

MALFOOZAAT

OF
HADHRAT MAULANA ASHRAF
ALI THAANWI
(Rahmatullah Alayh)

PART 6



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MALFOOTHAAT

1512. SHURA (CONSULTATION)

If someone's Shaikh has passed away then in matters of importance one should not decide only on the basis of one's opinion. He should seek advice from even his juniors. While juniors should follow seniors, the latter should consult with the former. All members of this Ummah, juniors and seniors, are worthwhile.

The basis for this is Allah's statement (in the Qur'aan): "*Consult them in affairs.*" In this Aayat Rasulullah (Sallallahu alayhi wasallam) is instructed to engage the Sahaabah in Shura. But, the command is not acceptance and implementation of the advice proffered by juniors. Regarding practical implementation (*amal*), the Aayat says: "*Then when you have resolved (on a course), then repose trust on Allah (and act according to your resolution).*"

Adopting the opinion of those consulted is not incumbent. The command to engage in consultation is the *barkat* of the truth (the correct option) becoming apparent from either the collective opinion of those consulted or the opinion of a solitary person, or after having heard all advices, another option comes to mind.

1513. ACTING IN CONFLICT WITH ILHAAM

Acting in conflict with *Ilhaam* is not sinful. There will be no apprehension in the Akhirat for this. However, this leads to calamity in this world. A Buzrug once intended to meet a visiting Buzrug. As he rose to go, he received *Ilhaam*: “*Do not go.*” He considered that it was not *ilhaam*. It was a mere thought.

He got up a second time with the intention to go and meet the Buzrug. Again he received the same *Ilhaam*: “*Do not go.*”. He sat down. Then for the third time he again decided to go. The same *Ilhaam* warned him. However, he ignored it and began walking. He took a couple of steps, fell and broke his leg. He had acted in conflict with his *Ilhaam*, hence this punishment.

It later transpired that the visiting Buzrug was a Bid’ati. If the local Buzrug had met him, the Deen of the masses would have become corrupt.

(Ilhaam is inspiration from Allah Ta’ala)

1514. A DECEPTION

A man wrote to me saying that after seeing a ghair mahram woman he loses control of himself. He is unable to divert his gaze from her. I responded to him: ‘Your claim is totally false. You do have the ability to divert your gaze. However, you abstain from exercising pressure on yourself, hence you deem yourself to be unable to exercise control.

Search your heart. If with this woman is her husband or father, will you stare at her whilst they are present and looking at you?’ He said: ‘No, I will not.’ I said: ‘This adequately indicates that you do have the ability to divert your gaze, but you simply refuse to exercise pressure on your nafs.’

1515. SIMA’ AND THE DECEPTION OF SOME SUFIS

Sometimes even the People of Sulook (Sufis) become trapped in the misunderstanding of them being free of *shahwaat* (lusts). Therefore, they consider themselves entitled to listen to *sima’*. *Sima’* is not spiritual nourishment. It is a remedy (for some spiritual ills). Spiritual nourishment is acquired from Thikrullaah, Tilaawat, Salaat, etc. which are all deeds of the Shariah.

1516. FAQR IKHTIYAARI

The *tareeqah* (way/methodology) of our Auliya was *Faqr Ikhtiyaari* (i.e. self-imposed poverty). They had an aversion for wealth and assets. Hadhrat Maulana Muhammad Qaasim Nanotwi (Rahmatullah alayh) spent his life in *faqr* (poverty) and *faaqah* (hunger). The owner of a printing firm in Dehli had yearned to fix a monthly stipend for Hadhrat Maulana, but he refused.

Siddique Hasan Khan of Bhopal had opened a Madrasah, He requested Hadhrat Nanotwi to serve at

the Madrasah at a salary of 300 rupees, and a salary of a hundred rupees for Maulana Ya'qoob. In response, Hadhrat Maulana Qaasim Nanotwi wrote:

"I am presently receiving a wage of 10 rupees monthly. Five rupees suffice for me and my family. I am saddled with the responsibility of arranging for the distribution of the remaining five rupees. May Allah Ta'ala make these Talaba prosper. I distribute the five rupees to them. By virtue of these Talaba, I am relieved of the responsibility.

If I have to receive 300 rupees, then of this five rupees will suffice for my household. I shall then be burdened with the concern of distributing 295 rupees. Pardon me from this obligation."

Faqr and faaqah were dominant in our Buzrugs. On the contrary, nowadays we live like kings. Thus the decrease in the barkat in us is proportionate to the decrease in emulating our Buzrugs. However, since we are weak, Allah Ta'ala has not involved us in trials.

1517. WORDLY ENGROSSMENT

One should not become engrossed in the world. *Qanaa'at* (contentment) should be adopted. It is mentioned in the Hadith:

"A person who finds himself healthy in the body in the morning and food for the day, it is like the entire world has been presented to him."

1518. THE WAY OF THE AKAABIR

The need is to adhere firmly to the *tareeqah* (way) of the Seniors (our senior Buzrugs). In appearance, speech and in all matters emulate them. Remain far from the new ways of this era. (*That is, the ways introduced by the liberal molvis and sheikhs of this era. The reference is not to the modernist zindeeqs. – Mujlisul Ulama.*) You will not achieve excellence in the new ways. You will on the contrary, remain deficient (*morally and spiritually*). Neither will you be here nor there.

1519. TODAY'S ULAMA AND MASHAA-IKH

Commenting on the laxity of today's Ulama and Mashaa-ikh regarding Ibaadat and following the Sunnah, Hadhrat Maulana Ashraf Ali Thanvi said: "A Taalib-e-Ilm (Searcher of Knowledge) was once the guest of Imaam Ahmad Bin Hambal (Rahmatullah alayh). At night time, Hadhrat Ahmad Bin Hambal placed a jug of water by the guest.

In the morning, Imaam Hambal noticed that the water was not used. He said to the Taalib-e-Ilm: 'I had placed the water by you believing that you will be performing Tahajjud Salaat, and would require water for wudhu. It appears that you did not perform Tahajjud Salaat.'

Alas! The condition of the Ulama and Talaba is indeed lamentable. When they are not steadfast, what can be expected of others?

1520. TASAWWUF

Tasawwuf is actually Salaat, Saum, Hajj, Zakaat, etc. It is in fact the Ahkaam of the Deen. Thikr and Shaghl have been designed for gaining excellence and perfection in the Ahkaam of the Deen. I have proven the Masaa-il of Tasawwuf from the Qur'aan and Hadith. These very acts mentioned in the Qur'aan and Hadith are the deeds of Tasawwuf. The objective is to gain Allah's Pleasure. Besides this, there is nothing else.

1521. THE WAYS OF THE MASHAA-IKH

The specific methods of the Mashaa-ikh are *tadaabeer* (methods and plans of treatment). They are not the *Maqsood* (objective). These methods aid the attainment of the Objective. The Qur'aan and Hadith are replete with Tasawwuf. However, intelligence is a requisite for understanding this. (Any brand of 'tasawwuf' which is in conflict with the Shariah is in fact satanism. Nowadays almost all the 'sufi' tariqas are cults of bid'ah and satanism. – Mujlisul Ulama of S.A.)

1522. EVIL GAZES

Someone said that he was involved in the sickness of casting evil gazes (at women). Hadhrat Thanvi said:

‘The only solution/remedy for this illness is to muster up courage and to apply pressure on the nafs to restrain the eyes from looking (at women).’

1523. HARDSHIPS

The wisdom underlying hardships is known to only Allah Ta’ala. If the affected person becomes aware of the wisdom (the benefits of the hardships), he will wish for hardships and supplicate (make dua) for it. Therefore, whenever some hardship is experienced, bear in mind that there is some goodness in it for you. It is futile to probe this matter. Develop a bond with Allah Ta’ala, then there will be no doubt regarding His decrees. The way of developing a bond with Allah Ta’ala, is to develop a bond with the People of Allah (His pious servants). This is the actual way of creating a bond with Allah Ta’ala.

1524. THE NAFS

The nafs is an evil calamity. Always be alert regarding the nafs. The remedy for (its evil dictates) is nothing other than courage and fortitude. Shaitaan flees when one recites: *Wala houla.....* He becomes overwhelmed and is defeated. But this oppressor (the nafs) is defeated only by confrontation with courage.

1525. ABUNDANCE OF ANTS

Maulana Shaikh Muhammad Saahib said that once his house was flooded with ants. He saw the ants

emerging from a hole. He wrote the following Aayat on a paper and placed it by the hole:

حَتَّىٰ إِذَا آتَوُا
عَلَىٰ وَادِ النَّمْلِ ۖ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ
ادْخُلُوا مَسْكِنَكُمْ ۖ لَا يَحْطِئُكُمْ سُلَيْمٌ وَجُنُودُهُ ۖ
وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

All the ants disappeared into the hole.

1526. SEEKING FOR RATIONALE

A man said to Hadhrat Maulana Ya'qoob (Rahmatullah alayh): “There is no qadha for the Salaat a woman does not perform during haidh, but there is qadha for the Fasts she misses during haidh. What is the reason for this?” Maulana Ya'qoob responded: “The reason is that if someone does not accept this, he will be beaten so much on his head that all his hair will disappear.”

Until now the Ta'leem was simple, the Imaan of people was strong. But when this new enlightenment (modernity) developed, Imaan weakened. People seek the rationale for every order of the Shariat. Reverence for Allah and His Rasool has vanished from the hearts of people. When Allah and Rasulullah (Sallallahu

alayhi wasallam) have been accepted, then what is the reason for probing the Ahkaam.

1527. DISGRACE IN COLLECTIONS

A principal of a Madrasah said to Hadhrat Maulana Mahmud Hasan (Rahmatullah alayh):

“There is a need for collecting funds for the Madrasah. But it is accompanied by disgrace. What is the solution?”

Maulana Mahmud Hasan said: *“Ask for contributions from the poor. There will be no disgrace.”*

The poor will give with perfect *khuloos* (sincerity) and there will be *barkat* in their contributions. On the contrary, the wealthy are miserly. In fact they have to be pitied. Generally they despise the collector.

Our comment

The imperative need is to focus on Allah Ta’ala and to work within the confines of the funds which reach with respect and honour. It is despicable for Madrasah and Musjid personnel to stretch their hands and beg. The furthest they should traverse is to inform the community of the needs of the Madrasah. They should not go to disgrace themselves, the Madrasah and the Ilm of the Deen by visiting the shops and factories of the wealthy. There will be considerable barkat in the funds which are acquired honourably. Sincere contributors who donate for the Pleasure of Allah

Ta'ala will of their own accord come forward and seek genuine avenues for their Sadaqaat.

In our era a terrible satanic problem is that most of the Madrasah personnel are fakes, crooks and scoundrels. They waste the funds, misappropriate funds and engage in unnecessary building structures. Allah Ta'ala and the objectives of the Aakhirat are the furthest from their minds. They are signs of Qiyaamah. They impart defective deeni education in pursuit of worldly objectives. The need for Tawakkul is imperative. – Mujlisul Ulama

1528. THE GATHERING OF THE POOR

Hadhrat Haaji Saahib (Rahmatullah alayh) – Hadhrat Haaji Imdaadullah – would say with pride: “Alhamdulillah! In our Silsilah are all Talaba (Students of the Deen) and Gurabaa (the poor). The durwaish by whom the wealthy and elite always assemble is a man of the dunya.”

1529. THE EFFECT OF DEBATING

Generally *zulmat* (spiritual darkness) is the effect of debating. This greatly harms the *Baatin* (the Rooh).

1530. THIKR AND SLEEP

A thaakir once said to Hadhrat Maulana Gangohi (Rahmatullah alayh): “When I engage in thikr, I feel very sleepy.” Hadhrat responded: ‘Keep a pillow by you and go to sleep when you feel sleepy. The remedy for sleepiness is to sleep, and nothing else.’

1531. THE PLAGUE IN DEOBAND

Hadhrat Maulana Ya'qoob (Rahmatullah alayh) predicted a plague would ravish Deoband. He advised everyone to give some Sadqah and the plague would, Insha-Allah, be averted. Some people of Deoband sarcastically remarked: "It appears that the Madrasah is in need of funds."

1532. SELF-CONCERN

The great need is for every person to be concerned with his own affairs and to reform his own a'maal (deeds). Nowadays a widely prevalent disease among both the masses and the khawaas (ulama) is to be concerned with the reformation of others while forgetting themselves.

1533. MAKING THE UNLAWFUL LAWFUL

According to the understanding of the masses the function of the Ulama is to legalize such sins which are widely practiced by them (the masses). *Inna lillaahi wa inna lillaahi raaji-oon.*

(Hadhrat Maulana Ashraf Ali Thanvi here draws attention to the evil attitude of people regarding their indulgence in haraam activities. This disease is widely prevalent today. People in general fish and shop for fatwas from different muftis to acquire a 'halaal' fatwa for the haraam activities in which they indulge. Popular indulgence in an act, in their opinion is

sufficient grounds for legalizing haraam.—Mujlisul Ulama)

1534. DEATH ON JUMUAH

Someone asked: “If a person dies after Fajr Salaat on Jumuah, should he be buried before Jumuah Salaat or after?” Hadhrat replied: “He should be buried as soon as possible. The burial should not be delayed until after Jumuah Salaat.”

The person said: “They delay because after Jumuah Salaat, there will be numerous people to join in the Janaazah Salaat.” Hadhrat Thanvi said: “They do so because they are unaware of the mas’alah. They are unaware of the fact that severe warnings have been narrated (in the Hadith) for delaying the burial.”

The person said: “I have also heard that there is no reckoning until the Day of Qiyaamat for one who dies on a Friday.” Hadhrat Thanvi said: “Yes, it is so, but remember that this is due to the *fadhielat* (virtue) of the Day of Jumuah, whether it is before Jumuah Salaat or after Jumuah Salaat.”

1535. KUFR AND ZULM

The Auliya have said that an empire is not eliminated because of kufr. It is eliminated because of Zulm (oppression).

1536. SIN AND AUDACITY

People have become extremely audacious in flagrant commission of sin. In the wake of such flagrant commission of sin all types of spiritual diseases develop. *Nooraaniyat* (spiritual glitter) is eliminated from the heart while *zulmat* (spiritual darkness) increases. There is considerable darkness in sin – in the sin itself and in its effects.

Rasulullah (Sallallahu alayhi wasallam) said that a black spot forms on the heart when a sin is committed. If the sinner sincerely repents, Allah Ta’ala cleanses his heart. The dark spot is erased. On the other hand, if he does not repent, but sins more, then the darkness spreads until it engulfs the entire heart. In this regard the Qur’aan says:

“In fact, it is corrosion on their hearts, that which they used to perpetrate.”

1537. RESEARCH

Nowadays, research itself has become the objective (*maqsood*). For perfecting this type of research, they (the researchers) search for the *raison d’etre* (wisdom, reason, rationale) of the *ahkaam* (divine laws of the Shariah). Some persons even squander and ruin their entire lives in the pursuit of these superfluities. They are deprived of practically implementing the *ahkaam*.

The actual objective is to practice, i.e. to implement the *ahkaam* for the reformation (Islaah) of the *nafs* and to be aware of the *a’maal* (the deeds ordered by the

Shariah). However, these people abandoning the *Maqsood* hanker after futility (namely, that which is not the objective). Laxity in *amal* is indeed a great deficiency.

1538. DEFICIENCY

A grave deficiency among both the masses and the Ulama is that they do not have the same regard and honour for the Waajib A'maal as they have for non-Waajib acts. For example: They are not concerned with *Huqooqul Ibaad* (the rights of people) although they perform Nawaafil and Wazaaif in abundance. They believe that the latter plays a greater role in gaining *Qurb* (closeness to Allah Ta'ala) while they regard the actual *Maqsood* to be insignificant. Indeed this is a great act of zulm (injustice).

1539. AQL

The function of Aql (Intelligence) is to develop reliance and conviction on Allah Ta'ala. The intelligence should be submitted to Wahi (the revealed laws of Allah Ta'ala).

1540. SAFAR DISTANCE

According to our seniors the *safar* distance is 36 *caus* (One *caus* is about 1.3 miles). This equals to 48 English miles. This is the correct view.

1541. AT THE TIME OF MAUT

Many thoughts can cross the mind at the time of Maut. However, only such evil thoughts which one consciously introduces in the mind are harmful. Thoughts which enter the mind involuntarily are not harmful.

The most dangerous factor is *hubb-e-dunya* (love of the world). Engrossment in the world cultivates love for it. Maut tears away the person from his beloved world. Thus, there is the danger of aversion for Allah Ta'ala developing at the time of Maut. This is kufr. Therefore, always strive to reduce worldly love, and reflect on aversion for the world. Then, Insha-Allah, there will be no danger at the time of Maut.

1542. ELIMINATION OF IMAAN

It is rare for Imaan to be eliminated at the time of Maut. In fact, Imaan is eliminated before death. At the time of Maut, this elimination is manifested. Every Muslim should be concerned with the moment of Maut. Keep the heart free of the love of the dunya.

1543. INAPPROPRIATE EXPECTATION

People generally expect their dua to be immediately fulfilled. Nabi Musaa (Alayhis salaam) had made dua against Fir'oun. Despite Allah Ta'ala having informed him of the acceptance of his dua, it actually materialized after forty years.

1544. UJUB (SELF-ESTEEM)

A man said: “Hadhrat, when someone praises me, I become extremely happy. What is the remedy for this?” Hadhrat replied: “Call to mind your faults and sins in order to restrain this type of ‘happiness’. This restraint is a kind of mujaahadah (struggle against the nafs). Repeatedly adopting this mujaahadah will, Insha-Allah, solve the issue.

The Mutaqaddimeen (Auliya of early times) used to engage in exceptionally severe struggles. However, today Allah Ta’ala has simplified the process with easy prescriptions. But some effort is necessary. If someone refuses to make effort, then there is no remedy for him.”

1545. MASAA-IL OF FIQH

Nowadays people are extremely audacious regarding the masaa-il of Fiqh. I fear most indulging in the masaa-il of Fiqh. It is an extremely delicate domain. It is not a terrain for every person.

1546. DARUL ULOOM DEOBAND

When I remember the time I used to study at Darul Uloom Deoband, my heart was overcome by a wonderful emotional feeling of nostalgia. It used to be a wonderful era. At that time I used to think that this wonderful condition will always remain. During that time, great and illustrious Ulama would gather.

Almost all of them had attained spiritual perfection. Their outstanding feature was humility.

When by some coincidence these Pious Souls would assemble, it appeared that every Buzrug regarded the next one to be his superior. Indeed their gatherings were profoundly virtuous. This was also the condition of the Talaba (Students). The Talaba did not have the courage to speak in the presence of their Asaatizah.

Alas! The present age has absolutely no affinity with that noble period. In that bygone period one could perceive the torrents of *Anwaar* cascading on the Madrasah. All of this was the sign of the *Maqbooliyat* (*Acceptance by Allah Ta'ala*) of those illustrious Auliya and Ulama, and the effect of their Taqwa and Tahaarat. This was the reason for the *Athr* (*Effect*) of Darul Uloom spreading so swiftly in the world.

Hadhrat Maulana Ya'qoob (Rahmatullah alayh) in a dream saw some huts in Jannat. He said (in his dream): 'O Allah! What type of Jannat is this where there are huts?' In the morning when he went to the Madrasah, his gaze fell on the huts and hovels in the Madrasah. He then understood the meaning of the dream. The 'huts in Jannat' resembling the huts of the Madrasah indicated the *Maqbooliyat* of the Madrasah.

During that era, the Madrasah did not have these elaborate and huge structures. The Asaatizah lived in noble dignity. The Talaba did not have any fashion or style. They were clad with tattered and worn-out

clothes. Their shoes were broken. This was their outward appearance. The Madrasah did not have these modern rules and ways nor was the building so elaborate. Everyone is aware of the expert Products who emerged from the portals of the Madrasah.

But, today while there is an abundance of material facilities, but in reality there is nothing in relation to what the Madrasah had (in the spheres of the Deen). That which is termed the *Rooh (Soul)* is absent (from today's Madrasah).

While there is still much knowledge (*academic – book knowledge*) and space (buildings), even that (remaining knowledge) has receded. The students are now engrossed in lecturing, writing, committees and meetings. This is grievously lamentable. In fact, some are saying that involvement in the pursuit of Ilm of the Deen is futile and nonsensical. From whence did they acquire this lesson?

Students should never, never be allowed to participate in these types of committees and gatherings. It is extremely harmful. This state of affairs is immensely painful. But, besides dua there is no other option. May Allah Ta'ala grant intelligence and proper understanding.

(This was Hadhrat Thanvi's lament during the late 1930's. What would have been his comments if he was living today? Today, the Janaazah of Ilm has left from Darul Uloom Deoband – Mujlisul Ulama)

1547. BRAINS FILLED WITH MANURE

The women of this region with regard to *iffat* (moral purity) are like the Houris of Jannat. Some of these women had never looked at the face of a stranger. This is one of the qualities of the Houris mentioned in the Qur'aan. Among the virtues (*fadhaa-il*) of females mentioned in the Qur'aan is the attribute of *Al-Ghaafilaa* (i.e. they are innocently oblivious).

Thus, being unaware of issues beyond the home domain is the natural propensity of females. Now, scoundrels are advising that purdah should be abandoned in order to 'progress'. These people have no limits for anything. Their brains are shockingly filled with manure.

(Vermiculated and necrotized brains suffering from severe mental disequilibrium – Mujlisul Ulama)

Allah Ta'ala will not grant success to these scoundrels. He will aid the Deen.

1548. SIMPLICITY

There is much barkat in simplicity. A simple person is saved from many inconveniences whereas pretense brings in its wake numerous inconveniences. Seniors (i.e. senior Ulama and Auliya) are without pretence. They do not pretend. On the other hand, an imitator regards himself as being a senior.

1549. FUTILE PURSUITS

Even some Ulama squander considerable time in futilities. They are oblivious of things which are necessary. There is no benefit in their works of research. A person should become involved in beneficial and necessary activity. The most important issue is concern for the Aakhirat. Even if one does not acquire awareness of futile things during one's entire life, one will not be questioned in this regard in the Hereafter. Whatever goodness one achieves is the effect of *amal* (i.e. practical implementation of the Deen). At no time should one be neglectful regarding *amal*.

1550. THE VALUE OF AMAL

A deviate durwaish (charlatan 'saint') said to Hadhrat Haaji Imdaadullah: "When the heart does not focus (in Salaat) of what benefit is the mere movements of standing and sitting?" Hadhrat Haaji Sahib responded: "The value of this standing and sitting will be understood over there (i.e. in Qiyaamat). If Allah Ta'ala grants someone the taufeeq for engaging in this *standing* and *sitting*, it will indeed be a valuable treasure even if without focus."

1551. THINGS OF COMFORT

Old and outdated things provide much comfort. For example, a carpet. If the space of the carpet is intended for ten persons, it will be able to accommodate 11 or

12 or 13. However, a chair cannot accommodate even one extra person.

Similarly, the talks and advices of Buzrugs of bygone times are designed for the comfort of both this dunya and the Akhirat unlike the talks of people of this day. Nowadays the talk of people while alluring, is bereft of *noor*. On the contrary, the talk of the Buzrugs of former times glittered with *noor*.

There is a difference in the talk of the *maqbuleen* (the accepted servants of Allah Ta'ala) and *ghair maqbuleen* (those who are not accepted). However, to perceive this *noor* there is the need for *baseerat* (spiritual vision – the vision of the heart).

1552. THE TAREEQ

Nowadays even the Khawaas (the elite, i.e. Ulama and Mashaikh) are unaware of the reality of the Tareeq. Due to this unawareness innumerable errors are committed. This is because they are not paying proper attention. They have no inclination to become involved in effort.

(Tareeq or Tasawwuf is the path of Islaah [Moral Reformation]).

1553. COMMENCE THE JOURNEY

Allah Ta'ala says: “*Whoever strives towards Us, verily, We shall surely guide him along Our pathways.*” The bandah has to resolve to walk along

this Pathway, then the Rahmat of Allah will settle on him. Then the Road will be traversed swiftly.

But, it is necessary to commence the Journey. Then Allah Ta'ala will draw the servant unto Him.

1554. DEPRESSION

Advising a man complaining of depression and his near abandonment of a'maal due to depression, Hadhrat Thanvi said: "Continue with your a'maal in whatever deficient manner you are able, regardless of the deficiency. Constancy in this way is the way for achieving perfection. Do not abandon any amal due to deficiency. Do not focus on perfection and imperfection. Just continue with the a'maal regardless of the deficiency. In fact there is a double reward for performing Ibaadat in this state when one has to apply pressure on the nafs.

This *Tareeq* is extremely delicate. Its understanding is not acquired merely by study of books on the subject. The need is for *Fahm-e-Kaamil* (perfect intelligence) and *Zauq-e-Saleem* (Healthy spiritual disposition). These bounties are granted only by Allah Ta'ala. It is His Fadhl (Kindness).

1555. COURAGE

Much courage and determination are essential in Deeni affairs. However, after the initial struggle (against the nafs), the process is simplified. Despite

the simplification of the process, the same reward will still be acquired.

(Shaitaan and the Nafs always collude to derail the Muslim from the Straight Path. Initially, the task of moral reformation appears to be difficult. However, with constancy, these enemies are weakened, and the process of Islaah of the Nafs is rendered simple.

The need is to oppose the nafs with determination – Mujlisul Ulama)

1556. THE POWER OF IMAAN

Hadhrat Umar (Radhiyallahu anhu) had despatched the Islamic army under the command of the Sahaabi, Hadhrat Alaa' Bin Hadhrami to Bahrain. When the army reached the shores of the sea, they discussed about arranging for boats to cross the sea. However, the Commander, Hadhrat Hadhrami (Radhiyallahu anhu) rejected their idea and said that it was the command of the Khalifah not to halt at any place. So saying, he supplicated to Allah Ta'ala. Then he waded into the sea with his horse. The entire army followed him into the sea. Soon, all of them crossed the sea safely. This was the power of the Imaan of the Sahaabah.

1557. THE WESTERN-EDUCATED MODERNISTS

Today the western-educated modernists believe that they have great ability. But, they lack real intelligence.

In discussions with them I have discerned that they know only some words. Besides this they are intellectually bankrupt.

1558. REWARD FOR IHSAAN (KINDNESS)

Be kind to others even if one is deceived into *Ihsaan* (kindness). Even such *Ihsaan* is readily accepted by Allah Ta'ala. The money which was acquired from one by deception would anyhow have been spent in some other way. However, having given it as *Ihsaan* (regardless of the false pretence and deception of the person to whom it was given), it (the money) has reached such an abode where it will not be lost. The value of this *Ihsaan* will be seen and appreciated in the Aakhirat.

It is mentioned in the Hadith that a man desired to give Sadqah in secrecy so that his *Ikhlaas* (sincerity) would not be contaminated. At night he went into the street with a large sum of money. It was intensely dark. He saw a man whom he understood to be a miskeen (poor person). He handed the whole amount to this person.

In reality that person was a notorious thief. Since it was a very large amount, the news spread that someone gave the thief a very large sum of money. (The thief himself leaked out this information). When the donor heard this, he was much grieved thinking that his Sadqah had gone to waste.

However, he resolved to again give a large sum as Sadqah. In the same way during the darkness of the night he gave all the money to a woman whom he believed to be poor. In the morning the news spread that some unknown man gave a large sum of money to a prostitute. Again this donor grieved much at what he believed was the loss and waste of his money.

He once again resolved to give Sadqah. A similar incident happened. Now this person was extremely grieved. In his dream he saw an Angel who said: “Do not grieve. Be happy. Perhaps by virtue of your profound sincerity and the barkat of your wealth those sinners will reform. Perhaps they will now repent.

The one who deceives will be a sinner, but the donor will nevertheless be rewarded.

Hadhrat Abdullah Bin Umar (Radhiyallahu anhu) is a Sahaabi of exceptionally high rank. His slaves observed his profound love for Salaat. Whenever he would appear, his slave would quickly commence Salaat and display immense humility and concentration in his Salaat. Seeing the beautiful manner of Salaat performance, Hadhrat Abdullah Ibn Umar (Radhiyallahu anhu) set the slave free.

We may gain the idea that Hadhrat Ibn Umar (Radhiyallahu anhu) must have been a simpleton for being so easily deceived. However, it is not so. In fact, someone drew his attention to the deception of the slaves. They pretended to be engrossed in Salaat

with humility while their motive was to deceive and be emancipated. Hadhrat Abullah Bin Umar (Radhiyallahu anhu) said: “I will be deceived by those who commit deception for the Sake of Allah Ta’ala.” He meant that despite their deception, he will be rewarded for freeing them on the pretext of their beautiful Salaat. He did not abandon this attitude despite being forewarned of the deception of the slaves. As far as his intelligence was concerned, he was just as intelligent as his father, Hadhrat Umar Bin Khattaab (Radhiyallahu anhu).

1559. HADHRAT

UMAR

(RADHIYALLAHU ANHU)

The Roman emperor, Heraculeus, asked the Sahaabi (who was Hadhrat Umar’s ambassador) to describe Hadhrat Umar (Radhiyallahu anhu). In a succinct, all-embracing statement, the Sahaabi said:

لَا يُخَدَعُ وَلَا يُخَدَعُ

“He does not deceive nor can he be deceived.”

The emperor was vastly impressed by this brief character sketch (which in reality conveyed the whole character of Hadhrat Umar –Radhiyallahu anhu). The emperor drawing the attention of his courtiers, said: *“Not deceiving is the proof of his Deen, and not becoming a victim of deception is the proof for his*

intelligence. He is perfect in both religion and intelligence. No one will be able to defeat him.”

1560. BEGGARS ARE OUR BENEFACTORS

Once while Hadhrat Haaji Imdaadullah (Hadhrat Thanvi’s Shaikh) was engaged in teaching Mathnawi, a beggar arrived and interrupted the lesson. He was in some need. Haaji Sahib quickly terminated the lesson and attended to the beggar.

Some persons in the audience were annoyed by the interruption since a wonderful discourse was terminated. Haaji Saahib commented: “Beware! Never be annoyed by a beggar’s asking. In fact, these beggars are our benefactors. They deliver to us our heavenly treasure without a fee. Be indebted to these beggars.”

(Rasulullah – Sallallahu alayhi wasallam – said: “Allah’s hadyah (gift) for the Mu’min is the beggar at his door.”)

1561. PROTECTING THE DEEN

For protecting the Deen, one should have no concern for even one’s beloved relatives regardless of one’s love for them. The love of the Deen is greater than all loves. Our concern should be for the greater love. Protecting the Deen is extremely delicate. One’s focus should be on all angles.

Hadhrat Maulana Naseeruddin was in conflict with his Shaikh, Hadhrat Sultaanji regarding the mas’alah of

Sama' (singing the praises of Allah Ta'ala and our Nabi – Sallallahu alayhi wasallam). Despite Hadhrat Sultaanji engaging in Sama' without musical instruments, Hadhrat Maulana Naseeruddin proclaimed it impermissible. (*This is the fatwa of all the Fuqaha – Mujlisul Ulama*). When someone mentioned to him that his Shaikh, Hadhrat Sultaanji practiced Sama', Hadhrat Naseeruddeen said: "*The action of the Shaikh is not Sunnah.*" When the person conveyed this comment to Hadhrat Sultaanji, he said: "*Naseeruddin has proclaimed the truth.*"

These Seniors were true servants of the Deen.

After returning from Hajj, Maulana Muhammad Ali Ambhetwi made known that Hadhrat Haaji Saahib had granted him *Ijaazat* (permission) for practicing Sama'. When this information was conveyed to Hadhrat Maulana Rashid Ahmad Gangohi (Rahmatullah alayh), he commented: "*What he says is erroneous, and if indeed what he said is true, then Haaji Saahib has erred. In masaa-il of this kind, Haaji Saahib should refer to us, then act (make amal). In matters of Islaah of the Nafs, we refer to him.*"

People using this comment of Hadhrat Gangohi spread much mischief. However, the mischief which would have ensued from the Maulana's statement was neutralized. For protecting the Deen, Hadhrat Maulana Gangohi did not care about his own reputation and name.

As long as the intention is sincere for protecting the Deen, then opposing even one's seniors is acceptable. *(However, opposing and criticizing seniors should be with respect. While seniority should not prevent the Aalim of Haqq from proclaiming the Haqq, the status of the senior should not be impugned. But the Haqq may not be concealed or abandoned on account of the error being that of a senior. –Mujlisul Ulama)*

1562. LACK OF TAQWA

Very little Taqwa is seen in monetary dealings although there is much adherence to A'maal, Tahajjud, Ishraaq, Chaasht and Wazeefah. But love for wealth is dominant. To exercise caution (*Ihtiyaat*) despite the love of wealth, is indeed an excellent virtue.

1563. FUTILE CONCERN AND WORRY

Regarding the dangers of wars for which much fear and concern is expressed, these are developments beyond control. People should not unduly worry much. Continue making Dua for safety. This suffices. Be unperturbed. Everyone has to die. Maut will claim us one day. Maut will not arrive before its ordained time.

It is indeed surprising that great fear and consternation will prevail if for example a thousand people suddenly die due to a bomb blast. However, there is no concern if the same thousand die over a period of time, one by one. Yet there is no difference between the two scenarios.

If everyone understands that one day he has to die, whether his death will be in a group or alone, then he will not be unduly perturbed. The Qur'aan clearly states that Maut will come at its appointed time. Neither can it be delayed nor brought forward.

Hadhrat Ali (Radhiyallahu anhu) said: *“Which day of two days should I flee from Maut? From the day that Maut has not been decreed or the day in which it has been decreed. The day it has not been decreed, it (Maut) shall not arrive, and the day it has been decreed, prevention will not benefit (Maut will claim you.)”*

1564. THE RATIONALE FOR THE AHKAAM IS NOT THE DETERMINANT

A western scientist had published an article explaining the benefits of eating in the Masnoon style. While expressing approval for the article, Hadhrat commented:

“It is necessary to understand something which nowadays is not taken into account when explaining the benefits and rationale of the Ahkaam of the Shariah. The benefits are not the basis for the Ahkaam. In fact, the benefits are based on the Ahkaam.

The basis of the Ahkaam is that they are the commands of Allah Ta'ala, hence incumbent to follow. Even if not a single benefit materializes, the Ahkaam will remain Waajib since these are the decrees of Allah Ta'ala. The Ahkaam are practically

implemented purely for gaining the Pleasure of Allah Ta'ala.

1565. THE REALITY OF ILM

The *Haqeeqat (Reality)* of Ilm (Knowledge of the Deen) is the meanings, not the words. Although the Sahaabah were not technically Ulama, nevertheless they were *Ahl-e-Ma'aani* (Those who understood the meanings), hence each one was *Imaamul Ulama (Imaam of Ulama)*.

1566. THE MI'RAAJ OF NABI YOONUS (ALAYHIS SALAAM)

The physical descent of Hadhrat Yoonus (Alayhis salaam) in the belly of the fish was also *Mi'raaj*. As far as Allah Ta'ala is concerned, He is not confined to space, hence the directions of *aboveness* and *belowness* are not applicable. The *ascent* of Rasulullah (Sallallahu alayhi wasallam) as well as the *descent* of Hadhrat Yoonus (Alayhis salaam) are *Mir'aaj*.

(Direction is related to created beings, not to Allah Ta'ala – Mujlisul Ulama).

1567. ADAB (RESPECT)

Reprimanding a servant who was holding a Deeni kitaab and socks in the same hand, Hadhrat said:

“Nowadays people are bereft of *adab (respect)*. Maulana Ahmad Ali Saharanpuri mentioned that it is

exceptionally vile for students to carry their kitaab in the left hand and their shoes in their right hand. It is ostensibly bestowing a higher pedestal to the shoes.

1568. SHAIKH-E-AKBAR

I have a high opinion of Shaikh-e-Akbar. I have also vigourously defended him. However, I have no emotional attraction towards him. I defended him because there is no valid Shar'i reason to be distrustful of him. I have this kind of belief with some Buzrugs.

1569. PREDICTIONS

The correct materialization of predictions is not a daleel (proof) for *buzrugi* (holiness). Even astrologers and yogees predict correctly. But this is devoid of substance. Both the Ahl-e-Kitaab and fortune-tellers had predicted the advent of Rasulullah (Sallallahu alayhi wasallam). But such prediction does not prove their holiness. The same applies to *mukaashafaat* (plural of kashf – spiritual inspiration).

These phenomena do not enhance *Qurb* (Proximity) of Allah Ta'ala. If a person (a Buzrug) does not experience any *kashf* his entire life, it does not indicate any spiritual deficiency.

1570. ERRORS OF BUZRUGS

We have branded a certain Shah Saahib (Buzrug) with the label of kufr. However, when this was mentioned to Hadhrat Haaji Saahib, he commented:

“He is a Saahib-e-Baatin who has become entrapped in an error. If he should come to me, I shall extricate him from that error.”

(There is a need to issue the fatwa of kufr to protect the Imaan of the masses who may be misled by a Buzrug’s ostensible statement of kufr. – Mujlisul Ulama)

1571. 99 POINTS OF KUFR AND ONE POINT OF IMAAN

The Fuqaha have ruled that if there are 99 points of kufr and one point of Imaan, the ruling will be given on Imaan. People have grossly misunderstood this issue. They have understood that Imaan will be valid even if one believes in only one item of Imaan, and that the presence of 99 points of kufr does not eliminate Imaan. But this is manifestly erroneous. If in any person there is even just one aspect of kufr, there is Ijma’ of this person being a kaafir.

The meaning of the the 99 point kufr dictum is that if there are 99 angles/points of kufr in a person’s statement and only one aspect of Imaan, then on the basis of this statement the person will not be branded a kaafir. As far as the person is concerned, if he subscribes to even one aspect of kufr, he will be a kaafir.

(For example: if a man believes in all the articles of Imaan and performs all the commands of the Shariah, but he believes that Rasulullah (Sallallahu

alayhi wasallam) was not the Seal and Final Nabi, or that Jannat and Jahannam are not real physical abodes, then this person will be a kaafir without any difference of opinion. This one belief of kufr will eliminate his Imaan regardless of his adherence to all the other requisites of Imaan. – Mujlisul Ulama)

1572. KILLING CIVILIANS

Commenting on the aerial bombing on the civilian population of Rangoon, Hadhrat commented:

“What benefit is there in bombing the general civilian population? The civilians are not participants in the fighting. The Shariah prohibits killing non-participants. Children, the aged, women and even monks are spared. It is not permissible to kill them. However, if any of them are involved in the war machine, then only will it be permissible to kill them. But, this kind of mass-killing is blatant brutality and oppression. Islam totally prohibits it.

1573. THE STATEMENTS OF THE SUFIS

Statements of the Sufis may not be presented as *daleel*. (Shar’i proof). Explaining the Qur’aan and Hadith with the statements of the Sufiya is to open the avenue of deviation. For understanding the Qur’aan and Hadith the statements of the Muhaqqiq Ulama are essential.

1574. THE TESTIMONY OF TWO WOMEN

The mother of Imaam Shaafi' (Rahmatullah alayh) and another lady appeared in front of the Qaadhi to testify. According to normal practice, the Qadhi explained that each one had to testify separately not in the presence of the other.

Imaam Shaafi's mother objected and said that both have to be presented at the same time. She explained that the testimony of two females equals that of one male. If they are separate, it follows that one witness is split into two. This is not valid in terms of the Shariah. Furthermore, the Qur'aan states: *"The one (woman) should remind the other one."* That is, if one of the women forgets, the other one should remind her. This is possible only if both are present together. The Qaadhi understood and allowed both to be present when they testified.

1575. TRADE IN THE MUSJID

Once while I was in the Musjid, I required some coins. I gave some notes to a person who gave me the coins in exchange. Molvi Muhammad Rashid Marhoom who was present very respectfully asked: "Is this deal not included in trade?" Having being alerted, I said: "Most certainly this deal is also trading. It did not occur to me. Trading in the Musjid is not permissible. I returned the coins to the person and cancelled the deal. Then we went outside the Musjid and repeated the deal."

1576. THE CURRICULUM OF THE MADRASAH

Profound erudition is acquired from the Darsi Kutub if studied with understanding. However, most students do not study with understanding. Ability is not acquired from the new syllabus. It is acquired from the old syllabus of Deoband.

1577. THE SUNNAH

A kaamil (perfect in Deen) is one who follows the way of the Ambiya. One who is not on this tareeq (Sunnah) is not kaamil. I am attracted to one who fully embraces the Shariat and Tareeqat. Although I have defended Mansur Al-Hallaaj (Rahmatullah alayh) considerebaly, I have no emotional attraction to him. However, there is no *daleel* for criticizing him as extremists do. Regarding his ambiguous statements, these were made in states of ecstasy (*ghalba-e-haal*) which may be overlooked, especially due to the signs of saintliness (*buzrugiiyyat*) present in him. Furthermore, just as the Sufiya have made disconcerting statements, so too have the Ulama-e-Zaahir. But people oppress the Sufiya on account of their humility and silence. They do not retaliate.

1578. FEELING FOR THE UMMAH

A fire had gutted an entire neighbourhood where a Buzrug also had his house. He was not present at the time of the fire. On his return when he saw all the houses and shops destroyed by the fire while only his

house remained intact – the fire had not touched his house – he exclaimed: ‘Alhamdulillah!’

After having said so, it occurred to him that he was extremely selfish. He had not expressed any heartfelt pain for the hardship of all the others, but was happy because of his house having been saved. He was so much overcome with remorse for this selfishness, that he resorted to Taubah, and continued making Taubah for this ‘major’ sin for forty years, and still he did not derive solace.

(Rasulullah –Sallallahu alayhi wasallam) – said: “The Muslimoon are like one man. If the head pains, the whole body is affected; if the eye pains, the whole body is affected”).

1579. NAMAAZ

Namaaz is extremely simple and easy. However, the warning of punishment for abstention is excessively severe. Some Fuqaha have even said that the one who neglects Salaat should be executed. During a lecture when an Aalim had mentioned that Namaaz is a very easy Ibaadat, someone commented: ‘But in the Qur’aan is mentioned: *‘Verily, it (Namaaz) is very difficult’*. The Aalim immediately said: *‘Read ahead. The Aayat says: ‘Except for the Khaashieen’*. That is: Namaaz is difficult for those who are not humble and fearful. For the *Khaashieen* Namaaz is very easy. There is no difficulty in it.

1580. TWO PERFECT RAKA'TS

Hadhrat Maulana Yaqoob (Rahmatullah alayh) was presenting the tafseer of the Hadith which states that if someone performs two raka'ts perfectly without any stray thought entering his mind, then all his previous sins will be forgiven.

A Student queried: "Is it possible to perform such a Salaat?" Maulana Yaqoob said: "Did you ever contemplate performing Salaat in this manner? Resolve to do so."

(There should be a firm resolve and an effort. With repeated effort, Insha-Allah, one will be able to perform Salaat in the manner described in the Hadith. – Mujlisul Ulama)

1581. SUBTLE SCHEME OF THE NAFS

The Tareeq (the Path of Tasawwuf) is extremely delicate. Once a very poor man presented a small coin (perhaps a cent) as *hadyah* (a gift) to Hadhrat Shah Abdul Qadir (Rahmatullah alayh). On account of the poverty of the person, Hadhrat Shah advised him to keep the coin for his own need. Shah Sahib had refused to accept the *hadyah* because of the extreme poverty of the person. The man left, but was grieved and dejected by the refusal. Immediately thereafter all spiritual inspirations ceased for Shah Sahib.

Shah Sahib attributed this cessation to a trial. Sometimes a person's Tawakkul is put to trial. However, when this state endured, he became

perturbed. He then felt that this cessation of inspiration was not a trial, but a punishment for some crime.

The Auliya understand this difference (whether it is a trial or a punishment) from an intuitive sign, namely, if the state is by way of trial, then a kind of *Noor* is perceived. If the state is the consequence of a sin/error, a *zulmat* (*spiritual darkness*) is perceived.

Now that Shah Sahib had perceived some *zulmat*, he was overwhelmed with concern and grief. He supplicated much for guidance and for understanding his error so that he could make amends. Then it was inspired: *'You had refused the gift of the poor man who had presented his insignificant coin with sincerity and much love. As long as you do not go and ask to be given the coin, this state of cessation of inspiration will remain.'*

Regardless of the validity of Shah Sahib's refusal, he was being apprehended for the motivation which was either despising the insignificant gift or despising the one who made the gift. Due to the extreme subtlety of the motivation, Shah Sahib's attention did not at that time focus on it. Indeed this tareeq is extremely subtle.

Shah Sahib immediately hastened to meet the poor man. When he met him, Shah Sahib said: 'Brother if you still have the coin which I had refused the other day, please give it to me.' The man was overjoyed. He explained that despite the refusal, he had kept the coin

which he had saved up with *muhabbat* for Shah Sahib. Now Shah Sahib accepted the gift with much happiness and honour after himself requesting it. The chain of inspiration then resumed.

I fear much when I adopt extreme caution regarding acceptance of gifts. But there are many ills associated with ready acceptance of gifts. I therefore am very cautious in this matter. If there is any subtle scheme of my nafs (which constrains refusal), may Allah Ta'ala forgive me.

1582. THE PROOF FOR IJMA'

Someone asked Imaam Shaafi' (Rahmatullah alayh) for Qur'aanic proof to substantiate the authority of Ijma'; (Consensus). For clarity, Imaam Shaafi' (Rahmatullah alayh) recited the Qur'aan Majeed four times. Then the following Aayat dawned on him as proof for Ijma':

"Whoever opposes the Rasool after the guidance has become manifest for him, and he then follows a path other than the path of the Mu'mineen, We shall allow him to do what he does, and We shall enter him into Jahannam. Indeed it is an evil abode."

(An-Nisaa, Aayat 115)

The Ijma' of the Ummah being *Hujjat (Proof)* is substantiated by this Aayat (as well as other Aayaat). Thereafter, all succeeding Ulama have cited this Aayat as Proof for the validity of Ijma'.

1583. AN INTERESTING EPISODE

Molvi Abdul Haq who was Shaikhud Dalaail narrated: When I was in Madinah Tayyibah, I observed a Bedouin Buzrug daily sitting near to the Raudhah Shareef. His gaze was always focused on the Raudhah Shareef. Neither did he engage much in Nafil Salaat nor any other Wird. I developed *muhabbat* for him, hence I would sit near to him.

It was the month of Ramadhan. One day he invited me to have Iftaar with him. I politely excused myself for several reasons. I understood him to be a poor person. I was averse to put him to expense. He would most probably serve rice which was detrimental for me. Further, he lived on the outskirts and will be taking me at night time. Being an old man he would walk slowly. I would therefore miss Taraaweeth Salaat in the Musjid.

Nevertheless, he insisted and I was constrained to accept his invitation. I thought to myself that I would complete the meal hastily and immediately leave to be in time for Taraaweeth. After Maghrib Salaat, I accompanied him. The Old Buzrug walked very slowly. After a long while we reached his home. He called his son and instructed him to cook rice. Now I was certain that I would not be able to perform Taraaweeth and Jamaat in the Musjid. The food had as yet not been cooked.

Finally the food which was rice, was prepared and we ate. I ate hastily in the hope of finding the door of Musjid Nabawi open. I would at least be able to perform my own Salaat inside the Musjid.

When I wanted to leave, the Buzrug said that he would accompany me. I became more despondent now. Anyhow, he accompanied me. After some time another person met us. He was an acquaintance of the Buzrug. The Buzrug then left me and went with the other person. I made haste. On reaching the Musjid, I found the door open. There was complete silence. Inside I saw only one person eating his food.

I asked: ‘Brother, has the Taraaweesh been performed?’ He responded: ‘You are mad. It is still Maghrib time.’ I was astounded. I realized that it was still Maghrib time. The people had left the Musjid to have meals at their homes. I was really bewildered that despite it being so late in the night at the place where I had meals, it was still Maghrib here at the Musjid. I now realized that the Bedouin Buzrg was a Man of Kamaal (an accomplished Wali).

1584. THE DECEPTION OF ENEMIES

The deception of enemies is of no consequence. Allah Ta’ala says: *“If they intend to deceive you, then (know) that Allah suffices for you.”* Similarly, the Qur’aan says: *“And, if they (the kuffaar enemies) intend to deceive you, then (know) that verily they had*

already deceived Allah before. Then He had them apprehended (with His punishment). ”

In these Qur’aanic verses Allah Ta’ala has given Muslims the assurance of the failure of the plots which the kuffaar scheme for deceiving Muslims. Therefore it is imperative to obey the commands of Allah without hesitation and without fear. Allah Ta’ala will then Himself create the means for success and safety.

(It is possible for those who are firm on the Sunnah and practically implement the Shariah to have the degree of Yaqeen whereby they will have no concern for the plots and deceptions of the kuffaar. As for the present-day Muslims, they have become a degraded nation of kuffaar bootlickers. – Mujlisul Ulama)

1585. THE ASLI MAQSOOD (THE ACTUAL/TRUE OBJECTIVE)

Generally, there prevails the misconception that the *Asli Maqsood* is to be killed and martyred in Jihad. This idea is incorrect. The *Asli Maqsood* is not to become *maqtool* (i.e. to be killed). On the contrary, the *Asli Maqsood* is to be a *Qaatil* (i.e. to kill the enemy in the battlefield). The correct concept is to be a *Qaatil* until the limit has been reached, and that is becoming *Maqtool*. That is, the action of *Qitaal* should continue until its limit is reached, i.e. becoming *Maqtool*.

1586. DEVELOPING CONTINGENCIES OF TRADE AND COMMERCE

I had contemplated to compile a treatise consisting of all new developing trade and commerce scenarios of this era, and their consequential Shar'i Ahkaam (Rulings), and to name the compilation *Hawaadithul Fataawa*.

I had planned that traders and all those connected to trade and commerce should explain their respective dealings, contracts and concepts pertaining to trade and commerce. I did publicize this intention, however, no one had co-operated.

Nevertheless, I did of my own accord, prepare a concise treatise on this subject. But due to its conciseness, it is inadequate. Despite this, at least it will become known from a perusal of this concise treatise that for all new developments, expedencies and contingencies the Shar'i rulings are all to be found in the expositions of the Fuqaha. They had formulated such principles which embrace all new developments. This was the wonderful *karaamat* (miracle) of those illustrious Souls.

Our Comment

In the final analysis, the Decree of Allah Ta'ala prevails. Since Allah Ta'ala did not will the contemplated Treatise of Hadhrat to become a reality, it did not materialize. The decrees of Allah Ta'ala are saturated with wisdom.

If Hadhrat Thanvi (Rahmatullah alayh) had succeeded in his wish to compile what he had contemplated, it would have become problematic for the Ulama-e-Haqq of our current era. This is so, because Hadhrat Thanvi's formulation of the Ahkaam would have been based on either grossly insufficient information or gross misinformation.

The traders would have presented their personal understanding of trade dealings and contracts, and Hadhrat Thanvi (Rahmatullah alayh) would have issued his Fataawa on such shaky basis dangling on the precipice of butlaan. A typical example is Hadhrat Thanvi's fatwa of permissibility of dealing in 'shares'.

When the question of shares was posed to Hadhrat, he called a trader from Saharanpur to explain to him what exactly are 'shares'. The poor trader who was ignorant in this field proffered an explanation on the basis of which Hadrat Thanvi concluded that it was a valid Shirkat (Partnership).

What we are mentioning is not our mere understanding, but was confirmed by Hadhrat Maulana Masihullah (Rahmatullah alayh) who had very carefully perused and studied our Fatwa on the impermissibility of shares after the Ulama of Mia's Farm had complained to him regarding our stance of impermissibility.

Hadhrat Masihullah (Rahmatullah alayh) said to this writer: "In fact, Hadhrat Thanvi had also purchased some shares. But this is an issue which depends on constantly surfacing facts."

At this juncture of the conversation, Hadhrat Masihullah (Rahmatullah alayh) concurred with the correctness of our Fatwa. Furthermore, Hadhrat Mufti Mahmoodul Hasan Gangohi (Rahmatullah alayh) had also concurred with our Fatwa. But the compilers of his Fataawa Mahmoodiyyah deemed it brilliant to exclude this particular Fatwa from the collection of his Fataawa. When true fear for Allah Ta'ala is lacking, then the nafs advises suppression of the Haqq, but the Haqq will not remain long suppressed. It must necessarily surface and in the words of the Qur'aan: "Smash out the brains of baatil."

Thus, it was a Bounty of Allah Ta'ala for us of this era that Hadhrat Thanvi (Rahmatullah alayh) was not permitted by Divine Decree to give practical effect to his contemplation. If he had succeeded, then today all these molvis of soo' and baatil preponderating the globe would have quoted him as the final authority just as they are today citing the glaring errors of Mufti Taqi Sahib as daleel for the 'permissibility' of haraam pictography, haraam riba, etc.

Our Akaabir Ulama of decades ago were disadvantaged by the fact that for any new development of the West they were generally reliant on

Zindeeqs professing to be Muslims, for information and explanation. These university products with their donkey qualifications, either intentionally or due to their own ignorance, would misinform the Akaabir Ulama. Since our Senior Ulama were not versant in English, they were constrained to rely on the warped conceptions and misinformation fed to them by modernist Muslim doctors, professors, traders and the like.

Alhamdulillah! Thumma Alhamdulillah! We are not languishing in the same kind of disadvantage of our Akaabir Ulama. Allah Ta'ala has adequately equipped us to understand and nullify the avalanche of baatil which the modernist zanaadaqah are peddling. Today their baatil is supported by even molvis and sheikhs who have betrayed Allah Ta'ala and His Rasool, and the Ummah for the sake of the miserable dollars they earn for churning out fatwas of jawaaz (permissibility) for haraam products.

Allah Ta'ala has therefore made us independent of all these modernist morons who can no longer get away with the bamboozling shenanigans with which they used to trick and deceive the Akaabir Ulama of decades ago. Doctors, lawyers, scientists and experts in all spheres of mundane life can no longer bamboozle the Ulama-e-Haq whom Allah Ta'ala has made independent by granting them the requisite intellectual foundation to administer the Haq and to degrade the modernist zanaadaqah from their heights

of hubris. This Haq will be perpetuated until the Day of Qiyaamah. Its Call will always remain loud, clear and it will overwhelm the combined forces of all the Agents of Dajjaal and Iblees. Giving us this assurance, Allah Ta'ala states in the Qur'aan Majeed:

“The Haq has arrived and baatil has vanished, for verily, baatil (by its very nature) must vanish.”

(Mujlisul Ulama)

1587. BASELESS ETIQUETTES

CUSTOMARY

A person while departing said: ‘Hadhrat remember me in your dua.’ I said to him: I cannot promise remembering. How is it possible to remember you while making dua?

The preponderance of customs have overshadowed reality. Reality has completely disappeared. Now just ponder on this! Whilst leaving, it has become the custom to say: ‘*Remember me in your dua.*’ No one alerts them on this error. How can one remember making dua. I never make a false promise merely to fulfil a custom. While I mention clearly that I shall make dua this moment, I do not promise for the future. At this time I supplicate that Allah Ta'ala grant you goodness of every kind.

Regarding dua in general for all Muslims, I make such dua five times daily for their goodness, and this is without anyone requesting. I in fact make a special

dua: “*O Allah! Grant every goodness to every Muslim male and Muslim female.*”

When customs become widely prevalent then almost all people are overwhelmed into submission.

1588. IMPLYING HOLINESS IS KIBR

To give someone something *tabarrukan* is haraam. Allah Ta’ala says in the Qur’aan Majeed: “*Do not consider yourselves to be holy.*” Giving some item belonging to you *tabarrukan* (i.e. for gaining blessings from the item) is *kibr* (*pride*) which implies holiness, and this is haraam.

(It is not permissible for a Shaikh or a Buzrug to give of his items, e.g. topi, tasbeeh, musalli, to others as items of tabarruk. This idea is corrupt and implies self-piety and holiness. Only Allah Ta’ala knows who is holy. – Mujlisul Ulama)

1589. THE ULAMA

The Deen being a living Entity is due to the Ulama, not the Sufiya. The Sufiya are unable to shoulder such a momentous Task. They are generally overwhelmed by Divine Love, hence their attention is not focused on this Task. Furthermore, the preponderance of *husn zann* (*thinking good of others*) prevents them from criticizing.

The rank of the Ulama is lofty. Hadhrat Shaikh Akbar had mentioned that the Mujtahideen will be resurrected with the Ambiya. However, despite their

superior status, on the Day of Qiyaamah, they (i.e. the Ulama) as well as the Ambiya will have some envy for the Sufiya. It is mentioned in the Hadith:

“The Mutahaabboon fil Laah (Divine Lovers) will be seated on mimbars of musk and noor. The Ambiya will envy them...”

On the Day of Qiyaamah, the Sufiya will not be intensively interrogated whereas the Ambiya will be questioned regarding their respective Ummats. This questioning will be due to their extremely lofty status. The Ulama will be responsible for their subordinates, not the Sufiya.

Regarding this Responsibility, Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) saw Hadhrat Umar (Radhiyallahu anhu) in a dream 15 years after Hadhrat Umar’s demise. Hadhrat Umar (Radhiyallahu anhu) appeared to be exhausted and was wiping perspiration from his forehead, and he commented: *‘I have only now been released from interrogation. If it was not for the kindness of Allah Ta’ala, I would have been destroyed.’*

Despite Hadhrat Umar’s exceptionally high standard of justice, he was subjected to such severe interrogation.

(Comment: *The subordinates are the Muslims in general. It is the Waajib obligation of the Ulama to proclaim the Haqq and to always offer naseehat to the Ummah at large. They will be interrogated in this*

regard on the Day of Qiyaamah. On the other hand, the Mutahabbeen are absorbed in Divine Love, hence this responsibility does not devolve on them. – Mujlisul Ulama)

1590. THE CALAMITIOUS BURDEN OF RESPONSIBILITY AND UMAR'S FEAR

The following episode illustrates the exceptionally lofty standard of the Taqwa of Hadhrat Umar (Radhiyallahu anhu):

During the closing era of his Khilaafat, Hadhrat Umar (Radhiyallahu anhu) arranged a meeting with senior Sahaabah for consulting them on an issue.

He said that the responsibilities (of the Khilaafate) had increased manifold due to the spread of the Empire to distant lands. He said: "I am now constrained to enlist the assistance of others. I select only those persons whom I believe are fully qualified and trustworthy. After assigning duties to such men, will I be regarded to have fulfilled my obligation, or is it still incumbent on me to keep a watchful eye over my governors to ensure they execute their functions?"

All the Sahaabah present requested time to consult and reflect before answering this query of Hadhrat Umar (Radhiyallahu anhu). After they had consulted and discussed among themselves, they unanimously opined that merely appointing the best persons was inadequate. It is incumbent to constantly check on

them to ensure that they do execute their duties and obligations correctly.

When they conveyed their unanimous opinion to Hadhrat Umar (Radhiyallahu anhu), he supplicated to Allah Ta'ala:

“O Allah! I am of old age. My subjects (the Muslim Ummah) have spread widely. Take me unto You.”

He believed that he no longer would be able to do justice to the demands of the Khilaafate hence he made dua for Maut. He was only 63 years at the time, but the burden of the Khilaafate's responsibility had taken a severe toll of his health and strength.

1591. THE KHAWAARJIS

The Khawaarjis had plotted to murder three personalities at the same time: Hadhrat Muaawiyah (Radhiyallahu anhu), Hadhrat Amr Bin Aa's (Radhiyallahu anhu) and Hadhrat Ali (Radhiyallahu anhu). The assassins failed to kill Hadhrat Muaawiyah and Hadhrat Amr (Radhiyallahu anhu), but the evil Ibn Muljim succeeded in the plot to kill Hadhrat Ali (Radhiyallahu anhu).

MULJIM IS PUNISHED

Hadhrat Ismat Ubaadaan (rahmatullah alayh) narrated the following episode:

“On my sojourn through a wilderness, I approached a monastery. A Raahib (Monk) was sitting nearby. I said

to him: ‘Tell me of any wonderful episode you have witnessed at this place.’ The Raahib replied: ‘One day I saw a strange white bird the size of an ostrich on this rock. The bird vomited, and with its vomit emerged a human head. It continued vomiting, and human feet appeared. In this manner with each vomiting a human limb would be disgorged. As the limbs emerged from the bird’s mouth, they miraculously became joined until a complete man was formed. When the man made a movement to rise, the bird began the process of dismembering him and devoured limb by limb until the entire body of the man was gulped up. This episode was enacted for several days.

This episode reinforced my firm belief in the power of Allah Ta’ala. I was fully convinced that after death Allah Ta’ala will resurrect the dead bodies. One day I addressed the bird and said: ‘O Bird! For Allah’s sake, wait for a while to enable me to question the man. The bird responded in eloquent Arabic: ‘The entire universe is the property of my Creator. He is eternal. He will annihilate all things. There is no annihilation for Him. I am an Angel appointed to punish this man.’

I then addressed the man: ‘O sinful man! Who are you? What is your story?’ The man said: ‘I am Abdur Rahmaan Muljim the murderer of Hadhrat Ali (Karramallaahu wajhah). After I was executed, my soul was presented to Allah Ta’ala. Allah Ta’ala has appointed this Angel to punish me in this manner until Qiyaamah.’”

1592. HADHRAT SIDDIQUE

Someone said: “Besides Hadhrat Abu bakr Siddique (Radhiyallahu anhu), all the other three Khulafa Raashideen were martyred.” Hadhrat Thanvi responded:

“The status of Shahaadat of Hadhrat Siddique is so exceptionally lofty that it is not discernable. He was Siddique. The status of a Siddique is superior to the status of the Shuhada. First is the status of a Nabi, then a Siddique, then the Shaheed, and then the Sulaha. This order is mentioned in the Qur’aan:

“They will be with those upon whom Allah has bestowed bounties among the Nabiyyeen, the Siddiqueen, the Shuhada and the Saaliheen.”

1593. THE MEANING OF UMMI

Someone queried: Rasulullah (Sallallahu alayhi wasallam) had expressed pride for himself and his Sahaabah (in general) being *Ummi*. He said: “We are an Ummi Ummah. We neither write nor calculate.” Nevertheless, Rasulullah (Sallallahu alayhi wasallam) had encouraged the quest of knowledge and had narrated its virtues. There appears to be a contradiction.

Hadhrat Thanvi (Rahmatullah alayh) responded:

“An *Ummi* is someone who cannot read. Ummi is not a jaahil. Although Hadhrat Ahmad Bin Hambal (Rahmatullah alayh) was such a great and erudite

Aalim and Imaam, he would frequently sit in the company of Hadhrat Bishr Haafi (Rahmatullah alayh) who was an Ummi. When someone asked why he (Imaam Hambal) despite being such a great Aalim would sit in the company of a non-Aalim, he responded: ‘We are Aalim of the Kitaab while he (Bishr Haafi) is an Aalim of the Author of the Kitaab (i.e. Allah Ta’ala).’

Although Bishr Haafi (Rahmatullah alayh) was an Ummi, Imaam Ahmad described him as an Aalim.

(In fact, the query was drivell. The best example – better than Bishr Haafi – is Rasulullah (Sallallahu alayhi wasallam). Despite being an Ummi, he was the repository of vast knowledge. No one in creation had such vast knowledge, yet Rasulullah – Sallallahu alayhi wasallam – was an Ummi, and for this attribute our Nabi –Sallallahu alayhi wasallam – expressed pride. – Mujlisul Ulama)

1594. RUKHSAT (CONCESSION)

In one Hadith the virtue of Rukhsat (Concession) is mentioned while in another Hadith resorting to concession is prohibited. There is an apparent contradiction in these narrations. In reality there is no contradiction.

A *Rukhsat* which is *mansoos* (i.e. permitted in the Shariah) has virtue. The concession which a person adopts on the basis of his own interpretation is

prohibited. This type of concession stems from the nafs.

(The prohibited kind of concessions are the fabrications of the molvis of this age. On the basis of dubious 'hikmat', which in fact is nafsaaaniyat, they introduce concessions in the Ahkaam. This is prohibited. – Mujlisul Ulama)

1595. THE PLEASURE OF ALLAH AND THE RASOOL

The constant concern regarding the opinion of others about oneself – what they will think of me? – they will quit following me – is in reality worshipping creation. In the quest for the pleasure of Allah and His Rasool (Sallallahu alayhi wasallam) if the entire world becomes displeased, one should not be concerned at all. For the sake of gaining the Pleasure of Allah Ta'ala, the entire world should be ignored. In this way, neutralize the pride of the mutakabbireen (people of pride and arrogance). People of wealth are proud of their wealth and people of wordly status are proud of their rank.

Imaam Ghazaali has described *jaah* (name/fame/rank) as *kamaal-e-wahm* (excellence of imagination). He says that people imagine a certain person to be a person of excellence. *Jaah* is based on the imagination of others. When their imagination changes, the person's *jaah* evaporates.

On the contrary are the Auliya. Despite them always striving to annihilate themselves, their status is incremental.

1596. THE SAHAABAH

Someone asked a Buzrug: ‘What is the difference between the Sahaabah and others?’ The Buzrug replied: “If you had to see them, you will say that they are madmen, and if they have to see you, they will issue the Fatwa of Jihad against you.’

1597. DEFICIENCY OF THE SHUYOOKH

Today even the Shuyookh (spiritual guides) are lacking in the morality of even worldly people of bygone times.

(This deficiency has now deteriorated to the level of corruption – fisq and fujoor – hub-e-maal and hub-e-jaah which have become the dominant features of the shuyookh of this era – Mujlisul Ulama)

1598. DREAMS AND MIRACLES

If you seek an interpretation for your dream, do not ask an ignoramus. Refer to an intelligent person who will present an intelligent meaning. In most cases, a dream materializes according to the first interpretation given.

A man saw in a dream that his one leg was in the west and the other in the east. He asked the interpretation from some moron who said that his legs will be

amputated. Shocked and fearful, the man went to an expert *muabbir* (dream-interpreter) for an interpretation. The muabbir enquired if he had already asked anyone for an interpretation. When the man explained what had been said about his dream, the muabbir said: *'Alas! What he has said will happen. If you had come to me first, I would have presented a good interpretation.'*

Dreams are extremely weak forms of information reliant on interpretation. The Akaabir Auliya have clarified that even kashf, ilhaam and karaamat (miracle) are not phenomena of great importance. In fact, regarding karaamat (miracle) which is generally considered to be of great importance and viewed with awe, some Auliya have said: *"Karaamaat are the haidh (menses) of Men (i.e. of Auliya)."* In other words, just as females feel embarrassed and endeavour to conceal their menses, similarly do the Auliya endeavour to conceal their karaamaat. They become embarrassed when their miracles are exposed.

Many among the Ahlullaah (Auliya) had wished that they should not have the ability to demonstrate miracles. The reason for this attitude is a reduction in status in the Aakhirat which they perceive upon demonstrating a miracle. In the Aakhirat those pious and obedient Muslims who were not among the Auliya will be accorded status of Karamaat while those who had displayed karaamat here on earth will be deprived of that special status of Karamaat. This is the secret

underlying the disdain of the Auliya for demonstrating miracles.

However, such Auliya who are *Ma'thoon* are excluded from the deprivation explained above. *(Ma'thoon Auliya are those who display karaamat on the permission and command of Allah Ta'ala. Others, due to their lofty ranks of Wilaayat, have been bestowed the ability to display miracles which they sometimes demonstrate at will. The Auliya of this latter category will be somewhat deprived of Karaamat in the Aakhirat. – Mujlisul Ulama)*

Now when this is the condition of even kashf, ilhaam and karaamat, one can understand the insignificance of dreams. But nowadays, dreams are given great importance.

If someone sees himself in a dream wallowing in an evil condition, but on waking up if he takes wudhu and performs two raka'ts Namaaz, then the dream regardless of how evil and fearful it may be, will not harm him in any way whatsoever. On the contrary if someone sees himself in a dream in a good state (*e.g. he is by the Ka'abah or in Jannat*), but when awake he indulges in evil and misdeeds and his beliefs are buffeted by doubts, then his good dream will be of no benefit for him.

Thus, the state of wakefulness is of importance. One has volition to act while awake whereas dreams are involuntary phenomena. *(A person should be*

concerned with what he does whilst awake and not brood over what he sees in dreams). But today, some people elevate dreams to the level of Wahi. In fact, even higher than Wahi. *(Hence, they will override even the Shariah on the basis of dreams of pious people. Bid'atis and Tablighis suffer from this disease. – Mujlisul Ulama)*

Then there are those who progress further than dreams. They experience *kaifiyaat* (spiritual states of elevation). For them these *kaifiyaat* are the be all of Deen. They become oblivious of the actual objective which is *Amal* in compliance with the Shariah for which Wahi was sent and for which the Ambiya were dispatched. The importance of this (the Shariah) is lost to such persons.

By this exposition, I am not negating the reality of dreams, kashf, ilhaam, karamaat and kaifiyaat. While these conditions are existential realities in the *Tareeq* (*Tasawwuf*), they have to be maintained within their own category and not elevated above the Shariah. But people have gone to extremes in these issues.

We therefore find that in some quarters the practice of initiating mureeds (*Peeri-Mureedi*) has become a mission in conflict with the Shariah. On the other hand, there are those who, due to being spiritually barren, negate *Tasawwuf* in entirety. *Jahl* (ignorance) is the common factor for both groups of extremists.

In this matter, the Bid'atis (such as the grave-worshippers) suffer greater ignorance than the Wahhaabis (Salafis).

1599. TASAWWUF

Tasawwuf is nothing new. The entire Tasawwuf is in the Qur'aan and Hadith. However, some terminologies and conditions (*Haalaat*) are accretions. In fact, new terminologies have been introduced by even the Muhadditheen and Fuqaha. These accretions are for ease of understanding, hence are not prohibited acts of bid'ah.

Such accretions are not bid'ah (innovations) in the Deen, which are prohibited. These accretions are for the sake of the Deen. While some terminologies of Tasawwuf are different, there is no difference in the *Maqaasid (Objectives)* stated in the Qur'aan and Hadith.

The acts of *Ahwaal and Mawaajid (spiritual states and experiences)* have no relationship with the *Maqaasid* of the Shariah. The *Ahwaal* are effects of Thikr and Shaghl which the Mashaaikh have incorporated as guidance for those who experience these effects.

Furthermore, such Thikr and Shaghl are valid with the advice of the Shuyookh. (*Unfortunately, such qualified Shuyookh are not to be found today- Mujlisul Ulama*). It is extremely harmful for the Taalibeen to study (and implement) these *ashghaal*.

1600. FIKR OF THE AAKHIRAT

Despite all the wonderful promises of Allah Ta'ala to our Nabi (Sallallahu alayhi wasallam), it is mentioned in the Hadith: *“He was perpetually grieving and engaged in fikr (worry).”*

Although he was the Sayyid (leader/chief) of all the Ambiya (Alayhimus Salaam), he was always restless in the *fikr* of the Aakhirat. If anyone else had awareness of the issues of the Aakhirat as our Nabi (Sallallahu alayhi wasallam) had, he would in fact die on account of extreme fear.

Despite his awareness and perpetual grief, he would smile and fulfil the rights of the family. He would sit among his Sahaabah. This was the demand of his rank of Nubuwwat.

(The lives of numerous Auliya clearly demonstrate the vast difference between them and the Ambiya – alayhimus salaam. The effect of listening sometimes to a single Aayat of the Qur’aan Majeed would cause such fear which resulted in unconsciousness. Some would remain for days in a daze as a result of fear for the Aakhirat. A whole volume could be written on the effects of fear for the Aakhirat which even the Auliya could not bear. – Mujlisul Ulama).

1601. DESIRE FOR A FOLLOWING

Nowadays, instead of being concerned (having fikr) for one's own Deeni reformation and correction,

people are perpetually concerned about having a following. The desire is that they be accepted as Buzrugs. Even if a following is gained, of what benefit is it?

(The reference is to the shaikhs of today. They hanker after name and fame. Their concern is to gain as many mureeds as possible. Their motivation is corrupt. – Mujlisul Ulama)

1602. OBITUARIES AND EULOGIES

Nowadays when some prominent person dies, the process of perpetuating his memory is initiated. Functions are organized. His death anniversary is celebrated, and resolutions are passed. All of this is advertised in newspapers. Of what benefit is all of this to the mayyit?

Instead of benefitting the mayyit, he will be asked (by the Malaakah): “*Were you indeed so?*” These obituaries brings grief to the mayyit, and this is the consequence of the ‘muhabbat’ (*fraudulent love – Mujlisul Ulama*) of the ‘muhibbeen’ (*fake lovers – Mujlisul Ulama*). Instead of benefitting the mayyit they subject him to interrogation by the Malaakah. Regardless of the mayyit not committing any crime, the fact remains that he is being subjected to questioning on account of the eulogies sung for him.

Although Hadhrat Nabi Isaa (Alayhis salaam) is entirely innocent of the *shirk* committed by his people, on the Day of Qiyaamah, Allah Ta’ala will interrogate

him: “O Isaa, Son of Maryam! Did you tell the people to take yourself and your mother as gods besides Allah?”

Despite Nabi Isaa (Alayhis salaam) being completely innocent, nevertheless, he will be embarrassed by this questioning.

(This evil is widespread nowadays. Prominent Ulama organize and participate in such nonsensical and harmful functions which bring grief to the mayyit. In fact, according to the Hadith when the praises of a deceased ‘hadhrat’ are sung by his followers, the Malaaikeh sarcastically taunt him: ‘Were you indeed as they are saying?’ The mayyit becomes embarrassed and grieved by obituaries and eulogies sung for him. But people are the slaves of their nafs. In the name of the dead and the Deen they revel in their merrymaking functions. – Mujlisul Ulama)

1603. THE METHOD OF MAKING KHATAM AS ISAAL-E-THAWAAB

When the younger sister of Hadhrat Thanvi passed away, the students in his Madrasah expressed the desire to recite a Khatam of the Qur’aan Majeed on her behalf. Hadhrat Thanvi (Rahmatullah alayh) responding to their request, said:

“There is much virtue in Isaal-e-Thawaab. I give permission on condition that there is no congregation. Whoever wishes, may sit in his own room to recite as much as he desires. Whoever does not desire to recite,

should not recite. Furthermore, do not inform me of how much you have recited. If informing me is stipulated, every one will recite perhaps five Juz. In this case not one word will be *Maqbool* (i.e. will not be accepted by Allah Ta'ala because of the contamination of the niyyat – Mujlisul Ulama). On the contrary, if someone recites just Surah Ikhlāas once with a sincere niyyat, it will be *Maqbool* and the deceased will receive the benefit while the five Juz will be of no benefit.

1604. STATEMENTS OF THE AHLULLAAH

The respect for the statements of the Ahlullaah is to accept what they say if it conforms to the Qur'aan and Hadith (i.e. with the Shariah). If it does not conform, then adopt silence. Although their talk may appear to you to be in conflict with the Qur'aan and Hadith, in reality it is beyond your comprehension.

1605. VERBAL DUA

Allah Ta'ala has knowledge of everything. Despite this, He has ordered us to resort to making dua verbally. Although there is no need, nevertheless, He desires that we should supplicate verbally. He is well aware of the difference between Dua in the heart and Dua made verbally. He has created different effects in both ways.

1606. THE EFFECT OF TAQWA

If one (referring to the Shaikh) does not make *amal* (i.e. practically implement the naseehat he gives others), there will be no power in his talk, hence the effect will be little. There is greater effect in the statements of a person who adopts Taqwa. His naseehat has greater effect than one who is not a Muttaqi.

The effect which was in just two sentences of Hadhrat Maulana Ismaail Shaheed (Rahmatullah alayh) was not in the lengthy lectures of others.

1607. THE ROOT OF ITTIFAAQ (UNITY)

Hadhrat Haaji Sahib (i.e. Hadhrat Thanvi's Shaikh) said that the root of *ittifaaq* is *Tawaadhu'* (humility). When every person believes that the next person is superior, then there will be unity. Disunity is the consequence of pride. Everyone considers himself to be better than the next person.

The attitude nowadays is that no one is prepared to accept another to be superior. As long as someone is not accepted as a superior, it will not be able to establish a headquarters.

Without Tasawwuf there will be no progress. The first fundamental requisite of moral character in Tasawwuf is the teaching of humility which is termed *Fana* (Annihilation). Minus *Fana* it is not possible to advance a single step in this *Tareeq* even if Tasbeeh

and Wazifas are recited hundreds of thousands of times.

1608. THE MAQAASID OF TASAWWUF

The *Maqaasid (Objectives)* of Tasawwuf are only two, namely *Taa-at (Obedience)* and *Thikr*. Thikr exercises a profound affect for the attainment of serenity of the heart. Thikr itself is a *shaghl* (a spiritual practice). This serenity of the heart results in the ability of focussing on Allah Ta'ala.

1609. THIKR QALBI

Relying only on *Thikr Qalbi* (Thikr of the heart) sometimes creates deception. Due to *ghaflat* (obliviousness) or forgetfulness one may labour under the impression of being a thaakir. On the other hand, there is reward for *Thikr-e-Lisaani* (verbal thikr) even if without the presence of the heart.

1610. WAHDAT-E-MATLAB

The meaning of *Wahdat-e-Matlab* (Unity of Purpose) is that the medium of Ta'leem is only one Shaikh from whom guidance is acquired. The Muhaqqiqeen have said that a mureed who has two shaikhs is like a woman who has two husbands.

Elevating the status of one's shaikh over all others is not permissible. The conviction is only that in the mureed's search and awareness there is no other shaikh who can guide him other than his own shaikh.

1611. THE FUYOODH OF ALLAH

In every age there is a person (a Buzrug) who is the medium for the Fuyoodh and Barakaat (spiritual blessings and benefits) of Allah Ta'ala for engendering Ibaadat. Those who have no relationship with this Buzrug are deprived. In Delhi there was a Buzrug. After he died, someone saw him in a dream and enquired about his condition. He mentioned that although he fared well, he was reprimanded for not having had a relationship with Hadhrat Maulana Rashid Ahmad (Rahmatullah alayh).

(The spiritual benefits of the Buzrug extends to all those who have esteem for him. Those who are averse to him are deprived.)

1612. THE WORLDLY SHAIKH

Hadhrat Haaji Imdaadullah (Rahmatullah alayh) said: "If you see an assembly of worldly people by a durwaish, then understand that he is not a (true) durwaish. He is a man of the world."

1613. INDEPENDENCE OF A BUZRUG

The king came to visit a Buzrug. The khaadim (servant) of the Buzrug debarred entry to the king. Only after permission was granted by the Buzrug did the servant allow the king to enter. On meeting the Buzrug, the king said in poetic form: "*There should be no guard at the door of a durwaish.*" The Buzrug spontaneously responded in poetic form: "*Certainly*

there should be a guard to prevent dogs of the world from entering.”

1614. BARKAT OF COMPANIONSHIP

Peace of heart is acquired from the *suhbat* (companionship) of Ahlullaah (the Auliya).

1615. WILAAYAT

Wilaayat (Sainthood) is of two kinds: *Wilaayat-e-Aammah* and *Wilaayat-e-Khaassah*. The first kind is mentioned in the Qur’aanic Aayat: “*Allah is the Wali (Friend) of the People of Imaan.*” This *Wilaayat* is acquired only by virtue of Imaan. Virtuous deeds are not conditional for this acquisition.

Wilaayat-e-Khaassah is mentioned in the Aayat: “*Behold! Verily the Auliya of Allah will have no fear nor will they grieve. They are those who have Imaan and Taqwa.*”

This *Wilaayat* has two fundamentals: Abundant Thikr and Perpetual obedience.

1616. KARAAMAAT (MIRACLES)

The status of *Karaamaat* is less than the status of Thikr-e-Lisaani (Verbal Thikr). By means of this Thikr *Qurb* (Proximity to Allah) is acquired while *Karaamaat* is not a medium for *Qurb*.

1617. NISBAT

Nisbat is the special bond with Allah Ta'ala. This special bond or relationship is acquired by means of abundant Thikr and perpetual obedience. This special *Nisbat* is eliminated with sins. However, if a sincere Taubah is made, the *Nisbat* is reinstated.

1618. SIN BY ERROR

If a sin is mistakenly committed, its effect will not be *Zulmat-e-Maaniah*.

(*Zulmat-e-Maaniah* means such spiritual darkness which impedes the attainment of Qurb-e-Ilaahi – Divine Proximity.) Rasulullah (Sallallahu alayhi wasallam) said: “Error and forgetfulness (i.e. sins committed by error or forgetfully) are waived from my Ummah (i.e. there will be no accountability and sin for such sins).

By virtue of the Mercy of Allah Ta'ala such sins are forgiven. Based on this, have we been instructed in the Qur'aan Majeed to supplicate:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا

وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا

وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ

مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا إِنَّكَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

(O our Rabb! Do not apprehend us if we forget and err. – Al-Baqarah, Aayat 286)

1619. UNLAWFUL ENGROSSMENT IN THIKR

Engrossment in Thikr to the extent of forgetting the obligations towards the wife and children is not permissible. It is sinful. Perfect engrossment is what the Shariah has prescribed. *Makhlooq* (Allah's creation) is the mirror in which the Reflection of Allah Azza Wa Jal is seen. Therefore, when the Shariah commands that one should not view Allah Ta'ala directly (i.e. by means of Thikr), but should look at Him via the mirror, then this medium will be the objective. In fact, if the Shariah prohibits both forms, namely, *mushaahadah bilaa waastah* and *mushaahadah bil waastah*, then obedience is Waajib.

(*Mushaahadah bilaa waastah* is to perceive Allah Ta'ala directly, without medium – without engagement in any spiritual activity. *Mushaahadah bil waastah* is divine perception (spiritual viewing) via

medium, e.g. acts of ibaadat and obedience to commands in general).

1620. MU-AASHARAT

The minimum degree of a beautiful *Mu-aasharat* (social relationship) is to refrain from causing distress and inconvenience to people. This is an integral constituent of the Shariah. Generally inconvenience to others is the consequence of carelessness. Sometimes it is the result of stupidity. However, if one always reflects, the incidence of errors will be reduced. Abstention from reflection (*fikr*) necessitates criticism (by the Shaikh) as it is warranted by *Islaah* (reformation).

1621. AVOIDING DISTRESS TO OTHERS

It is mentioned in the Hadith that in a group of three persons, two should not converse secretly. This is a wonderful teaching for society. If in a group of three, two persons converse secretly, the third one may feel that they are either gossiping about him or they consider him to be unworthy. However, if there are four in the group, then the distress will be obviated.

1622. MORAL REFORMATION

As long as one has not achieved moral reformation, the ability of *Wusool-e-Haq* (*Reaching Allah Ta'ala*) will not be created. Deficiency in the *aadaab* of *muaasharat* (*etiquettes of social relationships and dealings*) also results in failure to observe the Rights

of Allah Ta'ala. Destroying the Rights (*Huqooq*) of Allah does not harm Allah Ta'ala in any way whatsoever. The person himself is harmed. From this perspective, *Huqooqullaah* (*Rights of Allah*) are actually the rights of one's self (*huqooq-e-nafs*). However, violation of *Huqooqul Ibaad* (*the Rights of others*) harms others as well.

1623. RESPECTING AHULLAAH

Honouring Ahlullaah (the Auliya) brings about progress in spiritual knowledge (*Uloom-e-Baatiniyyah*). Honouring the Ahulullah is in reality honouring Allah Ta'ala. Furthermore, with progress in spiritual knowledge will also be spiritual in *Zaahiri Uloom* (*Academic knowledge of the Deen such as Fiqh, Hadith, etc.*)

1624. TWO ATTRIBUTES

Cultivate two attributes in the companionship of a Buzrug. Then whatever Deeni project one attains will be perfect and successful: Love for Allah and Fear for Allah.

(The primary way of achieving love and fear for Allah Ta'ala is to spend time in the company of a genuine Shaikh-e-Tareeqat. But today, the world is barren. All such Ahlullah have departed from the dunya. Now remains only chaff and waste matter. In the absence of physical suhbat of Auliya, the substitute is to read their kutub. Read their advices and life episodes. Insha-Allah, proper guidance will be gained.)

1625. MUJAAHADAH

Mujaahadah, i.e. striving against the dictates of the nafs) does not eliminate natural propensities. However, after Mujaahadah the task of restraining the nafs from commission of evil is simplified. Constant mujaahadah erodes the strength of the nafs, hence its dictates and desires are vastly weakened. It is mentioned in the Hadith: “When you hear someone has eliminated his natural propensity, do not acknowledge it.”

1626. MODERNISM

There is no honour for the Deen in the hearts of modernists. Honour for the Deen has greater importance than the A'maal of the Deen. The disease of defective honour for the Deen is contagious. This disease is immediately contracted in the company of modernists. The cure for this disease is to be in the company of the Saaliheen.

1627. THE ULAMA MERELY ALERT PEOPLE OF THEIR KUFR BELIEFS

Nowadays people say that the Molvis make people kaafir (i.e. takfeer). In reality they do not make people kaafir. On the contrary they inform who is a kaafir. People harp on one point. People become kaafir of their own accord without being aware of their kufr. The Ulama then alert them of their kufr.

They are like a blind person walking towards a ditch without being aware. Someone alerts him to the danger ahead. However, the blind man seeks proof for the existence of the ditch. The *daleel* is to allow him to walk ahead and fall into the ditch. He will then understand that he should have relied on the warning of the one who can see. Similarly, the Ulama merely alert people of their kufr so that they may repent and be saved from plunging into the ditch of Jahannam.

1628. TA'LEEM IS THE ACTUAL OBJECTIVE

Ta'leem is the objective. Bay't is not necessary. However, by means of bay't the relationship with the Shaikh is strengthened. By virtue of bay't the Shaikh pays more attention to the mureed.

(However, in this era bay't has become a mockery. All the Tasawwuf tareeqas have become cults of bid'ah.)

1629. BID'AH

If someone performs five raka'ts instead of four raka'ts for Zuhr, then even his four raka'ts will not be accepted. This person may claim that he has not committed any sin by adding an additional raka't which is nothing but Namaaz. On the contrary, he can say that he has performed better by adding a raka't.

However, his Namaaz is not accepted because he has violated the law. While everyone understands this fact, they do not apply the same logic to their other acts of

bid'ah. They claim that their acts of bid'ah are deeds of virtue.

1630. THE MENTION OF EVIL PEOPLE

Someone randomly said: “*The Aaryah are great enemies.*” Hadhrat Thanvi commenting on this statement, said: “Speak about friends, not about enemies. When the discussion is about the Saaliheen (Auliya), then *Rahmat (Mercy)* descends. Similarly, when speaking about evil people, *zulmat (spiritual darkness)* settles in the heart. I immediately perceive zulmat in the heart when evil persons are mentioned. However, if there is a specific need, then speaking about the evil ones is tolerable. Do not speak unnecessarily about them.”

1631. THIKRULLAH

Devote about 15 minutes to Thikrullaah in seclusion. You will experience the beneficial spiritual effect.

1632. ABANDONING YOUR SHAIKH

If there is need to leave your Shaikh, then this is permissible. You may abandon him. But thereafter being disrespectful to him is not permissible.

(If after become bay't to a sheikh one discovers that he is a bid'ati or there is some other valid reason, then one should abandon him. That is, politely inform him that since you have no compatibility – munaasabat – with him, you are terminating the relationship. However, even after having terminated the

relationship and despite him being a bid'ati, disrespect for him is not permissible. – Mujlisul Ulama).

1633. SAYYIDS

Some Alawis (progeny of Hadhrat Ali –Radhiyallahu anhu) who are not of the offspring of Hadhrat Faatimah (Radhiyallahu anhu), proclaim themselves ‘Sayyids’. This is not permissible. Only the offspring of Hadhrat Faatimah (Radhiyallahu anha) is Sayyid. The offspring of Hadhrat Ali (Radhiyallahu anhu) from his other wives are not Sayyids. They are termed Shuyookh just as the progeny of the other Khulafa-e-Raashideen. They all are Shuyookh.

1634. THE ORIGINAL DEEN

Rasulullah (Sallallahu alayhi wasallam) had prohibited bowing when making Salaam. I desire that the Deen returns to its original state (i.e. free of all bid'ah acts). But, what can be achieved by only my desire? Even to those of our Jamaat (i.e. Deobandis) who are supposed to be followers of the Sunnah, there are only a couple of issues which they regard as bid'ah, e.g. qiyaam in mouloud, third and seventh day khataam customs, etc. Besides these customary acts of bid'ah, they do not regard other bid'ah practices to be bid'ah even if such acts are worse bid'ah than the customary acts.

For example, *bay't*. The belief of compulsion underlying *bay't* is a total bid'at. Nowadays people believe that it is compulsory. This belief is bid'ah. It

is indeed lamentable that when this fact is pointed out, then people of our own Jamaat oppose it (i.e. they refuse to accept the reality of these acts being bid'ah).

Another grave error is that Thikr is considered to be adequate for Islaah (self-reformation). I had debated two hours with a Buzrug of our own Jamaat who maintained that Thikr suffices for Islaah. It is obvious and clear that reformation cannot be achieved merely by means of Thikr. In fact the nafs of some will become more corrupt with only Thikr. He will begin to believe that he is a buzrug, then he will not be concerned with his Islaah (pride and vanity will ruin him).

Islaah of the Nafs is something else. Reformation is achieved by opposing the dictates of the nafs.

1635. DISGRACEFUL CONDUCT OF A MOLVI

A Molvi who was a mudarris (teacher) in a Madrasah had resigned and had taken up a post at another Madrasah. The reason for his resignation was a salary dispute. According to the management of the Madrasah, this mudarris was not entitled to wages for eleven days while the mudarris believed that he was entitled to the wage. Commenting on this dispute, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“Regardless of entitlement or not, since when is it befitting for the Ulama to become involved in a dispute pertaining to such a disgraceful issue (i.e. monetary issue)? It is utterly disgraceful to dispute intransigently over a paltry sum. Even if the Madrasah’s management unjustly refuses to give what is your right, then too it is my advice to abstain from disputing with them. My advice is not to alienate your right. The amount (which was claimed) for the eleven days may be taken from me. I shall wholeheartedly give it to you. In this course of action (i.e. abandoning the dispute) is the honour of the Deen and the Ulama.

Furthermore, they (the Madrasah’s management) will then not regard you to be dishonourable. It is indeed dishonourable for the Ahl-e-Ilm (Ulama) to be involved in such dishonourable disputing and that too over such a paltry sum.

You should today write to the Madrasah stating that you do not want anything in excess of the rules of the Madrasah. This dispute pertains to wages for a mere eleven days. Even if the amount was a hundred thousand rupees, then too you should kick it aside (that is, not dispute and demand payment). In relation to the monetary issue there is a greater need to guard your honour and your profession (of Ilm).

You should at least have consulted with me. However, you had embarked on such action which

convinced the Madrasah that your motive was only monetary gain (not the Deen). You roam around the whole world flaunting Taqwa, but it did not occur to you that your act was motivated by worldly desire and pursuit which is nugatory of the status of the Ahl-e-Ilm. Take twice the amount from me. But terminate this episode. I have been vastly grieved by your deed. What hope can one have on you that you will safeguard the Deen when *Hubb-e-Dunya* (love for the world) is embedded in you?

There were Servants of Allah Ta'ala who had abandoned kingdoms and thrones for protecting the honour of the Deen of Allah Ta'ala while you have been unable to abandon the wages of eleven days. This has no significance in relation to the Deen.

Even on the assumption that the rules of the Madrasah are unjust and that they are the worst oppressors, then too, it is in conflict and nugatory of the *shaan of Ilm* to become involved in such a disgraceful dispute. Now write immediately to the Madrasah that you no longer have any demand, and do not inform that you have abandoned your claim because of the advice of Ashraf Ali (*that is Hadhrat Thanvi*). This (i.e. abandoning a dispute) is such an issue which should be natural in the People of Knowledge. It (the claim) is a blot on the Ulama.

The Qur'aan and Hadith are present. Are these for the *amal* (practice) of the Yahood and Nasaara? Is it

necessary to claim an incumbent right, but not necessary to safeguard the honour of the Deen? The Imaan of people should become rejuvenated by the moral character of the Ulama.”

1636. HAGGLING OVER WAGES

It is nugatory of the status of Ilm for the Ulama to hassle and haggle over the amount of wages at the time of discussing the terms of employment. It is grossly dishonourable for Ilm. If the amount offered is genuinely less to cover one's expenses, then silently and honourable decline the employment, but do not hassle over the amount.

1637. SERVICE TO THE TA'LEEM OF THE DEEN IS OUR OBLIGATION

In reality, Ta'leem of the Deen (i.e. teaching the Deen to the masses) is our responsibility. It is a favour (Ihsaan) of the public to pay the Ulama salaries for the service of teaching the Deen. If Allah Ta'ala grants us wealth, then we should give money to those whom we teach. It is dishonourable to argue and fight with them over monetary issues or to hassle over wages.

Everything has an *athr* (effect). The *athr* of *Istighna* (independence) is that the dunya will come running after the one who has *istighna*. The *athr* of hankering after the world is that it (the world) flees from one.

1638. THE GREATEST TREASURE

Westerners (with all their money and technology) do not have more treasure than us (Mu'mineen). If someone says that you (Muslims) have no treasure, no weapons, no technology, no army, etc., then we retort that all of this is futility. We have the greatest treasure, and that is *Laailaha il lallaah Muhammadur Rasulullah*. There is no treasure superior to this Treasure. Westerners are deprived of this. Muslims should be proud of this wonderful Treasure. In comparison to this Treasure, kingdom of the world is insignificant, in fact nothing.

1639. RESPECT FOR ELDERS

Any old person should be respected, but his actions which are in conflict with the Shariah should not be obeyed. In the order of rights, first comes one's father, then one's Ustaadh, then one's Shaikh. However, the opposite order prevails among people. They believe that the shaikh's right is the greatest, then the right of the Ustaadh and lastly the right of the father.

When I had accompanied my father to Makkah Muazzamah, Hadhrat Haaji Sahib (i.e. Haaji Imdaadulllah, the Shaikh of Hadhrat Thanvi) requested that I should remain for six months with him. When I mentioned this to my father, he refused permission. He said that he cannot bear the separation. I mentioned this to Haaji Saaahib who commented that

the right of the father has priority. “Go with your father. Allah will bring you again.”

1640. FUTILE WRITING

Writing on issues which are unnecessary is akin to bid'ah. I have seen Bid'atis being very lackadaisical regarding issues of importance such as Salaat. They perform it carelessly. However, they pay considerable attention to wazeefas. One of them even commented that even if Namaaz becomes qadha, the wazeefah prescribed by the poor (sheikh) should not be made qadha. This is indeed a villainous statement of kufr.

1641. DREAMS

People deem their dreams to be *wahi* (revelation). These peers (deviate spiritual guides) have corrupted the thinking of people. What is not the objective (*Maqsood*) is believed to be the *Maqsood*. This is indeed corrupt. The focus is taken away from the Objective (i.e. the Shariah). Dreams are unreliable. In fact, most dreams are not valid dreams. They are mere imagination. Also, dream interpretation is a subtle issue. There is no certitude that the interpretation given is valid.

(People are enamoured and awed by their dreams which in most cases are the effects of their ideas, thoughts and what they mentally absorb from their environment. Ignore dreams and concentrate on obedience to the Shariah. Then, one need not be fearful of bad dreams. Just recite Ta-awwuz,

Walahoula... and make dua for aafiyat – safety. – Mujlisul Ulama)

1642. DEFEAT: THE CONSEQUENCE OF OUR MISDEEDS

Even during the era of Rasulullah (Sallallahu alayhi wasallam) sometimes victory in battle was with the kuffaar and sometimes with the Muslimeen. Defeat was the consequences of the deeds of the Muslims. But the Muslims of that era understood the cause, hence they would remedy the error. Then they would attain victory. This is explained with clarity in the episodes of Uhd and Hunain. *(Explained in the Qur'aan. The Qur'aan attributes defeat to the misdeeds of Muslims – Mujlisul Ulama)*

On the other hand, we do not understand the consequences. Our focus is not on our misdeeds. We are oblivious of the gross acts of transgression and disobedience we perpetrate. Night and day we indulge in transgression, hence the consequences of defeat and humiliation.

Hadhrat Amr Bin Aa's (Radhiyallahu anhu), the Commander of the army of Sahaabah had laid siege to a city in Egypt. Although the siege had continued for just about a month, Ameerul Mu'mineen Hadhrat Umar (Radhiyallahu anhu) became restless. He wrote to the Commander that the cause for the prolonged siege appeared to be deficiency in the Taqwa and Tafweedh of the army. He ordered the Commander to

announce that everyone should resort to Taubah for sins and become concerned with moral reformation.

The concern of Hadhrat Umar (Radhiyallahu anhu) was the deterioration in Imaan to which he attributed the prolonged siege and delay in attainment of victory. Everyone obeyed the instruction of Ameerul Mu'mineen. They resorted to Istighfaar. Thereafter the city was assaulted. Within a day they had achieved victory.

Today, Muslims resort to a variety of plans and schemes, but they do not repent and reform themselves. It is the Sunnah of Allah to grant victory to His obedient servants. Implement the prescription and witness the aid from the Ghaib.

(Shaitaan has deluded Muslims. They attribute their pitiful state of humiliation and suffering to worldly factors dinned into their ears by the kuffaar and zanaadaqah. –Mujlisul Ulama)

1643. TODAY'S JALSAHS

Today's jalsahs (conferences, symposia and the like) are conducted in western style. There will be some oratory, poetry, sloganing, and other nonsense. In these lectures of gentlemen (i.e. westerners), the lecturers are given a fixed time in which to complete their talks. Should a lecturer continue his talk beyond his time limit, he will be informed to terminate his talk. This is indeed ludicrous and disgraceful. This is the effect of making taqleed (blind following) of

westerners. Their talk consists of mere words devoid of *Uloom*. I had never accepted such limitations.

1644. FEAR FOR ALLAH

In a gathering, someone presented to Imaam Maalik (Rahmatullah alayh) a questionnaire consisting of 40 questions. He answered four questions and for each of the remaining 36, he said: ‘I do not know.’ This was the effect of fear for Allah Ta’ala.

Even Rasulullah (Sallallahu alayhi wasallam) had said to some questions that he was unaware and that he would ask Allah Ta’ala. Once someone asked Rasulullah (Sallallahu alayhi wasallam): *‘What is the worst place and what is the best place?’*

When Jibraeel (Alayhis salaam) came, our Nabi (Sallallahu alayhi wasallam) posed the question to him. He too expressed unawareness. He went and asked Allah Ta’ala. After receiving the answer, Hadhrat Jibraeel (Alayhis salaam), came and said:

“Since the question was posed by you, Allah Ta’ala granted me today such Qurb (Proximity) which I had not experienced before. Today, by virtue of your barkat there remained only 70,000 veils between Allah Ta’ala and me. All other veils were lifted. Allah Ta’ala said: ‘The best place is the Musjid, and the vilest place is the market.’”

Today there is the disease of answering even without having made research. Every question is answered

whereas every answer is not appropriate for every questioner. The Ulama should endeavour to answer according to the level of understanding of the one who questions. Some questions are futile, and some are inappropriate. If a person insists for an answer, inform him that you do not know.

1645. THE TRUE AARIF

The Aarif has a lofty *Haal* (spiritual state). He is totally absorbed in the Divine Presence). He has no hope/desire for benefit from anyone nor has he fear for anyone. If all the powers on earth unite against him, he will not bat an eyelid. He remains totally unconcerned. On the other hand, we have these bogus sufis who will shiver and panic if even a junior constable comes to interrogate them.

1646. SICKNESS

It is mentioned in the Hadith that there is thawaab for sickness as well. Many virtues of sickness have been narrated in the Hadith. It is the general understanding that reward for sickness is reliant on Sabr. If the patient exercises Sabr, then he is rewarded for the sickness as well. There is reward for sickness as well as reward for the Sabr. However, according to some Ulama the reward for sickness is not reliant on Sabr. The two issues are separate. Even in the absence of Sabr, the person is still rewarded for the sickness.

1647. THE HARM OF CUSTOMS

Adherence to customs is a veil preventing understanding of the *Haqaaqi* (spiritual realities). *(Baseless customs deprives intelligence from its spiritual dimension. The Noor of Aql is extinguished).*

1648. POLITICAL DISCERNMENT

Political discernment is not a necessary attribute for a Molvi. In fact it is not necessary for even a Nabi. When Bani Israaeel had requested their Nabi Shamweel (Alayhis salaam) to supplicate to Allah Ta'ala for a king to lead them in Jihad, Allah Ta'ala then appointed Taaloot to be the king despite the presence of Nabi Shamweel (Alayhis salaam). While Taloot was involved in the political affairs of the nation, Nabi Shamweel (Alayhis salaam) enaged in tableegh of the *ahkaam* (laws) of the Shariah.

But, it is incumbent on the politicians to refer to the Ulama to ascertain whether their ventures are permissible or not.

1649. OVERWHELMING SLEEP

Hadhrat Maulana Gangohi (Rahmatullah alayh) was asked by a Thaakir: "Sometimes I am overwhelmed by sleep whilst making Thikr. What is the remedy?" Hadhrat replied: "The remedy for sleepiness is to sleep. Go to sleep, then resume the Thikr after having rested."

1650. EXCESS

The Fuqaha have formulated the principle that even a Mustahab act will be labelled Makrooh (prohibited) if the masses commit the excess of according it the status of wujoob (compulsion).

1651. ADAB (RESPECT)

Adab is indeed a great asset. A robber who had died was seen in a dream by his friend who enquired about his (the robber's) fate. The robber happily said that Allah Ta'ala had forgiven him on the basis of one deed of Adab. Once when he was sitting on the banks of a river making wudhu, he observed an old man sitting on lower ground also making wudhu. He (the robber) recognized that the old man was Imaam Ahmad Bin Hambal (Rahmatullah alayh). Thinking that it was very disrespectful for him (the robber) to sit on the higher ground while his *maa'-e-musta'mal* (used water) was flowing towards the great Imaam, he (the robber) stood up and went to sit on a lower level. Allah Ta'ala forgave all his sins on account of the respect he had shown to this great Servant of Allah Ta'ala.

1652. MAJAAZEEB

(Plural of Majzoob. A Majzoob is a Buzrug who has ostensibly lost his intelligence in the pursuit of Divine Love).

While the *Aql* (intelligence) of some Majaazeeb has been effaced, their physical senses are intact. Therefore, they laugh, cry, speak, but do not perform Salaat. Since they lack *Aql*, they will not be apprehended. Neither follow them nor oppose them.

1653. CURSING YAZEED

Someone asked: “How is it to curse Yazeed?” I said to him: The person who has *yaqeen* (certitude) that his death will be in a better condition than Yazeed, may do so (that is curse). However, this certitude will only be known after death. Therefore, this question at this time (i.e. before Maut) is futile. If he dies in a state worse than Yazeed, then it will be a great humiliation for him, for then he will deserve greater *la’nat* (curse) than even Yazeed.

Every person should reflect on his own crimes against Allah Ta’ala. How does he fulfil the *Huqooq* (Rights) of Allah Ta’ala? Even his Namaaz is not correctly performed. How then can he think ill of others?

1654. THE FUQAHA

In the entire world the Fuqaha are the most intelligent. The philosophers are infants in relation to the Fuqaha. Those who lack insight criticize the Fuqaha. They accuse the Fuqaha of formulating rules on the basis of opinion despite the presence of *Nusoos* (Qur’aan and Hadith). But this is totally erroneous.

The Fuqaha have stated with clarity that *Qiyaas* merely brings to the fore the *ahkaam* which are concealed in the *Nusoos*, and which the masses do not comprehend. *Qiyaas* does not create any new *hukm* independently. Every person does not have the ability to deduct *masaa-il* from the *Nusoos*. Allah Ta'ala has bestowed this ability to only the Mujtahideen. Thus, in reality, only they are the Men of Intelligence.

1655. AHL-E-AQL

Only the Fuqaha are the *Ahl-e-Aql* (the People of Intelligence). Nowadays, those who are regarded to be people of intelligence are in reality technocrats (*ahl-e-san'at*). They are not *Ahl-e-Aql*. Hadhrat Maulana Ya'qoob (Rahmatullah alayh) commented about them: "They are able to manufacture good knives and scissors. But they are not *aaqil* (i.e. men of intelligence). They are *aakil* (i.e. gluttonous consumers of food). It is erroneous to describe technocrats as people of intelligence.

(Technocrats, scientists and the experts in mundane fields are generally juhala (ignoramuses). If they had in reality been in possession of Aql (Intelligence, purified Brains) their mind-boggling strides in technology all based on the natural created laws of Allah Ta'ala, would have compelled them to develop yaqeen (firm conviction) in the existence of The Wonderful, All-Powerful Creator.

However, their brains remain clogged with satanism despite the wonders they incrementally discover in the universe. They are the worst scum and the most ignorant of the creation of Allah Ta'ala. In fact the intelligence of a rustic peasant excels the thinking and understanding of these atheist scientists and technocrats who deny the existence of Allah Azza Wa Jal. While even a rural dweller recognizes the existence of Allah Ta'ala, the technocrats deny His existence. That is why the Qur'aan Majeed describing these juhhaal, says:

“Verily the worst of creatures by Allah are the kuffaar who have no Imaan.”

1656. DUNYA WHICH IS HARMFUL

When the Ulama, in fact even Rasulullah (sallallahu alayhi wasallam) prohibit from the acquisition of the dunya (world), it refers to such worldly pursuits which are harmful. Hubb (love) of the dunya which overwhelms the Deen is harmful and prohibited, not such dunya which is subservient to the Deen.

1657. MAJORITY OPINION

Mashwarah (consultation) which is Masnoon is for bringing to the fore all angles pertaining to the subject. Then one angle will be adopted. For this adoption the prevailing idea of majority opinion is not the correct method. A solid argument for the negation of majority opinion is the episode of the prisoners taken during the Battle of Badr.

Seventy captives were presented to Rasulullah (Sallallahu alayhi wasallam). No explicit rule had as yet been revealed regarding prisoners of war. Therefore, Rasulullah (Sallallahu alayhi wasallam) consulted the Sahaabah. The opinion of Rasulullah (Sallallahu alayhi wasallam) was to free the prisoners on payment of ransom. The majority of the Sahaabah concurred with this opinion.

However, despite the vast majority's opinion, only Hadhrat Umar (Radhiyallahu anhu) and Hadhrat Sa'd Bin Ma-aaz (Radhiyallahu anhu) differed. They were of the opinion that all the prisoners who consisted of senior chieftains, should be executed as this would uproot and eliminate kufr. Rasulullah (Sallallahu alayhi wasallam) settled for the majority opinion and the prisoners were freed on payment of ransom.

Then the following Aayat severely reprimanding this majority opinion was revealed:

“If it was not for a decree already decided, then most certainly He (Allah) would have apprehended you with a great punishment.”

When this Aayat was revealed, it reduced Rasulullah (Sallallahu alayhi wasallam) to crying in profusion. When the Sahaabah queried his grief, Nabi (Sallallahu alayhi wasallam) said that he saw the Punishment of Allah at close range, but it was halted, and if the punishment had to descend, then only Umar and Sa'd would have been saved. No one else would have been

saved. This Aayat emphatically confirmed the error of majority opinion.

(Another example of explicit negation of majority opinion happened on the occasion of the demise of Rasulullah (Sallallahu allayhi wasallam). Rejecting the unanimous opinion of all the Sahaabah, Ameerul Mu'mineen, Hadhrat Abu Bakr – Radhiyallahu anhu – ordered the army to continue with its march against the rebels.)

1658. IKHLAAS AND IBAADAT

Reward for Ibaadat is not reliant on experiencing pleasure. It rests on *amal* and *ikhlaas*. One Buzrug used to supplicate: “*O Allah! Bestow to me Tafweedh, and I seek refuge with You from the pleasure of Tafweedh.*” He did not tolerate even the slightest nafsani contamination in his niyyat. Subhaanallaah! This is indeed a lofty degree of Ikhlaas.

(Tafweedh means to assign one's affairs unto Allah Ta'ala. The focus is on only Allah Ta'ala. Regardless of the end result, the matter is handed over to Allah Ta'ala and accepted with contentment.)

1659. KAIFIYAAT

(Kaifiyaat are spiritual states in which the Saalik derives much spiritual pleasure.)

Regarding *kaifiyaat*, in which the Saalik experiences pleasure, the illustrious Imaam of Tasawwuf, Hadhrat Junaid Baghdaadi (Rahmatullah alayh) said: “The

infants of Tareeqat (the Path of Tasawwuf) are nurtured with these states (kaifiyaat).” (*In other words, it is baby-feed*).

In view of these *kaifiyaat* aiding in the attainment of *A’maal-e-Maqsoodah* (i.e. Acts of Ibaadat), it is permissible to make dua for the acquisition of these pleasurable *kaifiyaat*. But one should not hanker after these states nor should one ask the Shaikh for ways of achieving these states. Such a request is in conflict with the *Usool* (Principles of Islaah). It is neither the responsibility of the Shaikh to show such ways and means nor does he have the power for granting *kaifiyaat*.

People labour under the misconception of the Shaikh having the ability or power to bestow such *kaifiyaat* to the muredeen. This is indeed a great delusion. The obligation of the Shaikh is only *Ta’leem of the Tareeq* (i.e. to show and teach the ways of self-reformation). The benefits are not within his ability.

1660. IGNORANCE OF THE MUREEDS AND OF THE SHAIKH

Nowdays, neither does the Shaikh understand the status of the mureed nor does the mureed understand the status of the Shaikh. (*Both dwell in ignorance*). This is the condition of such mashaaiikh of this era who are not deceits. As far as the bogus ‘shaikhs’ are concerned, they are in a total mess.

The concern of the bogus peer (spiritual guide) is only the money of the mureed on which his (the shaikh's) gaze is focused. The ignorant mureed labours in the misconception of acquiring the spiritual wealth of the sheikh without having to struggle in the Path.

Once a mureed narrated his dream to his sheikh. The mureed dreamt that while his own fingers were filled with faeces, honey was flowing from the fingers of the sheikh. Hearing this, the sheikh said: "Your dream is correct. You are a dog of the world and I am a man of the Deen." The mureed said: "Hadhrat, I have not completed the narration of my dream. I saw that you were licking my fingers and I was licking your fingers." (*The shaaikh then went into a rage, sharply rebuking the mureed for the 'disrespect'*).

The interpretation is quite obvious. The sheikh was acquiring worldly benefits from the mureed. On the other hand, the sincere mureed was gaining some benefit of the Deen from the sheikh.

1661. CRYING OF THE HEART

A friend wrote to me that he grieved much because of his inability to cry. I explained to him that this grief is the actual objective since it is the grief of the heart. Crying of the eyes (shedding tears) is not the objective. Express shukr to Allah Ta'ala for having bestowed to you the true objective, that is, the crying (grief) of the heart. There are numerous pitfalls in this Path of Tasawwuf. Many have slipped and fallen.

1662. WASAAWIS

Everyone, even the great ones (Buzrugs) experience *wasaawis* (stray thoughts). Do not be concerned. Be totally unconcerned even if the nafs and shaitaan cast thousands of *wasaawis*. Shaitaan strives to render a person hopeless with these stray thoughts. Just ignore the *wasaawis*. The ploy of shaitaan is to render you hopeless with the deluge of *wasaawis*.

1663. ABUNDANT TALK

The Hadith prohibits much talk. Thus it is mentioned that Rasulullah (Sallallahu alayhi wasallam) said: “Do not speak much, for verily, much talk without Thikrullah hardens the heart.”

Generally, speech is divided into three kinds: Harmful, beneficial and futile. Futile means that the talk is neither harmful nor beneficial. However, this division into three kinds is a mere superfluity. In reality, there are only two kinds of talk: harmful and beneficial. Futile talk is also harmful although from occasionally it may neither be harmful nor beneficial. However, experience has confirmed that such talk does not remain within the limits of futility. If someone begins taking opium, it will not remain in moderation. On the contrary, the use will become excessive and the substance will be abused.

1664. THE SIMPLICITY OF OUR AKAABIR

No one can really encompass the *kamaalaat* (excellences) of these Akaabir (i.e. our Senior Ulama of Deoband). They did not engage in forming parties (organizations and separatist groups). They were like the Aimmah (i.e. Aimmah Mujtahideen of the Salafus Saaliheen era). Bigotry and narrow-mindedness were unknown to them.

While I was in Deoband (i.e. during Hadhrat Thanvi's student days), I was under the impression that all Ulama were like them, that is, the same as our Akaabir. However, I saw the reality only after emerging from the Portals of Deoband.

1665. KISSING THE HANDS OF THE BUZRUGS

Kissing the hands of Buzrugs is completely a new development. Despite the presence of great and illustrious Akaabir Ulama during our student days, no one kissed their hands although kissing hands and even feet is permissible. However, this practice gradually becomes customary, then it becomes the introductory step for kibr (pride) and riya (show).

In that era (i.e. of our Akaabir), instead of kissing the hands, there was kissing of the hearts (i.e. true love, respect, honour and service).

1666. NONSENSICAL TITLES

Nowadays considerable *takallufaat* (pretentious show and futile ceremony) has become customary. We are witnessing the introduction of new titles. Someone is titled ‘Shaikhul Hadith’, and someone is called ‘Shaikhut Tafseer’. During the era of the Akaabir the degree of simplicity was such that the title, *Maulana* was restricted to only Maulana Muhammad Qasim (Rahmatullah alayh – the Founder of Darul Uloom Deoband). All others were referred to by the title *Molvi*.

The reality is that those Akaabir were the Repositories of Excellences and Perfection, hence they were not in need of long, ostentatious and customary titles.

1667. THE ONE WHO DESIRES LEADERSHIP IS DISQUALIFIED

It is with great pride that we can present to the world the Islamic tenet:

“The one who desires leadership shall not be appointed.”

There is no nation that can present such a principle. Besides Islam, this tenet cannot be found in any religion or ideology. Nowadays leadership is bestowed to those who hanker after it. For every post there are innumerable applicants.

On the contrary is the law of the Shariah. The person who applies for the post of leadership is denied. His application will be rejected.

1668. ADVICE FOR THE MANAGEMENT OF THE MADRASAH

The management of the Madrasah (the Principal and the Asaatizah) should regard their positions as *Haqqullaah* (the Right of Allah Ta'ala). They should fulfil their obligations with absolute *khuloos* (sincerity). *Khuloos* comprises of two constituents: *Zaahiri* (the outward form) and *Baatini* (the Soul).

Considering oneself as the *Abd* (Slave) and Allah Ta'ala as the *Maula* (Master) is the *Baatini* dimension of *Khuloos*. The *Zaahiri* form is to understand that you are a *mahkoom* (subject), not a *hakim* (ruler). You should not adopt any such designation (or attitude) which conveys an elevated status or superiority. Nowadays, in the minds of people has settled the insanity of leadership and lofty titles are fabricated. Some are called secretary, some president, etc.

1669. THE STATUS OF THE SALARY OF ASAATIZAH

According to the Fuqaha Muta-akh-khireen it is permissible to pay salaries to Asaatizah. However, in this case while it is not sinful, there is no *thawaab* (reward) for *Ta'leem* and *Tadrees* (Teaching the Qur'aan and the Deeni Kutub) in view of the objective

being the wage. In this scenario the *Ta'leem* is not *Taa-at* (Ibaadat). The maximum that could be said is that it is a permissible profession.

Initially *Ta'leem of the Deen* was *Taa-at*. However, since the intention is no longer *Ta'leem-e-Deen*, but is the acquisition of wages (monetary compensation), it will not be *Ibaadat*, hence no *thawaab*.

1670. ILM IS NOT FOR EVERYONE

Ilm (this refers to higher Islamic Knowledge at the academic level) is not beneficial for everyone. The Ahlullaah would first observe the person well to ascertain whether *Ilm* will be beneficial for him or not. Should they discern that higher *Ilm* would be harmful, they would not impart it to the person. They would prescribe for such a person only the amount of knowledge which is *Fardh Ain*.

The Salafus Saaliheen were selective in this matter. They would not teach higher *Ilm* to all and sundry. The criterion of selection was not lineage. It was *Akhlaaq* (Attributes of moral excellence).

(*Rasulullah –Sallallahu alayhi wasallam – said: “The one (the Ustaadh) who imparts Ilm to an unfit person is like one who garlands pigs with diamonds, pearls and gold.”*)

1671. SHURAA' (CONSULTATION)

If one's Shaikh is no longer living, then too one should not decide merely on the basis of one's own opinion.

One should consult with even one's juniors. Juniors should follow the seniors and seniors should consult with juniors. All people of this Ummah, seniors and juniors, are beneficial. This is based on the Qur'aanic aayat: "*And, consult with them in affairs.*" If seniors consult even their juniors, Insha-Allah, errors will be obviated. To a greater degree will juniors be successful if they consult with their seniors. The command of the Aayat is for Rasulullah (Sallallahu alayhi wasallam) to consult with the Sahaabah.

1672. THE OBJECTIVE OF CONSULTATION

The purpose of consultation (*mashwarah*) is that by virtue of its barkat, the correct version will become known whether it is the opinion of one person or of all.

1673. ILM OF THE DEEN

The noblest profession is Ilm-e-Deen (Knowledge of the Deen). There is nothing superior to the Ta'leem of the Deen. There is no better gift from Allah Ta'ala than the service of teaching the Deen. The reward of teaching Ilm-e-Deen will continue accruing until the Day of Qiyaamah.

1674. WEALTH

If one reflects, one will understand that wealth is in fact a cause for pride. Wealth is like a serpent. While its appearance is attractive, it is extremely poisonous. Similar is wealth. It appears attractive and pleasurable

and a cause for comfort, but in reality, it is the root of all corruption and hardship. A person who is proud of his wealth is like a person who is proud of his body around which snakes are wrapped. Wealth will perish while Ilm will be enduring.

1675. EFFECT OF SINS

Sins efface Ilm. The sinner does not possess Ilm. The mere knowledge of words (textual knowledge) coexists with sin and even with kufr. Thus there are experts of the language in Beirut and Germany (in the West in general). The reality of Ilm is a *Noor* regarding which the Qur'aan says: *"Verily there has come to you a Noor from Allah and a Clear Kitaab."* Ilm is also described as *Rooh*. The Qur'aan says: *"We aided them with a Rooh."*

1676. EFFECT OF TAQWA

The reality of Ilm is acquired by means of Taqwa. This is the Fiqh about which Rasulullah (Sallallahu alayhi wasallam) said: *"Allah bestows Fiqh (Understanding) of the Deen to the one for whom He intends goodness."* This *Ilm-e-Haqeeqi* (True Ilm) is not attained from a mere study of Kitaabs. This Ilm is not the product of the Madrasah curriculum. It is the Ilm which the Sahaabah had acquired from the *Suhbat* (companionship) of Rasulullah (Sallallahu alayhi wasallam).

1677. WHO IS A MOLVI

A Molvi is one who is an expert of the *Ahkaam* (the Laws of the Deen). He is not necessarily an expert of the Arabic language. Abu Jahl despite being an expert of Arabic remained Abu Jahl (the Father of Ignorance). The meaning of Molvi is *Aalim ba Amal* (an Aamil who is a practical observer of the Shariah). One who is not so, is not included in the assembly of Molvis. In Egypt, Beirut, etc. there are Yahoodi and Nasaara experts of the Arabic language. A Molvi is one who along with Knowledge of the Deen is a Muttaqi. He has fear for Allah and is a repository of moral excellence. He is a follower of the Sunnah.

1678. THE QUR'AAN IS THE FIRST REQUISITE

The very first step for the children of Muslims is to teach them the Qur'aan. *Uloom* is not acquired in childhood, therefore the time of childhood should not be wasted. It is the time for the children to learn the Qur'aan. The basics of the Deen should be taught to them before secular education. Daily Tilaawat of the Qur'aan should be inculcated in them. If they develop any characteristics in conflict with the Deen, then terminate their secular education.

1679. THE DEEN

For a Muslim the Deen has priority. Compared to the Laws of Allah Ta'ala nothing else has significance.

Therefore acquire this first, then engage in other activities.

1680. PURSUIT OF ILM-E-DEEN

A great benefit in the pursuit of Ilm-e-Deen is the acquisition of the *Ridha* (Pleasure) of Allah Ta'ala. The person who dies in the quest of Knowledge of the Deen attains the status of a Shaheed.

Someone saw Imaam Muhammad (Rahmatullah alayh) in a dream. He (the one who dreamed) asked: "How did you fare?" Imaam Muhammad responded: "When I was ushered into the Divine Presence, I was asked: *"What do you desire?"* I said: "O my Rabb! Forgive me." The response came: *"O Muhammad! If I had intended punishment for you, I would not have bestowed this Knowledge to you. I granted you this knowledge for the purpose of forgiving you."*

1681. AKHLAAQ HAMEEDAH (MORAL EXCELLENCE)

If there are two persons having characters of moral excellence, the one is an atheist while the other one believes in Allah and the Last day, then there will be a great difference in their respective attitudes. The moral excellence of the atheist will endure as long as it is of worldly benefit. However, if due to moral excellence – good character - there is worldly loss or harm, he will abandon his character of moral excellence. On the contrary the one who believes in Allah Ta'ala and the

Accountability of the Hereafter, will remain firm in his character of moral excellence since he understands that he will be accountable in the Aakhirah.

(For the kuffaar display of good moral character is a mere policy. If moral excellence does not serve their mundane objectives, they will abandon their good character without hesitation.)

1682. TAWAADHU' (HUMILITY)

Tawaadhu' is of vital importance. Corruption and mischief come in the wake of lack of humility. The root of *fasaad* (mutual strife and mischief) is disunity and dissension. Disunity is the product of takabbur (pride). Minus takabbur there will not be disunity. Therefore, to cultivate unity, humility is necessary. The person in whose heart is embedded the glory and greatness of Allah Ta'ala will consider himself to be weaker than an ant.

1683. INITIATING A MADRASAH

Commence your work (i.e. according to your means and ability). Begin teaching some children *Alif, Baa, Taa*, be it in a dilapidated structure (a hut or under a tree). You do whatever you are able to, Allah Ta'ala will expand it. This is an easy method. Do only that which you yourself are capable of.

However, you embark on elaborate programmes from the very beginning, then you are constrained to resort to displeasing activities. Begin the work in small

measure. Once the work is in operation, the means for expansion will become available. Islam commenced in this very way. It did not begin with an organization. Islam began with one single person, Rasulullah (Sallallahu alayhi wasallam).

If you embark on a project for the sake of Allah Ta'ala, then execute it in the way shown by Allah Ta'ala. Do not impose on anyone nor fabricate policies. Make known your activity in simple terms. If the project is in fact not for the sake of Allah Ta'ala, then it is best that it does not reach completion.

1684. RIYA (OSTENTATION/SHOW)

Nowadays the problem is that while the project has not even been initiated, it is widely advertised and published. This is *riya*. Has *riya* not been prohibited? Are these laws (of the Shariah) meant for the kuffaar? Never! Muslims are prohibited from *riya*, etc. The objective is only name and fame.

There is always confusion and problems in projects done collectively. The greater the membership of an organization the more will be the confusion and dispute. A project which progresses gradually is enduring.

1685. UNFIT PERSONNEL

Nowadays the focus is on appearance. Persons who are unqualified and unfit are entrusted with

responsibilities. Such persons are appointed leaders, secretaries, etc. Useless persons become members and officials of organizations. Regarding such persons it is mentioned in the Hadith: *“When affairs are assigned to unfit persons then await the Hour.”*

1686. THE WEAK ONES

Rasulullah (Sallallahu alayhi wasallam) accorded the weak ones priority. He would select first from them while the strong ones were secondary. This is because of the greater degree of spiritual stamina, barkat and sincerity of the weak ones.

(In a Hadith Qudsi, Allah Ta’ala states: “Search for Me among your weak ones, for verily you are being aided and fed by virtue of your weak ones (Dhu-afaa’).”

1687. THE RIDHA (PLEASURE) OF ALLAH

The people of Deoband had wanted some of them to be appointed as members of the Shuraa Committee of the Madrasah (Darul Uloom Deoband). However, Hadhrat Maulana Gangohi (Rahmatullah alayh) rejected their proposal (which was a vociferous demand). A great hue and cry went up. There was danger of much fitnah (which had threatened even the closure of Darul Uloom).

I then wrote to Hadhrat Gangohi: If one or two of them are accepted, it will not matter since our Ulama

are in the majority, and decisions are made on the basis of majority opinion.” In response Hadhrat Gangohi (Rahmatullah alayh) wrote:

“It is a sin to appoint an unqualified person to be a member, and this is the cause for the displeasure of Allah and His Rasool (Sallallahu alayhi wasallam). Therefore, we shall not appoint a *naa-ahl* (one who is unfit) to become a member of the Madrasah regardless of whether the Madrasah remains or not. The *Maqsood* (Objective) is *Ridha Ilaahi* (The Pleasure of Allah). The *Maqsood* is not the Madrasah.”

1688. FASAAD (STRIFE/ANARCHY)

When the state of affairs transgresses the limits of the Shariah, the consequence is *fasaad*. *Fasaad* is not restricted to disunity. Even in unity there can be *fasaad*. Such a unity is despicable. One of the titles of the Qur’aan is *Furqaan* (The Splitter/The Divider). Thus, the Qur’aan does not always unite. It sometimes disunites. The command is to join those who are on the Haqq, and to disunite from those who are on Baatil.

A disunity which is harmful for the Deen is detestable. However, if it is beneficial for the Deen then it is not detestable. (On the contrary it will be praiseworthy). Such (praiseworthy) disunity is that which Hadhrat Ibraaheem (Alayhis salaam) had adopted. In opposition to Hadhrat Ibraaheem (Alayhis salaam) the kuffaar had perfect unity. But their unity was never

praiseworthy. In fact, Hadhrat Ibraaheem (Alayhis salaam) had uprooted and eliminated the very foundation of such unity. It was a unity in opposition to the Haqq.

1689. THE DISEASE OF ZINA

This disease (of zina) is spreading like wildfire. Some indulge in the ultimate act of fornication, and some are involved in its introductory acts such as staring at females and lads. It is mentioned in the Hadith that the eye, the hands and the tongue also fornicate. To look with lust is also included in zina. In fact to derive mental pleasure from speaking to a female or a lad is also zina and homosexuality. Thinking about females and lads is the zina of the heart. Most people are trapped in this calamity. It has become a widespread disease.

1690. A GRAVE ERROR

An Aalim in a letter said: “I supplicate for being in your company in the Aakhirat.” (Commenting on this, Hadhrat Thanvi said): This is a grave error in which even the ulama are involved. I have warned many people of this error. No one knows the fate of anyone in the Aakhirat. Who will be in Jannat and who will be assigned to Jahannam. Therefore do not supplicate to be with a particular person in the Aakhirat. It will suffice to supplicate for being in the company of the Saaliheen in general.

1691. AN ERRONEOUS CUSTOM

A baseless custom in which even well-learned persons are involved is to slaughter a goat/sheep for the attainment of shifa' (cure) from sickness. If it is said that the purpose is Sadqah, the response is: Then purchase meat or food and give it as Sadqah to the poor. Why is this not done? The objective is in fact the act of slaughter which is baselessly believed to be a medium for shifa'.

1692. CARELESSNESS

Carelessness is the root of much corruption, but generally people do not understand it to be in conflict with the Deen.

1693. DEBATING WITH WOMEN

Never debate with females. Their crookedness will incite anger.

1694. INTELLECTUAL (AQLI) LOVE

It is mentioned in the Hadith: "*A person has not believed as long as I am not more beloved to him than his father, his child and all mankind.*" In this Hadith the *Muhabbat* (Love) which is stated as a condition for Imaan, is generally understood to be *Muhabbat-e-Tabiah* (Emotional Love). However, this understanding is erroneous. The meaning here is *Muhabbat-e-Aqliyah* (Intellectual Love), the consequence of which is perfect Obedience (i.e. obedience to the Shariah).

1695. HAJJ AKBAR

In the understanding of the masses that *Hajj Akbar* refers to Hajj on a Friday. However, this is not a Shar'i designation. Every Hajj is *Hajj Akbar* relative to Umrah regardless of the Hajj being on any day. However, there is greater significance if the Hajj occurs on a Friday. The Hajj of Rasulullah (Sallallahu alayhi wasallam) was on a Friday.

1696. REMEDY FOR WORRY

Recitation of Durood Shareef results in *Rahmat*. Therefore, when worried, recite Durood Shareef (in abundance).

1697. YAA QAWIYYO

(Al-Qawiyyo is one of the Beautiful Names of Allah Ta'ala. It means: The Powerful One)

After every Namaaz, place the right hand on the head and recite *Yaa Qawiyyo* eleven times. It strengthens memory.

1698. WRITTEN SALAAM

According to the Fuqaha there are two ways of responding to a written Salaam. One may write *Wa alaikumus salaam* or *Assalamu Alaikum*. This suffices.

1699. RESPECT FOR THE DECEASED

The Fuqaha say that the degree of respect one had for a person when he was alive should be the same after his demise, that is when visiting his Qabr (grave). The

daleel (proof) for this view is the practice of Hadhrat Aishah (Radhiyallahu anha). After Hadhrat Umar (Radhiyallahu anhu) was buried in her room (alongside Rasulullah-Sallallahu alayhi wasallam), she would always veil her face whenever she entered the room. Since this was her practice during the lifetime of Hadhrat Umar (Radhiyallahu anhu), it remained so after his demise.

(Those who negate the validity of Niqaab for females should reflect on this practice of Hadhrat Aishah – Radhiyallau anha. She donned Niqaab even for the deceased.)

1700. THE STAGES OF SULOOK / TASAWWUF

Proffering advice to Hadhrat Mufti Muhammad Shafi regarding Sulook and Tasawwuf, Hadhrat Thanvi said:

“I shall show you such a simple way in which neither much effort nor time is required. The performance of the Faraaidh, Waajibaat and Sunan, etc. are the requisites for all Muslims. Besides this, adhere with constancy to three acts:

- (1) Acquire Taqwa. Taqwa is not confined to Namaaz, Roza and the ritual acts. It is imperative for the Baatini A'maal (spiritual and moral acts) as well.
- (2) Abstain from futile acts, talk and associations. By *Laa ya'ni* (futility) I mean every act in which there is no Deeni benefit nor worldly benefit. If

you reflect, it will dawn on you that in our acts, talks and gatherings, a considerable portion of it is spent in futility. Abstain from this.

- (3) As time and determination accord, engage in Tilaawat of the Qur'aan daily.

1701. TAQWA

Taqwa enhances strength. It prevents a person from many such acts which ruin the strength of a person. Abstention from futile activities, talks and gatherings will provide considerable time for involvement in the affairs of *Ilm*.

1702. A SIMPLE PROGRAMME OF IBAADAT

For those who are unable to devote much time for Ibaadat, Hadhrat Thanvi advised the following programme:

Morning and evening recite Subhaanallaah, Alhamdulillah and Laa ilaha ilallaah, Istighfaar and Durood Shareef 100 times each, and after every Namaaz recite Tasbeeh Faatimi.

1703. FALSE NARRATIONS

Experience testifies that many people, for gaining proximity to Buzrugs (Shaikhs and Ulama), resort to false narrations which become a source of fitnah for them and grief for others.

(Some mureeds induce in themselves imaginary miracles which they attribute to the Buzrug or they will fabricate some yarns to create the impression of them enjoying a close status with the Shaikh.)

1704. REFORMATION OF A'MAAL-E-ZAAHIRAH

It was the *tareeq* (way/methodology) of the Akaabir Mashaa-ikh to firstly attend to the reformation of the mureed's *A'maal-e-Zaahirah* (the deeds which are the effects of his attitude and character) before imposing on the mureed *wazaaif* and *nawaafil*, and the *ta'leem* of *Sulook*. The Mashaaikh would first attend to the reformation of *razaa-il* (evil and base characteristics).

Nowadays many Shaikhs pay no heed to this requisite. The consequence is that while the mureedeen become experts in *auraad* and *wazaaif* (incantations), their evil attributes remain the same. There is no importance accorded to distinguishing between *halaal* and *haraam*, truth and falsehood. Thus, they bring disgrace to the *Tareeq* (*Tasawwuf*).

(This was the appraisal of Hadhrat Thanvi 80 years ago. Today, in our time, almost all 'shaikhs' are bogus and mercenaries. Their ignorance is shockingly lamentable. They lack even rudimentary understanding of Sulook).

1705. SLOVENLINESS

Slovenliness in even worldly matters, in addition to being harmful for worldly affairs, is likewise harmful for one's Deeni affairs. Lack of system in one's mundane affairs is detrimental for even one's baatini (spiritual and moral) issues.

1706. WESTERN EDUCATION

The effect of western education is the elimination of honour and love for Allah Ta'ala and Rasulullah (Sallallahu alayhi wasallam) from the hearts. This is the basis for them entertaining numerous doubts and objections regarding Islamic teachings. In the wake of the elimination of this honour and respect, innumerable doubts and questions are raised about the teachings of the Deen.

Since people hold rulers and governments in high esteem, they do not question the reasons and wisdom for secular laws. But regarding Islamic teachings they have another attitude. This is the fruit of the deficiency of honour in the hearts of people.

1707. SUSTENANCE FROM THE SAME SOURCE

There were numerous Auliya who despite having abstained from food and water for long periods remained alive. They acquired their sustenance from the *Ghaib* (i.e. not by the normal and ordinary ways). (Someone asked): "Hadhrat! Even some yogis abstain

from food and drink for long periods. Despite this, they remain alive and have strength. Do they also acquire sustenance from the *Ghaib*?”

(Hadhrat responded): Regardless of who the person is, he too receives sustenance from the *Ghaib*. There are no two different sources of sustenance – one source for yogis and another source for Muslims. Sustenance reaches everyone from the same divine source, whether the people are Muslims or non-Muslims. Thus, when a kaafir sleeps, angels are appointed to protect him against harm, e.g. snakes, scorpions. Even kuffaar acquire aid from the *Ghaib*. However, this does not indicate the *maqbooliyat* (acceptance by Allah Ta’ala) of a person.

(Many Auliya of the early eras of Islam would journey across deserts, wildernesses, through mountain ranges and forests without consuming any food or water for days. Like the Malaaikeh, they subsisted on Tasbeeh.)

1708. SHIRK AKBAR (GREATER SHIRK)

Just as all branches of *Shirk Akbar* are *baatil* (false, baseless and impossible) in terms of the Shariah, so too are they rationally (*aqlan*) impossible. For example: *Ilm-e-Mustaqil* and *Qudrat-e-Mustaqillah*. Such Knowledge (Ilm) and Power (Qudrat) are rationally impossible for temporal beings.

(Mustaqil/Mustaqillah means totally independent – not reliant on any external source/agency. This attribute is applicable to only Allah Azza Wa Jal.)

1709. HADYAH (GIFT)

When presenting *hadyah* (*making a gift*), the intention should not be even acquisition of *thawaab* (reward). Thus, the question of *ihsaan* (rendering a favour) does not develop at all. The intention should be to please the person. Although reward will be received for making someone happy, the intention of the giver should not be *thawaab*.

1710. ABUNDANCE OF WASAAWIS

(*Wasaawis: stray shaitaani thoughts*)

A man who had stayed here was plagued by an abundance of wasaawis. He always complained to me about the wasaawis. I explained to him that the way of eliminating wasaawis is not to be concerned. Just ignore these stray thoughts. However, this person just could not understand this advice. One day he came and sat in front of me and said: “*I have now decided to become a Christian.*”

I spontaneously gave him a hard clout and said: *O khabeeth (evil one), mardood (accursed one)! Go now this very moment and become a Christian. Islam is not in need of a khabeeth such as you.*

The clout had sobered him and completely cured him. He was rid of the affliction of wasaawis.

1711. MISCONCEPTIONS REGARDING TASAWWUF

Nowadays people are not aware of the reality of Tasawwuf. They regard certain insignificant, unrelated issues to be extremely great. Among such issues is *Kashf (inspiration)* which people believe to be something of great importance. *(In reality kashf is not related to Tasawwuf. Even kuffaar experience such phenomena).*

1712. SUBTLETIES OF THE QUR'AAN AND HADITH

There are numerous *daqaaiq (subtleties)* of the Qur'aan and Hadith which are incomprehensible without *Uloom-e-Darsiyyah* (Academic knowledge which is imparted in the Madaaris).

The Qur'aan and Hadith comprise of two parts. The one part consists of the *Ahkaam* (rituals and rules for everyday practice) and *tathkeer* (advice and guidance) pertaining to this. This portion is simple. Referring to the ease of comprehension of this portion, the Qur'aan mentions in several places: *“Verily, We have made easy the Qur'aan for comprehension.”*

The other portion pertains to *Istidlaal and Istimbaat*, i.e. deduction and formulation of rules, and principles. This is the portion of *daqaaiq (subtleties)*.

At this juncture the question is: How did the Sahaabah understand the Qur'aan and Hadith without the

introductory measure of *Uloom-e-Darsiyyah*? In their era, this current system and curriculum of *Uloom-e-Darsiyyah* had not been formulated. The answer for this question is that the disposition of the Sahaabah was *Saleem* (pure, sincere and uncontaminated with the carnality of the nafs). Therefore, they did not experience any doubts regarding the Qur'aanic aayaat and Ahaadith (as was the case in later eras). They could therefore, readily comprehend the meanings of the Aayaat. On the contrary, people of this age are incapable of such comprehension.

(Furthermore, the most significant and vital factor which enhanced the understanding of the Sahaabah thereby precluding every vestige of doubt, was the holy Suhbat – Companionship – of Rasulullah – Sallallahu alayhi wasallam.)