total sovereignty. Just as Allāh's existence is intrinsic, so is His sovereignty and dominion. No one can overturn His sovereignty. It is not dependent on our acceptance or rejection of it. Allāh's order is a reality. It is to our good fortune that we testify that there is none worthy of worship except Allāh *ta'ālā* and that Muḥammad *sallallāhu 'alayhi wa sallam* is His Messenger. It is to our benefit and advantage that we testify to Allāh's Oneness and the messenger-ship of Muḥammad Rasūlullāh *sallallāhu 'alayhi wa sallam*. We are not doing Allāh *ta'ālā* a favour, rather it is His kindness that He enabled us to testify.

My dear friends! I was saying that the *Sahābah radiyallāhu 'anhum* thought to themselves that the worshippers in the Banū Isrā'īl used to spend their nights in worship and their days in jihād. Furthermore, they were blessed with long lives. They will therefore surpass us in worship. When this thought crossed their minds, Allāh *ta'ālā* revealed this sūrah saying: You are from the ummat of Muḥammad *sallallāhu 'alayhi wa sallam*. Thus, just as he is beloved to Me, so are you. I will never allow you to be below the Banī Isrā'īl. I will confer My blessings on you and pardon you. You are more fortunate.

إذا سخر الله أناسا لسعيد فكلهم سعداء.

*When Allāh ta'ālā subjugates a nation to a fortunate person, they all become fortunate.*

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<sup>1</sup> Muslim. Mishkāt, p. 203.

Every Sahābī was a sun and a moon. All of them were glittering stars. Look at the august and loving manner in which Rasūlullāh sallallāhu 'alayhi wa sallam refers to his Sahābah:

أصحابي كالنجوم، فبأيهم اقتديتم اهتديتم

*My Companions are like stars. Whichever one you follow you will be guided.*<sup>1</sup>

O people! It was because of the Sahābah radiyallāhu 'anhum that Allāh ta'ālā gave us a night which is better than a thousand months. It is an extremely great favour of Allāh ta'ālā.

### **The Enthusiasm To Compete In Good Deeds**

My dear friends! The Sahābah radiyallāhu 'anhum had this feeling and enthusiasm in them that no one must surpass them in worship. This is a praiseworthy enthusiasm. Rasūlullāh sallallāhu 'alayhi wa sallam made an announcement one day that there is a need for cash and goods for a certain good cause, people may bring as much as they like. We learn from this that it is permissible to express one's financial needs before one's sincere associates. Now listen! Ḥadīrat 'Umar radiyallāhu 'anhu thought to himself: Today is a good opportunity to surpass Abū Bakr radiyallāhu 'anhu. Subsequently, he brought and presented half of whatever he had at home. In the same way, Ḥadīrat Abū Bakr radiyallāhu 'anhu brought and presented whatever he had at home. Rasūlullāh sallallāhu 'alayhi wa sallam asked: "O 'Umar! What did you leave for your family?" He replied: "O Rasūlullāh! I left behind half of what I possess." Rasūlullāh sallallāhu 'alayhi wa sallam asked Ḥadīrat Abū Bakr radiyallāhu 'anhu:

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<sup>1</sup> Razzīn. Mishkāt, p. 554.

“What did you leave behind for your family?” He replied: “I left behind Allāh *ta’ālā* and Rasūlullāh *sallallāhu ‘alayhi wa sallam*, and brought everything else.”<sup>1</sup>

Look! Hadrat ‘Umar *radiyallāhu ‘anhu* thought to himself that he will bring half his wealth and surpass Hadrat Abū Bakr *radiyallāhu ‘anhu*. The coming of this thought in the mind is on the basis of trying to compete with each other in doing good deeds. It is a spiritual match and competition. Hadrat Abū Bakr *radiyallāhu ‘anhu* won this spiritual match. This is how he became the Siddiq, and this is why the following is said with reference to him:

أفضل البشر بعد الأنبياء بالتحقيق أبو بكر الصديق

*The most superior human after all the Prophets is Abū Bakr.*

My dear friends! Hadrat ‘Umar *radiyallāhu ‘anhu* wanted to surpass Hadrat Abū Bakr *radiyallāhu ‘anhu*. It is another matter that he could not surpass him. However, the thought did come to his mind. Thus, competing with each other in matters of good is established from this incident. It is not blameworthy but praiseworthy and desirable. Allāh *ta’ālā* likes this. If we develop a similar enthusiasm it will be a great boon. We must be grateful to Allāh *ta’ālā* if we have this feeling to surpass others in reading the Qur’ān, engaging in dhikr, spending in Allāh’s cause and so on. Just as we want to surpass others in optional physical good deeds, we must also do this in optional monetary good deeds. If you have been blessed with wealth and you have been spending in good causes, you must spend even more in this blessed month. When the

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<sup>1</sup> Tirmidhī and Abū Dāwūd. *Mishkāt*, p. 555.

month of Ramadān arrived, Rasūlullāh *sallallāhu 'alayhi wa sallam* used to be more generous than the blowing winds as is related in the following Hadīth of Mishkāt Sharīf:

كان رسول الله صلى الله عليه وسلم أجود الناس بالخير، وكان أجود ما يكون في رمضان، كان جبرئيل يلقاه كل ليلة في رمضان يعرض عليه النبي صلى الله عليه وسلم القرآن، فإذا لقيه جبرئيل كان أجود بالخير من الريح المرسلة.

*Rasūlullāh sallallāhu 'alayhi wa sallam was the most generous in charitable works. He was most generous in Ramadān. Jibra'il 'alayhis salām used to come to him every night in Ramadān and read the Qur'an to him. When Jibra'il 'alayhis salām used to meet him, Rasūlullāh sallallāhu 'alayhi wa sallam used to be more generous than a blowing wind [whose cooling breeze reaches everywhere].<sup>1</sup>*

The following narration is narrated by Imām Tirmidhī:

أن رجلاً جاء إلى رسول الله صلى الله عليه وسلم فسأله أن يعطيه فقال ما عندي شيء لكن اتبع عليّ فإذا جاءني شيء قضيته. فقال عمر، يا رسول الله صلى الله عليه وسلم، قد أعطيت ما كلف الله ما لا تقدر عليه. فكره النبي صلى الله عليه وسلم قول عمر، فقال رجل من الأنصار، يا رسول الله صلى الله عليه وسلم، أنفق ولا تحف من ذي العرش إقلالا، فتبسم وعرف البشر في وجهه لقول الأنصاري، ثم قال بهذا أمرت.

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<sup>1</sup> Bukhārī and Muslim. *Mishkāt*, p. 183.



*A person came to Rasūlullāh ṣallallāhu ‘alayhi wa sallam and asked him for something. He said: “I do not have anything (which I could give you). However, you may buy what you need in my name, and once any money comes to me, I will pay it off.” Hadrat ‘Umar radiyallāhu ‘anhu said: “O Rasūlullāh! Allāh ta’ālā did not impose on you what you cannot do.” Rasūlullāh ṣallallāhu ‘alayhi wa sallam was not pleased with what ‘Umar said. An Anṣārī man said: “O Rasūlullāh! Spend as much as you like and do not fear any shortage from the Master of the Throne.” Rasūlullāh ṣallallāhu ‘alayhi wa sallam smiled and pleasure could be seen on his face on account of the words of the Anṣārī. Rasūlullāh ṣallallāhu ‘alayhi wa sallam then said: “This is what I have been ordered to do.”<sup>1</sup>*

Allāh ta’ālā can give as much as He wills to whomever He wills. If He does not give anyone, it is due to His wisdom, but there is no shortage in His treasures.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

*All that is by you is bound to come to an end, and all that is by Allāh is everlasting.<sup>2</sup>*

My dear friends! There has to be competition in these matters. Competition of this nature is good. Understand this well. It is not ostentation and showing off. It is not to make one’s self heard. There has to be competition because this is how a person progresses in good.

Allāh ta’ālā made this night a night of virtue and accorded it a lofty status and position. It is better than a thousand months. One thousand months equal 83

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<sup>1</sup> Shamā’il Tirmidhī, p. 24.

<sup>2</sup> Sūrah an-Nahl, 16: 96.

years and four months. Allāh *ta'ālā* says it is better than a thousand months. So there is no limit to it.

Hadrat Abū Hurayrah *radīyallāhu 'anhu* narrates that Rasūlullāh *sallallāhu 'alayhi wa sallam* said: The one who stands up in worship on the night of Qadr shall have his past sins forgiven.<sup>1</sup>

### **If You Want To Acquire Something You Must Have A Quest And A Desire For It**

On this night our hearts ought to have the desire to beg of Allāh *ta'ālā* and worship Him. A desire and quest of this nature are great things. If you have a quest, you will certainly receive. You have, after all, come here with the same quest. This means that Allāh *ta'ālā* wants to give you. He is the one who created the quest in you.

If He did not want to give, He would not have created the quest in you.

My quest is also by virtue of someone's kindness. These feet do not raise on their own; they are raised.

Thus, our quest is also a gift from someone. Were this not the case, just go outside and see the various things people are occupied in. Yes, those who are inside here, we hold them in high regard. We consider it Allāh's grace that they are here. Despite this, bearing in mind the population of Bharūch, the percentage of those who are here is very small. If all the people of Kantāriyah were to come here, the number will be much more than what we have at present. Whereas there are people from various other areas here.

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<sup>1</sup> Bukhārī and Muslim.

My dear friends! There is a lack of interest and an absence of quest. Those whom Allāh *ta'ālā* brings here have received Allāh's grace. The desire to listen to Dīnī talks and to practise on them in today's times are immense favours and great treasures. If not, this era is an era of disinterest and heedlessness. Those whom Allāh *ta'ālā* apprised, reminded them of the Hereafter, and made them conscious of the Hereafter are indeed most fortunate. They gave preference to the Hereafter over this world. This world is fleeting while the Hereafter is eternal.

بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ وَأَبْقَى. إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى،  
صُحُفِ إِبْرَاهِيمَ وَمُوسَى.

*No such thing! You prefer the worldly life. While the Hereafter is better and more lasting. This is written in the early scriptures. In the scriptures of Ibrāhīm and Mūsā.<sup>1</sup>*

All the Prophets '*alayhimus salām* speak from the same niche of prophet-hood. Like light which emanates from a single power-house; the same type of light will emanate from it. In the same way, all the Prophets '*alayhimus salām* were commissioned by Allāh *ta'ālā* so they presented the same type of teachings. This is why their teachings are the same. There can be differences in subsidiary matters but not in the fundamentals. All the Prophets '*alayhimus salām* taught belief in the oneness of Allāh *ta'ālā*, the concept of prophet-hood and belief in life after death. As regards the oneness of Allāh *ta'ālā*, the following statement is well-known:

وَحَدُوا اللَّهَ فَانِ التَّوْحِيدِ رَأْسَ الطَّاعَاتِ

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<sup>1</sup> Sūrah al-A'lā, 87: 16-19.

*Believe in Allāh as one because belief in His oneness is the peak of all acts of obedience.*

The greatest favour and bounty is tauḥīd. The one who is given this favour is as if he has been given everything.

My dear friends! Some of those who consider themselves to be intelligent have shifted from the straight path and believe that Ḥadrat 'Īsā 'alayhis salām is a God. These foolish people cannot understand that if someone is a creation, how can he be a God? Our belief is:

قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

*Say: He, Allāh, is one. Allāh is independent. Neither did He give birth to anyone nor was He born from anyone. There is no one equal to Him.<sup>1</sup>*

In other words, Allāh ta'ālā is the Creator. He is neither your father nor your mother. These foolish people say that Ḥadrat 'Īsā 'alayhis salām was born, his mother is Maryam, and still say that he is God. In fact, till today they have not decided whether he is God or a human. They do not know whether they should refer to him as the son of God or something else.

### **The Basis For Acceptance Of Deeds**

My dear friends! We must be grateful to Allāh ta'ālā for having blessed us with the valuable treasure of tauḥīd. It is a vast treasure. Imām Ghazzālī *rahimahullāh* wrote that in Islam, tauḥīd holds the position of the pupil of the eye through which a person sees everything. In the same way, tauḥīd is the basis for all our actions in Islam. If there is no tauḥīd, all our works will be in

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<sup>1</sup> Sūrah al-Ikhlās, 112: 1-4.

vain. If there is no tauḥīd there is nothing. My dear friends! There is a dire need to protect our īmān. You have to safeguard and preserve your īmān. This is the first thing which Allāh *ta'ālā* will ask you about. The first question posed by Munkar and Nakīr will be: Who is your Rabb?

### **Is This Your Tauḥīd?**

A Sufi passed away and was presented before Allāh *ta'ālā* who asked him: “What have you brought?” He began thinking about what he should present. He thought he should present his ṣalāh, but he immediately realized that his ṣalāh is not worthy because he neither performed wuḍū' correctly nor did he carry out the pillars of ṣalāh in the correct manner. He thought about the other pillars such as fasting, zakāh, ḥajj and so on, and came to the same conclusion that they are not worthy of presentation. Finally he felt that he should present tauḥīd, so he said: “O Allāh! I do not have any actions but I have come with tauḥīd.”

Allāh *ta'ālā* asked: “Is this your tauḥīd?! You drank milk one day and your stomach began to pain. You said to yourself that your stomach is paining because of the milk. Is this your tauḥīd? You ought to have said: It is Allāh's will and decree which created this pain. It was not the milk.” He was left speechless and began thinking about what he could present. He then said: “O Allāh! I have not come with anything; I am absolutely empty-handed. I am hopeful of Your grace.” He was pardoned the moment he said this.

A person cannot make claims in Allāh's court. He has to obliterate himself completely, he has to humble himself. Even after doing everything he must think to himself that he did nothing. In this world a person becomes something after doing everything. In Allāh's

court he is nothing even after doing everything. In other words, he keeps himself pure from claims and arrogance. There is nothing but self-obliteration in Allāh's path. It entails giving up all claims. This is how a person reaches perfection. In short, belief in Allāh's oneness is a great treasure. May Allāh *ta'ālā* inspire us to understand the path and to tread it accordingly so that we can reach Him.

### **Such A Person Can Never Receive The Goblet Of Tauhīd**

Belief in the oneness of Allāh *ta'ālā* is followed by belief in messenger-ship. In order to convey His message to mankind, Allāh *ta'ālā* sent Prophets '*alayhimus salām* commencing with Hadrat Ādam '*alayhis salām* and ending with Hadrat Muḥammad Rasūlullāh *sallallāhu 'alayhi wa sallam*. After tauhīd, belief in messenger-ship is an important and fundamental belief. Īmān cannot be complete without it. Hadrat Maulānā Muḥammad Aḥmad Sāhib *rahimahullāh* has a beautiful couplet in this regard. He says:

Such a person can never receive the goblet of tauhīd: the one from whose gaze the status of messenger-ship is concealed.

Look at the excellent manner in which the importance of messenger-ship is displayed in this couplet. May Allāh *ta'ālā* fill Hadrat Maulānā's grave with light. Āmīn.

Similar is the case with belief in the Resurrection. All the Prophets explained tauhīd, messenger-ship and the Resurrection. There have been some differences as regards subsidiary matters, but they are all unanimous in these beliefs. Since they all speak from the niche of prophet-hood, their call is the same. This is irrespective of whether it is Hadrat Ibrāhīm '*alayhis salām*, Hadrat Mūsā '*alayhis salām*, Hadrat 'Īsā '*alayhis salām* or

finally the Chief and Seal of the Prophets, Hadrat Muḥammad Rasūlullāh sallallāhu 'alayhi wa sallam.

Hadrat Shāh Walī Allāh Muḥaddith Dehlawī *rahimahullāh* wrote that Hadrat Ibrāhīm 'alayhis salām came and completed the discussion on tauḥīd and polytheism. Hadrat 'Īsā 'alayhis salām came and completed the discussion on the bounties and favours of Allāh *ta'ālā*. Muḥammad Rasūlullāh sallallāhu 'alayhi wa sallam came and perfected all previous discussions and also the discussion on death and whatever is to come after death. This is Rasūlullāh's distinguished position. No other Prophet spoke about death and after-death as much as Rasūlullāh sallallāhu 'alayhi wa sallam.

### **Rasūlullāh's Consciousness Of Death**

Remembrance of death is a treatment for many spiritual ailments. Death is an admonition and a lesson. This is why Rasūlullāh sallallāhu 'alayhi wa sallam said:

أكثرُوا ذكْرَ هَاذِمِ اللذَاتِ، أَيِ المَوْتِ.

*Engage in the excessive remembrance of the destroyer of pleasures, i.e. death.*<sup>1</sup>

Rasūlullāh sallallāhu 'alayhi wa sallam went to great lengths in explaining death. If you are conscious of it, you will not develop pride and heedlessness will not come into you. A Hadīth states:

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<sup>1</sup> Tirmidhī and Nasa'ī. Mishkāt, p. 140.

عن ابن عباس رضي الله عنه أن رسول الله صلى الله عليه وسلم كان يهريق الماء فيتيمم بالتراب، فأقول: يا رسول الله! إن الماء منك قريب. فيقول: ما يدريني لعلّي لا أبلغه.

*Ibn 'Abbās radiyallāhu 'anhu narrates that when Rasūlullāh ṣallallāhu 'alayhi wa sallam used to come out of the toilet, he used to perform tayammum immediately. I would say to him: "O Rasūlullāh! Water is nearby, why are you performing tayammum?" Rasūlullāh ṣallallāhu 'alayhi wa sallam replied: "I am not sure whether I will be able to reach it."*

My dear friends! Look at the extent of Rasūlullāh's consciousness of death.

A narration states that Hadrat Usāmah radiyallāhu 'anhu bought a slave girl and promised to pay 100 dīnārs for her after one month. Rasūlullāh ṣallallāhu 'alayhi wa sallam said: "I am astonished at Usāmah's condition. We cannot guarantee life for even one day, yet he can buy a slave girl with a promise to pay for her after one month!?" This is known as long hopes.

Hujjatul Islām Hadrat Imām Ghazzālī rahimahullāh writes in *Ihyā' al-'Ulūm*:

والذي نفسي بيده، ما طرفت عيناى إلا ظننت أن شفرى لا يلتقيانى حتى يقبض الله روحى، ولا رفعت طرفى فظننت أنى واضعه حتى أقبض، ولا لقمتم لقمة إلا ظننت أنى لا أسىغها حتى أغص بها من الموت.

*I take an oath in the name of the Being in whose control is my life. Whenever I opened my eyes, I felt Allāh ta'ālā will take away my life before I can close them again. Whenever I raised my gaze, I felt I would die before I can*



*lower it. Whenever I took a morsel of food, I felt I will die before I can swallow it.*<sup>1</sup>

This is what generally happens in accidents – a person does not get a single moment's chance. We see these things quite often. There was a doctor in our area who had a heart attack. He knew that his heart medication is kept in a certain place so he stretched out his hand towards it. He still hadn't held the medicine and died.

My dear friends! No one can guarantee us even one moment. This is why it is essential to be conscious of death. Rasūlullāh *sallallāhu 'alayhi wa sallam* taught this to us practically and verbally. He presented an example to us through his actions and words. He left no stone unturned for our benefit.

I was saying previously that the teachings of the Prophets *'alayhimus salām* are more or less the same. There are differences in subsidiary matters but they are all the same as regards the fundamentals. Each Prophet had his own peculiar rank and position. However, whatever they had is collectively found in Rasūlullāh *sallallāhu 'alayhi wa sallam*. In addition to this, he went to great lengths in speaking about death and the after life. He – so to speak – perfected the discussion on death.

### **The Different Meanings Of Qadr**

Laylatul Qadr is better than a thousand months. It is said that because it holds a very lofty and valuable position, it is known as Laylatul Qadr (the night of power, or the night of high position). This is known to all of us. However, Imām Rāzī *rahimahullāh* wrote one other point in this regard. He says that the person who

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<sup>1</sup> Ibn Abī ad-Dunyā and Ṭabarānī. *Ihyā' al-'Ulūm*, vol. 4, p. 437.

spends this night in worship becomes a valuable person and one who is held in high esteem. What a beautiful point.

Another view is that the word Qadr means taqdīr (predestination). All the scrolls containing destinies are distributed among the angels on this night. This includes the destinies with regard to sustenance and other matters. In other words, the entire year's programme is given to the angels.

### **Burning The Midnight Oil**

Allāh *ta'ālā* then says:

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

*On that night the angels and the Spirit come down by the order of their Sustainer with all matters.<sup>1</sup>*

It is said that Jibra'īl *'alayhis salām* descends at the beginning of the night with all the angels who are in the Sidratul Muntahā. They meet whoever is engaged in dhikr, recitation of the Qur'ān and conversation with Allāh *ta'ālā*. The angels make *du'ā'* for such a person. What a great fortune. May Allāh *ta'ālā* inspire everyone to engage in worship. To wake up at night for Allāh's worship is a most fortunate and auspicious thing. This is especially so in today's tribulation-filled era when trials and tribulations are inundating us in droves. Many other people remain awake at night but their purpose is different. They wake up to watch television, to watch cricket, to play cricket. They remain immersed in various evils until the early hours of the morning.

The situation now is that it has become difficult to go to a person's house after *'ishā* because most people are

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<sup>1</sup> Sūrah al-Qadr, 97: 4.

watching television at this time. Even good people are immersed in this evil. This is why we have stopped going to people's houses after 'ishā.

My dear friends! All the members of a family remain awake at night and view shameful scenes on the television. They then go to sleep at 2-3 in the morning. How will they perform their fajr ṣalāh? How will they read the Qur'ān? When we sleep slightly late, we find it difficult to wake up. These people who watch television are mentally and physically drained; how will they wake up? The original Sunnat is to sleep after 'ishā and wake up for tahajjud. If a person is occupied in Dīnī work, researching issues and rulings, involved in teaching and propagating, and so on; then there is a concession for him to sleep later. However, due importance has still to be given to not only fajr ṣalāh but even the tahajjud ṣalāh.

عن عبد الله بن عمرو بن العاص رضي الله عنه قال قال لي رسول الله صلى الله عليه وسلم: يا عبد الله! لا تكن مثل فلان كان يقوم الليل فترك قيام الليل.

'Abdullāh ibn 'Amr ibn al-'Ās radiyallāhu 'anhu narrates: Rasūlullāh ṣallallāhu 'alayhi wa sallam said to me: O 'Abdullāh! Do not be like such and such person who used to perform tahajjud ṣalāh and then gave it up.<sup>1</sup>

It is said that tahajjud is like the Burāq for the Sufis and true lovers of Allāh ta'ālā. Rasūlullāh ṣallallāhu 'alayhi wa sallam travelled on the Burāq on the night of Mi'rāj. When a person wakes up for tahajjud ṣalāh, he moves very swiftly towards Allāh ta'ālā. My dear

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 109.

friends! You must make it a point of performing tahajjud salāh. Not only in Ramadān but in other months as well. Everyone must make an intention on this blessed night that we will certainly try. Allāh willing, He will inspire you.

A poet says:

Whether you are 'Attār, Rūmī, Rāzī or Ghazzālī. You cannot achieve anything without crying out at the latter part of the night.

Nothing can be achieved without conversing with Allāh *ta'ālā* and begging of Him in the latter part of the night. There is a famous Arabic saying:

من طلب العلى سهر الليالي

*The one who seeks loftiness remains awake at night.*

A person has to sacrifice something in order to achieve something. We will have to sacrifice a little bit of comfort to enjoy eternal comfort. Our Hadrat Maulānā Shāh Waṣīyullāh Sāhib *rahimahullāh* used to quote the following couplet quite often:

Some treasures are distributed in the latter part of the night. The one who sleeps loses out while the one who wakes up acquires them.

When he had any special matter to discuss with us or to explain a specific subject matter, he would generally call for us at tahajjud time. Because we were his family members, he used to say to us: “Look! I am saying this to my own people first. I am conveying it to you and I want you to pass it on to those who are in the khānqāh.”

Look! This is the sequence for tabligh. The same sequence is mentioned in the Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

*O believers! Save yourselves and your house people from the fire.*<sup>1</sup>

You have to save yourself from the fire, followed by your wife and children, and then your immediate family. Allāh *ta'ālā* says:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

*Warn your close relatives.*<sup>2</sup>

Today people are very worried about the outside but totally negligent about their own houses. You have to rectify yourself first, then your family, and then outsiders. This is the sequence irrespective of whether anyone accepts it or not.

I was saying that we must make an intention on this blessed night that we will make full efforts to perform tahajjud *ṣalāh*. May Allāh *ta'ālā* inspire us all. There is a general disregard in this direction. In fact, many people are not regular with even the fajr *ṣalāh*. I said to someone one day: “Bhāi! I do not see such and such person for the after-fajr talk?” He replied: “Let alone the talk, he is not even there for the fajr *ṣalāh*.” Listen! This is the condition of special people. We seek refuge in Allāh *ta'ālā*.

My dear friends and elders! The tahajjud *ṣalāh* is a great bounty. The word tahajjud is derived from the word *juhd* which means difficulty. It is extremely

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<sup>1</sup> Sūrah at-Taḥrīm, 66: 6.

<sup>2</sup> Sūrah ash-Shu'arā', 26: 214.

difficult to wake up for tahajjud. However, once the person wakes up, Rasūlullāh sallallāhu 'alayhi wa sallam says with respect to him:

فأصبح نشيطا طيب النفس

*He gets up energetic and feeling good.<sup>1</sup>*

May Allāh *ta'ālā* inspire us all and also enable us to compete in this regard so that more and more of our prayers, supplications, dhikr and so on are recorded in our book of deeds.

### **The Benefits Of Seeking Forgiveness**

Rasūlullāh sallallāhu 'alayhi wa sallam said:

طوبى لمن وجد في صحيفته استغفارا كثيرا

*Congratulations to the one who has abundant istighfār in his book of deeds.<sup>2</sup>*

Seeking forgiveness is a great treasure. When a person seeks forgiveness, many calamities are warded off, many doors of the unseen are opened to him and his sustenance is expanded. The more conscious a person is of his sins and the more forgiveness he seeks, the more he will be liked by Allāh *ta'ālā*.

### **A Few Frank Points**

Rasūlullāh sallallāhu 'alayhi wa sallam said:

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 108.

<sup>2</sup> Sharḥ as-Sunnah. Mishkāt, p. 206.

قال رسول الله صلى الله عليه وسلم: ما أوحى إليّ أن أجمع المال وأكون من التاجرين، ولكن أوحى إليّ أن سبح بحمد ربك وكن من الساجدين، واعبد ربك حتى يأتيك اليقين.

*Allāh ta'ālā did not ask me to accumulate wealth and to become a trader. Rather, He asked me to glorify His praises and to remain with those who perform salāh until death comes to me.<sup>1</sup>*

My dear friends! Based on this, I explained these few points clearly to you. The first reason for being sent into this world is to worship Allāh ta'ālā. All others things are secondary. I am presenting matters of Dīn clearly and frankly to you. There is no need for me to be intimidated by anyone. This is because we have the Qur'ān and Sunnat of Rasūlullāh sallallāhu 'alayhi wa sallam – both of which are the best strengths and supports. There is therefore no need to be intimidated by anyone. The fundamental thing is to give precedence to Allāh's obedience. No matter how much progress a person makes in this world and irrespective of how much his business advances, he must not forget Allāh ta'ālā. He must not forget His injunctions. Trade does not negate Dīn; both can move together. People ask: "How can we engage in Allāh's remembrance while we are occupied in trade?" Ḥaḍrat Thānwī raḥimahullāh explained it with a beautiful example. He said: If a plague hits a town, will any businessman stop going to his business? No. He will still go and open his shop. However, the fear remains in his heart that he must not be afflicted by the plague, and his family members must not succumb to it. In the same way, carry on with all your work while having this thought in your heart

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<sup>1</sup> Mishkāt, p. 144.

that Allāh *ta'ālā* must not be displeased with anything which you are doing, you must not become negligent whereby Allāh *ta'ālā* is unhappy with you. What a beautiful example!

My dear friends! This world is a place of trials and tribulations. However, if we worship Allāh *ta'ālā*, then it is also an excellent abode.

نعمت الدار لمن تزود منها لآخرته

*It is an excellent place for the one who uses it as a preparation for his Hereafter.<sup>1</sup>*

Everything happens in this world. This is where the Ka'bah is, so hajj takes place here. Masājid are built here for Allāh's worship and performing salāh. Thus, the world cannot be unilaterally despicable. However, it is certainly awful to become so immersed in it that a person discards the Hereafter.

### **An Example Of The World**

It is permissible to occupy yourself in the world to the extent of necessity. But it is wrong to make it your preoccupation. In fact, this becomes a cause of not only negligence but destruction of your Dīn. Rasūlullāh sallallāhu 'alayhi wa sallam explains this with the following example:

قال النبي صلى الله عليه وسلم: إن مما ينبت الربيع ما يقتل حبطاً أو يلمّ إلا آكلة الخضر أكلت حتى امتدت خاصرتها ما استقبلت عين الشمس فثلثت وبالت ثم عادت فأكلت، وإن هذا المال خضرة حلوة، فمن أخذه

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<sup>1</sup> *Ihyā' al-'Ulūm*, vol. 4, p. 19.



بحقه ووضع في حقه فنعم المعونة هو، ومن أخذه بغير حقه كان كالذي يأكل ولا يشبع ويكون شهيدا عليه يوم القيامة.

*The greenery which spring causes to sprout results in the stomachs of animals to become inflated, resulting in their death or taking them on the verge of death. The eating animal ate the greenery to the extent that its sides fattened. It then stood facing the sun and passed out its dung and urine. It returned to the green pastures and began grazing once again. The fact of the matter is that the wealth of this world is green and sweet. The one who acquires it rightfully and spends it rightfully, then it is an excellent support for him. As for the one who does not acquire it rightfully, he is like a person who continues eating without being satiated. The wealth then becomes a witness against him on the day of Resurrection.<sup>1</sup>*

This is the general condition of people. They become so immersed in earning that they completely forget what is right and what is wrong. However, they repent and set right their matter with Allāh *ta'ālā*. Then there are those who become so engrossed in it that they forget Allāh *ta'ālā* totally. They become enemies of Dīn and eventually become apostates. Of what benefit is such a world and such engrossment!? Of what benefit is such a business!?

### **Another Incident Portraying Competition**

I was saying to you that the Sahābah radiyallāhu 'anhum had the eagerness and yearning to outdo each other in acts of worship. They wanted to acquire Allāh's proximity. For this, worship is essential. *Mishkāt Sharīf* relates an incident of a few poor Sahābah radiyallāhu

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<sup>1</sup> Bukhārī and Muslim. *Mishkāt*, p. 440.

'*anhum* who came to Rasūlullāh *ṣallallāhu 'alayhi wa sallam* and said: "O Rasūlullāh! These wealthy people are surpassing us (here too they were observing the wealthy people surpassing them but not with regard to wealth, with regard to Dīn) while we are engaged in dhikr and other spiritual practices." Rasūlullāh *ṣallallāhu 'alayhi wa sallam* asked: "And how is that?" The poor *Ṣahābah radiyallāhu 'anhum* said: "They perform *salāh* as we do. They keep fast as we do. In addition to this, they spend of their wealth in good causes while we cannot because of our poverty. They free slaves while we cannot do that." Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "Would you like to learn certain actions through which you can catch up those who surpass you, and be ahead of others?" They replied: "Indeed." Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "You must read *Sub-hānallāh*, *al-Hamdulillāh* and *Allāhu Akbar* 33 times each." They were very happy and began reading this profusely in the hope that they will surpass the wealthy people. Obviously, nothing can remain a secret. The wealthy ones also came to know of it and they too began reading it. The poor *Ṣahābah radiyallāhu 'anhum* went back to Rasūlullāh *ṣallallāhu 'alayhi wa sallam* and said: "O Rasūlullāh! The rich people are also reading what you taught us. They will now surpass us." Look at the beautiful reply of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. He said:

ذلك فضل الله يؤتيه من يشاء

*That is the favour of Allāh ta'ālā which He confers on whomever He wills.<sup>1</sup>*

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<sup>1</sup> Bukhārī and Muslim. *Mishkāt*, p. 89.

If Allāh *ta'ālā* wants to give the wealthy people, you should not worry. He gives them wealth and also enables them to engage in acts of worship. Why are you displeased with Allāh's distribution.

### **Do Not Shift From The Path Of Moderation**

My dear friends! There has to be a spirit of competition in good deeds. May Allāh *ta'ālā* inspire us all in this regard. It must be present in spending wealth, optional acts, dhikr and so on. Yes, one thing we have to be mindful of is our health because this is generally an era of weakness. There is general mental weakness. If you are going to engage in excessive meditation or loud dhikr, it will have an effect on the brain. There is some leeway for loud dhikr, but do not engage in dhikr with excessive movement of the head. It is harmful.

There is a person in our khānqāh here in Kantāriyah who does this. I constantly stop him and say: "Brother! If people hear you engaging in dhikr in this way, they will think to themselves that he does this in Maulānā's [Hadrat Maulānā Qamar az-Zamān Sāhib is referring to himself] presence, so Maulānā must have taught him to do it in this way." Whereas I am strictly against it. I say: You can engage in loud dhikr provided it is not too loud; it must be just audible. Our Hadrat also taught us in this way provided it is not accompanied by excessive movement of the head because it has an effect on the brain. There are many who entered this path, moved away from the path of moderation which resulted in mental damage and they became mad.

My dear friends! This is why many spiritual exercises have been abandoned in today's times. It is similar to how many hakīmī medications have been given up; they cannot be used nowadays. In the same way, many Sufi practices have been left out in our times; they are

not practised because people will not be able to bear them. They will move away from the path.

I was saying, there has to be a spirit of competition in doing good deeds, but not so much that it affects the heart and mind. Check your capabilities, ask your shaykh, take advice from your friends, consult your doctor – ask them how much of dhikr you should do. Dhikr generally results in “dryness”. Consequently, a person cannot do as much as he used to.

My dear friends! Allāh *ta’ālā* blessed us with this night. We are most fortunate that we reached the 27<sup>th</sup> night. Brothers! By the will of Allāh *ta’ālā*, you are healthy and strong. May Allāh *ta’ālā* bless you with more health. On the other hand, my condition is a bit different. On one hand I am gone old, I am sickly and a few other conditions made me feel that I would not reach this night. I now thank Allāh *ta’ālā* for having enabled me to reach it. All praise is due to Allāh *ta’ālā*, we completed the Qur’ān. In this way, one additional Sunnat has been fulfilled. All praise is due to Allāh *ta’ālā*, we did not miss even one verse. One night’s tarāwīh was performed while we were journeying. We heard the tarāwīh of a Hāfiz Sāhib at the place of Maulānā Ismā’īl Sāhib Naurangwāle when we reached Sūrat. As far as possible, we tried to listen to all the tarāwīh’s with concentration and focus. We cannot claim to have listened to the entire tarāwīh with focus, but we tried as much as we could. We ask Allāh *ta’ālā* to pardon us for whatever shortcomings were experienced in this regard.

It is no ordinary thing to fulfil the rights of actions. If Allāh *ta’ālā* enables us to do it, we must thank Him for it. “O Allāh! You enabled us to stand and carry out this act of worship. We are grateful to You for it.” We have friends who are unable to stand and perform ṣalāh.

They have to sit down. In fact there are others who cannot even sit. So is it not the occasion to be grateful to Allāh *ta'ālā*? If a person has good health and more wealth, he has to be thankful for these bounties.

We reached the 27<sup>th</sup> of Ramaḍān, we must now make *du'ā'* that the remaining days of this month are completed with goodness and blessings. Our fasts must be completed, our *tarāwīḥ* must be completed and Allāh *ta'ālā* must accept them.

### **A Special Word Of Advice**

I now have one special word of advice to you. My dear friends! Everyone has done something or the other in this blessed month. Bearing in mind that this is such a large gathering, it is essential for me to say this. Even after this month, you must continue with *dhikr*, Qur'ān recitation and so on. I say it every year and am saying it again. You must continue with your good practices. Let it not happen that you have been reciting 3-4 *pārās* daily of the Qur'ān and once Ramaḍān ends, you stop completely. At present, some people who do not know the Qur'ān from memory are reading the entire Qur'ān daily. This is due to the blessings of Ramaḍān. You have to continue reading after Ramaḍān as well. If you cannot read the full amount which you were reading in Ramaḍān, you should at least read about half *pārā* daily.

'Allāmah Nawawī *rahimahullāh* has written that at least one Qur'ān should be completed every two months. According to this, half *pārā* will need to be read daily. The Sufis generally say that one *pārā* must be read daily. However, even if a person is regular with half *pārā* a day, he will complete the Qur'ān in two months and a bond with the Qur'ān will be maintained. Look! When we read the Qur'ān in Ramaḍān, we are initially slow. Once we complete two or three Qur'āns, there is

fluency in the reading. Previously it probably took 25 minutes to complete one p̄arā, but once the fluency improved, it took 20 minutes.

Based on this, we must try to maintain whatever dhikr and other spiritual practices we have become accustomed to. This is so that we continue receiving their blessings. Rasūlullāh sallallāhu 'alayhi wa sallam said:

أحب الأعمال إلى الله أدومها وإن قل

*The most beloved actions in Allāh's sight are the ones which are carried out regularly even if they are little.*<sup>1</sup>

### **The Last Narration Of Bukhārī**

What an excellent statement of Rasūlullāh sallallāhu 'alayhi wa sallam!

By and large, everyone hears the last narration of *Bukhārī Sharīf*:

كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ،  
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ.

*There are two statements which are beloved to the Merciful Allāh. They are light on the tongue but heavy on the scale. They are: Glory and praise be to Allāh. Glory to the Mighty Allāh.*<sup>2</sup>

Now who is going to practise on this Hadīth? We only assemble on the occasion of the completion of *Bukhārī Sharīf*. Sometimes there are 100 000 people and sometimes 50 000 people. Some people understand

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 110.

<sup>2</sup> Bukhārī.

while others do not. The ‘ulamā’ go to great lengths on discussing the transmission of this Hadīth. They also discuss the meaning of “the scale” at length. Many people do not even understand these discussions. When I was in London, I said to the audience: Brothers! I do not want to go into discussions on the scale and other points because these have become extremely clear now. There are gauges and instruments to measure wind speed, water, blood pressure and what not. People no longer doubt about how deeds will be weighed. The most important thing is to practise on what has been established from the Ahādīth of Rasūlullāh sallallāhu ‘alayhi wa sallam. Many ‘ulamā’ were present on that occasion. I asked them: Tell me, how many people practise on this Hadīth? How many people read this tasbīh even 100 times? I did not ask them because I considered myself to be more learned than them. Rather, on the basis that I was older than them, while they were much younger than me.

My dear friends and elders! There is a need for us to step towards actions. We have to please Allāh ta‘ālā. Allāh ta‘ālā will look at our actions. Rasūlullāh sallallāhu ‘alayhi wa sallam will look at them. The believers will look at them. This is established from the following verse of Sūrah at-Taubah:

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ  
الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ.

*Say: Continue working! Allāh will see your work, and so will His Messenger and the Muslims. You shall soon be returned to Him who is aware of all the unseen and seen things. He will then inform you of what you were doing.<sup>1</sup>*

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<sup>1</sup> Sūrah at-Taubah, 9: 105.

If your deeds are good, the believers will look at them and refer to you as a pious and righteous person. Although we must not do deeds in order to be considered good by people, believers give testimony in favour of righteous people. Hadrat ‘Umar *radiyallāhu ‘anhu* relates a Hadīth:

قال رسول الله صلى الله عليه وسلم أيما مسلم شهد أربعة بخير أدخله الله الجنة. قلنا وثلاثة؟ قال وثلاثة. قلنا واثنان؟ قال واثنان. ثم لم نسئله عن الواحد.

*Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: “When four Muslims testify in favour of a Muslim, Allāh ta’ālā shall admit him into Paradise.” We asked: “What about three Muslims?” He replied: “Three Muslims as well.” We asked: “What about two?” He said: “Two Muslims as well.” We did not ask him about one.<sup>1</sup>*

Another Hadīth states:

أذكروا محاسن موتاكم

*Speak about the good qualities of your deceased ones.<sup>2</sup>*

Do not speak about their evils. What is the benefit in speaking bad about a person after he has passed away? If you speak about his good qualities, Allāh ta’ālā too will treat him accordingly. It is essential for every Muslim to do good deeds. When a person believes in the Hereafter, he believes in Dīn and he has imān in Allāh ta’ālā and Rasūlullāh ṣallallāhu ‘alayhi wa sallam, then it is extremely surprising to see him heedless and negligent.

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<sup>1</sup> Bukhārī. Mishkāt, p. 145.

<sup>2</sup> Tirmidhī, p. 198.



This is a very blessed night. Allāh *ta'ālā* sends down many things in it. May He not deprive us of them. A Hadīth states:

وفيه ليلة خير من ألف شهر، من حرمها فقد حرم الخير كله، ولا يحرم خيرها إلا كل محروم.

*In the month of Ramadān is a night which is better than a thousand months. Whoever is deprived of its blessings is deprived of all good. None is deprived of its blessing except the one who is a really deprived person.<sup>1</sup>*

There is another Hadīth in *Muslim Sharīf* which is narrated by Hadrat 'Uthmān *radīyallāhu 'anhu*. It is an immensely consoling Hadīth.

سمعت رسول الله صلى الله عليه وسلم يقول من صلى العشاء في جماعة فكأنما قام نصف الليل، ومن صلى الصبح في جماعة فكأنما صلى الليل كله.

*I heard Rasūlullāh sallallāhu 'alayhi wa sallam saying: The one who performs 'ishā salāh with congregation is as though he spent have the night in worship. The one who follows it by performing the fajr salāh with congregation is as though he spent the entire night in worship.<sup>2</sup>*

We learn from this Hadīth that – Allāh willing – the person who performs the 'ishā and fajr salāhs with congregation will not be deprived of the blessings of Laylatul Qadr. No matter what, we must try and do

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<sup>1</sup> Ibn Mājah, p. 119.

<sup>2</sup> Muslim, vol. 1, p. 232.

something good this night, and continue trying after this night as well. A Hadīth states:

قال رسول الله صلى الله عليه وسلم من قال حين يصبح وحين يمشي  
سُبْحَانَ اللَّهِ وَيُحْمَدُهُ مائة مرة لم يأت أحد يوم القيامة بأفضل مما جاء به.

*No one will come with a better deed on the day of Resurrection than the person who reads Sub-hānallāh Wa Bi Hamdihī 100 times in the morning and evening.*<sup>1</sup>

What is so difficult about this? A person can read it within 2-3 minutes, but people pay no attention to such things. It is most sorrowful. People say that they do not have time. They have more than enough time. They have a lot of time to stand on the streets and while away their time in futile conversations. They waste hours in this way but they cannot spare five minutes for Allāh *ta'ālā*. They do not have the time for praising and glorifying Allāh *ta'ālā*.

My dear friends! Make your time productive; do not waste it. Time is a great bounty from Allāh *ta'ālā*. You will be questioned about it on the day of Resurrection. Do not corrupt your heart. Do not allow the slightest doubt and “grime” to settle on it. If not, your imān will be in danger. Keep your heart away from minor sins as well. Save it from evil thoughts and whisperings. All this will be possible through the dhikr of Allāh *ta'ālā*. The hearts experience tranquillity with Allāh’s dhikr. Try it out and see for yourself. You will experience tranquillity from even a few times of durūd sharīf. When the Arabs are going through any distress, they come to Musjid-e-Nabawī and offer durūd to Rasūlullāh *sallallāhu ‘alayhi wa sallam*. They find tranquillity and

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<sup>1</sup> Bukhārī and Muslim. Mishkāt, p. 200.

peace. Can there be a better spiritual practice? How long does it take to read:

صَلِّ اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ

How long does it take to read:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

The Forty Ahādīth which are read to you daily contain many short durūds. If a person practises them and reads them, then – Allāh willing – he will be able to acquire many blessings. The Sufis say that whatever ranks they reached were on account of durūd sharīf. Our elders were very particular about durūd sharīf. Hadrat Maulānā Gangohī *rahimahullāh* used to say that durūd sharīf should be read at least 300 times daily. In the same way, we must also make a habit of istighfār. The following form of istighfār is so simple:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

*I seek forgiveness from Allāh, my Sustainer, from every sin and I turn to Him in repentance.*

In the same way, Sayyidul Istighfār is extremely virtuous. It is stated in *Bukhārī Sharīf* that the person who reads it in the morning and passes away by the evening will be in Paradise. The person who reads it in the evening and passes away before the next morning will be in Paradise. The Sayyidul Istighfār is:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ  
مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ  
بِدَنِّي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

*O Allāh! You are my Sustainer. There is none worthy of worship except You. You created me and I am Your servant. As far as possible, I abide by my solemn promise and covenant (which I made to You). I seek Your protection against the consequences of my wrongdoings. I fully acknowledge the grace You bestowed upon me and confess my faults. So please forgive me as none besides You can forgive sins.<sup>1</sup>*

I have said whatever I was supposed to say. It is also quite late now. Many people have to return to distant places. May Allāh *ta'ālā* enable us all to value this night. May He make this night in our favour. May He bless us with its blessings. May He inspire us to engage in abundant dhikr and conversing with Him. May He protect us against useless activities. May He safeguard us against futile conversations. May He enable us to give preference to Dīn over this world. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Let's make du'ā'.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَوْلِيَيْنِ وَالْآخِرِينَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.  
رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ  
الْوَهَّابُ. اللَّهُمَّ الْآفَ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ،  
وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ،

<sup>1</sup> Bukhārī. Mishkāṭ, p. 204.

اللَّهُمَّ بَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَدُرِّيَاتِنَا، وَتُبْ عَلَيْنَا  
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. اللَّهُمَّ أْتِ نَفْسِي تَقْوَاهَا وَزَكَّهَا أَنْتَ خَيْرٌ مِنْ زَكَّهَا،  
أَنْتَ وَلِيِّهَا وَمَوْلَاهَا.

O Allāh! Forgive us. O Allāh! Decree entry into Paradise for all of us. O Allāh! Bless us with every type of wellbeing. O Allāh! Enable us to do all that pleases You. O Allāh! Make easy all our difficulties. Protect us against all hardships and calamities. O Allāh! Protect us against all heavenly and earthly calamities. O Allāh! Inspire us to Your worship and Your remembrance. O Allāh! Inhabit our hearts with Your remembrance. O Allāh! Confer us with every type of goodness through Your grace and kindness. O Allāh! Inspire us towards good deeds. Inspire us towards as much good as possible. O Allāh! Enable us to carry them out with sincerity. Inspire us to do everything for Your pleasure. O Allāh! Bless us with true love for Rasūlullāh *sallallāhu 'alayhi wa sallam*. O Allāh! Let Rasūlullāh *sallallāhu 'alayhi wa sallam* be happy with our actions. O Allāh! Let not our actions cause discomfort to Rasūlullāh *sallallāhu 'alayhi wa sallam*. O Allāh! Bless us with every type of wellbeing through Your grace and kindness. Enable us to practise on the internal and external Sunnats. O Allāh! Make us and all our children religious, pious and righteous. O Allāh! Confer goodness to all those who have come here. Fulfil all their needs. O Allāh! Cure those who are ill. Clear those who are immersed in court cases. Remove the burden of debts from those who are in debt. O Allāh! People speak of various types of hardships and worries. O Allāh! Give them freedom from their worries. Fulfil the lawful objectives of those who asked me or wrote to me for du'ā's. Protect those who are in problems and difficulties. O Allāh! Shower us with the blessings of

this night. O Allāh! We have completed the Qur'ān. Reward those who completed it. O Allāh! Pardon us for whatever shortcomings we displayed in listening to the recitation of the Qur'ān. O Allāh! Embed the Qur'ān in our chests. O Allāh! Enable us to practise on it. O Allāh! Inspire us to read the Qur'ān. Inspire us to engage in Your remembrance and to be grateful to You. Create a special joy in our hearts through the recitation of the Qur'ān. O Allāh! Make the Qur'ān a treatment for our worries and sorrows. Make it our medication. Create a genuine affinity with the Qur'ān. O Allāh! Create a thirst within us for the reading of the Qur'ān, its translation and its meanings. O Allāh! Inspire us to revert to our 'ulamā'. Inspire us to acquire the correct Dīn. O Allāh! Enable us to perform salāh, hajj and to keep fast in accordance with the Sunnat. O Allāh! Enable us to carry out all the four pillars of Islam in the correct manner with devotion. O Allāh! Strengthen our imān. O Allāh! Strengthen our belief in messengership. O Allāh! Give us full conviction in the Resurrection. Give us full conviction in Paradise and Hell. O Allāh! Decree entry into Paradise for us. Give us salvation from the Hell-fire. O Allāh! Protect us, our children and the entire ummat of Muḥammad sallallāhu 'alayhi wa sallam from the smoke and fire of Hell. O Allāh! Pardon us our shortcomings. O Allāh! Enable us to remain firm on the true Dīn. Āmīn.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ الثَّوَابُ  
الرَّحِيمُ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ،  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

**TRANSLATOR'S NOTE**

*Al-hamdu lillāh, thumma al-hamdu lillāh* – all thanks are due solely to Allāh *ta'ālā* for having enabled me to complete the English translation of this blessed and inspiring book. I make an earnest *du'ā'* to Allāh *ta'ālā* to accept this translation, to make it a means for my salvation in this world and the Hereafter, and to include me among His righteous servants by virtue of this humble contribution.

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions.

Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: [maulanamahomedy@gmail.com](mailto:maulanamahomedy@gmail.com)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ

Was salām  
Mahomed Mahomedy  
24 Dhū al-Hijjah 1436 A.H./08 October 2015  
Durban, South Africa.