

MALFOOZAAT

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

PART 8

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MALFOOTHAAT

1961. WHY PROBE THE DIVINE MYSTERIES?

A young Aalim once came here. He was extremely perplexed by the issue of the kuffaar being assigned to Jahannam eternally. How can this be compatible with Rahmat (Mercy)?

Nowadays people are concerned with such futile issues while they abstain from beneficial issues. Why do they indulge in such probing? It is sufficient to follow the commands. It is in reality disrespectful to probe Divine Mysteries. This is from shaitaan. In his futile attempt to probe the Divine Mystery of the command for him to prostrate, he said: “You created me from fire and him from dust.” Instead of proffering a philosophical or a rational response, Allah Ta’ala commanded: “Get out from here. You are accursed.”

1962. THE BASIS OF SUCCESS AND VICTORY

The basis of Nusrat (Allah’s help) and Fatah (victory) is not numerical inferiority or superiority. The basis is the Ridha (Pleasure) of Allah Ta’ala. This is what Muslims should always bear in mind. His Pleasure should be cultivated. Then if there is success/victory, express shukr (gratitude). If there is failure, adopt sabr (patience).

Hadhrat Khaalid Bin Waleed (Radhiyallahu anhu) had selected 30 Sahaabah to oppose an army of 60,000 kuffaar. Hadhrat Abu Ubaidah (Radhiyallahu anhu) commented: “Do you want to destroy the Ummah of Muhammad (Sallallahu alayhi wasallam)?” Hadhrat Khaalid (Radhiyallahu anhu) then increased the number to 60. That is one against a thousand. They were such illustrious Souls who had no regard for numerical inferiority and superiority.

1963. TRADERS AND KNOWLEDGE

Hadhrat Umar (Radhiyallahu anhu) had ordered that only those who were Ulama would be allowed to trade. In this manner had he converted the entire land into a madrasah.

1964. MALADIES EVEN IN THE MASHAAIKH

A Molvi wrote seeking to become a mureed. I replied: ‘Inform me of how many huqooqul ibaad (rights of people) are you liable for.’ He responded with a list of such rights. Elsewhere he would have been advised to recite wazeefahs. Generally people are not concerned with these issues. In fact, even the Mashaaikh are suffering from these maladies. How can they reform others? They themselves are unaware of the Path (of Islaah). They cannot therefore show the path to others.

(When that was the condition of the shaikhs during the time of Hadhrat Thanvi, what can we say about the

putrid condition of the bogus shaikhs of today? They are robbers, frauds and crooks out to usurp the wealth and Imaan of the morons who become their mureeds.)

1965. OUR BUZRUGS

The Shaan of all our Buzrugs was incomparable and unique. In even their seemingly insignificant words there was Noor. It was indeed a wonderful and an astonishing era.

Eyes are now searching for (the likes) of our Buzrugs. From the latter part of 1295 Hijri until 1297 Hijri numerous Buzrugs had departed (from this dunya). Maulana Ahmad Ali Saahib, Molvi Ghauth Ali Saahib, Maulana Muhammad Qaasim Saahib, Maulana Abdul Hayy Saahib, etc. (Rahmatullah alayhim) have departed. But now, the field is totally barren.

1966. TABLIGH IS NOT FOR EVERYONE

(Tabligh is not meant the methodology of the Tabligh Jamaat. By Tabligh here the reference is to the Shar'i meaning, viz., Amr Bil Ma'roof Nahyi Anil Munkar and Naseehat in general)

Tabligh is not the work of everyone. If someone is determined to engage in Tabligh, he should then be prepared for the consequences. He should have courage and be able to tolerate criticism, insult, etc. If he lacks this ability, then he should maintain silence. It is not compulsory to make tabligh to a person to

whom the Ahkaam have reached. It is Mustahab. For the sake of a Mustahab act, one should not cast oneself into difficulty (i.e. fitnah of revilers).

If the naasih (the one who gives naseehat/tabligh) is not an Aalim, then in his naseehat will be takabbur. He will be under the impression that he is better than the person he is advising. The effect of his naseehat will be harmful. Only an Aalim is able to offer naseehat appropriately.

1967. OLD AGE

Yahya Bin Aktham (Rahmatullah alayh) was the Ustaadh of Imaam Bukhaari (Rahmatullah alayh). After his demise, when he was ushered into the Divine Presence, Allah Ta'ala interrogated: "O Oldman! What have you brought?" Hadhrat Aktham remained silent. The question was posed a second time. He again adopted silence. After the third time, he said: "O Allah! What can I say? I am reflecting on an issue." Allah Ta'ala said: 'What is that issue?' Hadhrat Yahya Bin Aktham said: "I have heard a Hadith with its Sanad: Abdur Razzaaq narrated from Zuhri who narrated from Urwah who narrated from Aaishah (Radhiyallahu anhum) who narrated from Nabi (sallallahu alayhi wasallam) that 'Allah is shy for an oldman with white hair.' Allah Ta'ala said: "It is correct. Today you are saved because of your white beard."

1968. ULAMA AND TABLIGH

The Ulama should engage in only Tabligh, not fund-raising. The people of wealth should embark on fund-raising. Collecting funds effaces the benefit of Tabligh.

(Tabligh does not refer to tabligh jamaat methodology. Tabligh is a multi-faceted obligation. Teaching, lecturing, writing, naseehat, etc. are all branches of Tabligh. Thus, Rasulullah – Sallallahu alayhi wasallam) said: “Make tabligh (deliver) from me even if it is one aayat.”

1969. KHULOOS

Khuloos (Sincerity) is a great attribute. Generally, this attribute is among the poor. While the wealthy have fuloos (money), there is a dearth of Khuloos among them.

1970. FALLACY OF MAJORITY

Majority opinion as is the dictate of democracy is not valid. In this era, democracy has been elevated to the status of the Qiblah and Ka’bah. As proof (for this fallacy) they cite the Qur’aanic Aayat: “And consult them in affairs.” To clinch this issue, is the amal (practice) of the Sahaabah. No one understood the Qur’aan better than them.

Hadhrat Abu Bakr (Radhiyallahu anhu) had resolved to wage Jihad against those who refused to pay Zakaat. Despite all the Sahaabah advising against it,

Hadhrat Siddique Akbar Abu Bakr (Radhiyallahu anhu) issued the decree of Jihad. All accepted.

1971. FOCUS ON THE AAKHIRAT

If Muslims are prepared to focus on the Aakhirat and understand that everything for them will be available in the Aakhirat, it will eliminate all their worldly problems and concerns, and they will have the power to stand against the whole world.

(That was the secret of the success and victories of the Sahaabah. Whatever they embarked on was for the Aakhirat.)

1972. IHSAAN (KINDNESS) IS ALWAYS REWARDED

Commenting on charity given to a bogus, Hadhrat Thanvi (Rahmatullah alayh) said: “Always render acts of Ihsaan even if one is deceived. Ihsaan is readily accepted by Allah Ta’ala even if it is extracted by means of deception.

In the Ummah of bygone times there was a pious man. Once he decided to give Sadqah in concealment for gaining maximum thawaab. One night, with a very large sum of money he went in search of a deserving person. In the darkness of the night he met a man whom he thought was a beggar. He handed the entire amount to the man who in reality was a robber.

In the morning, the news spread that an unknown person had given a huge sum of money to the robber (*Possibly the robber spread this news*). The man was grieved when he heard of what he had done. The next night he again set out with a large sum of money. He met a woman who appeared to be destitute. He gave all the money to her. It transpired that she was a prostitute. The next morning, he was immensely grieved when he discovered that he had given his Sadqah to a prostitute.

He once again resolved to gain maximum thawaab. He again set out during the night with a large sum of money. He met a man whom he mistook for a pauper. He handed all the money to him. Meanwhile this man was a wealthy person. In the morning when the news spread, the man was overwhelmed with grief. Via the Nabi of the time, he was told not to grieve. Allah Ta'ala had accepted whatever he had given as valid Sadqah and by virtue of his Ikhlâas (sincerity), the three recipients had reformed.

The one who deceives is a sinner. But the one who gives even to a bogus believing him to be in need receives his reward. Allah Ta'ala accepts his Sadqah.

1973. SERVICE TO THE DEEN

Be of service to the Ummat and defend the Deen without hankering after name and fame. What is there in name and fame? One's attitude should be such that

no one should know of one's service neither whilst one is alive nor after one's demise.

1974. DEFENDING THE DEEN

In the process of defending the Deen one should not take into consideration even one's close relatives (parents, children, brothers, etc.) regardless of how much one may love them. The Deen is more beloved than them. Therefore, have regard for the greater love.

Maulana Naseeruddin (Rahmatullah alayh) differed with his Shaikh, Hadhrat Sultanji (Rahmatullah alayh) on the issue of *sima'*. Although Hadhrat Sultanji would listen to *sima'* without any musical instruments, Maulana Naseeruddin who was his mureed, was opposed to it. When someone said to Maulana Naseeruddin that his Shaikh, Sultanji listened to *sima'*, he (Maulana Naseeruddin) said: *"The act of the murshid is not Sunnah."*

This comment was narrated to Hadhrat Sultanji who responded: *"Naseeruddin has spoken the truth."*

Haaji Muhammad Ali Ambhetwi, after returning from Hajj, made it known that Haaji Imdaadullah had permitted him to indulge in *sima'*. On hearing this, Hadhrat Maulana Gangohi (Rahmatullah alayh) said: *"What he says is wrong, and if he narrated correctly, then Haaji Sahib has erred. In masaa-il of this nature it devolves on Haaji Sahib to consult us and to act*

accordingly. However, in the sphere of Islaah of the nafs, we follow Haaji Sahib.”

A great uproar followed this comment of Hadhrat Gangohi (Rahmatullah alayh) who was criticized much. However, in defending the Deen, he paid no attention to the criticism.

1975. DUA FOR AAFIYAT

When some persons were expressing fears over a looming war, Hadhrat Thanvi commented:

“One should not be unduly perturbed by developments beyond one’s control. One should only make much dua for aafiyat (safety), and become unconcerned. One has to die one day. Maut does not come before its stipulated time. Therefore, one should not engage in futile worry thereby disturbing one’s peace of mind.

1976. THE WISDOMS/RATIONALE OF THE AHKAAM

The wisdoms/rationale underlying the Ahkaam of the Shariah are not the basis for the rules of the Shariah. The basis for the Ahkaam is the command of Allah Ta’ala. Therefore, assuming that the benefits which are understood are not acquired from the Ahkaam, the latter will remain Waajib since they are the command of Allah Ta’ala.

1977. PIETY AND STATUS

Regardless of a man's lofty stage of piety, be he a great Aabid, his status is known to only Allah Ta'ala. With this being unknown, no person of lofty Taqwa can make any claim. The basis of loftiness is only acceptability by Allah Ta'ala, and this is unknown.

Someone asked me about cursing Yazid. I said to him: 'A person who has certitude (yaqeen) that he will not die worse than Yazid, may curse him.' Supplicate for the protection of Allah Ta'ala and abolish whatever egotistical airs you have of yourself.

1978. ADAB (RESPECT)

Nowadays there is no *adab* in people. I cautioned a servant who was holding a Deeni kitaab and socks in the same hand. The socks were against the kitaab. Some students hold the Kitaab in their left hand while the shoes are in the right hand. This is evil and disrespectful. Ostensibly it assigns a higher status to the shoes.

1979. TATYEEB-E-QALB (PLEASING SOMEONE - MAKING HIM HAPPY)

Tatyeeb-e-Qalb is by itself an act of Ibaadat even if it is not accompanied by an intention. The mere intention underlying a gift is Tatyeeb-e-Qalb, and this is ibaadat for which there is reward.

1980. THE ULAMA-E-MUHAQQIQEEN WERE SUFIS

The Ulama-e-Muhaqqiqeen (the noble Fuqaha) were Sufis. In fact they were perfect Sufis of a lofty rank. A person is a Sufi on the basis of his Akhlaaq (moral character). Their Akhlaaq were extremely lofty. However, they (the Fuqaha) were not famed as Sufis because of their greater involvement in *Ilm*.

1981. PREDICTIONS

Materialization of predictions is not proof of piety. The predictions of even astrologers and yogis also materialize. There is no significance in such phenomena. The same applies to *mukaashafaat* (spiritual inspirations). Acts which lead to *Qurb-e-Ilaahi* (Divine Proximity) are of significance. If *kashf* is not experienced by a buzrug in his entire lifetime, it is not a deficiency.

1982. 99 PROBABILITIES OF KUFR AND ONE OF IMAAN

People have misconstrued this ruling of the Fuqaha. It is highly erroneous to understand that if a person believes in only one aspect (belief/tenet) of Islam while also believing in 99 aspects of kufr, his Imaan is valid, and that despite the 99 beliefs of kufr his Imaan is not eliminated.

The meaning of the ruling of the Fuqaha is that if in an ambiguous statement there is a probability of Imaan

although 99 aspects of this statement may be kufr, the ruling of kufr will not be given. *Takfeer* of the person will thus not be made. However, if the person makes a statement which is categorically kufr, it shall not be interpreted otherwise. *Takfeer* will be the hukm.

(As an example of this hukm of one probability of Imaan, is a man's statement: 'I don't know Allah Ta'ala. I know only my own nafs.' While ostensibly this is a statement of kufr, it could be interpreted to mean otherwise, hence takfeer will not be made. However, if a man believes in all the fundamental articles of Imaan and practices all the A'maal of the Shariah, but at the same time he does not believe in the Finality of the Nubuwwat of (Rasulullah – sallallahu alayhi wasallam), such a person will be a confirmed kaafir. Takfeer of him is Waajib.)

1983. AVERSION FOR TAKABBUR (PRIDE)

Of all evil acts and attitudes, *takabbur* is the most abhorrent. There are other major sins such as zina, liquor, etc., but I have a greater natural aversion for takabbur. In reality, takabbur is a branch of *shirk*. Despite a *mutakabbir* (a proud man) being a *bandah*, by implication he appropriates for himself an attribute which is exclusive with Allah Azza Wa Jal.

1984. ABU JAHL'S TAKABBUR

The takabbur of Abu Jahl was worse than that of Fir'oun. At the end, Fir'oun relented and expressed his acceptance of Tauhid, but it was too late. On the other hand, Abu Jahl while on the verge of being killed, expressed regret over the fact that he was being killed by a peasant. A young Ansaari peasant had killed him. He had even requested one Sahaabi to cut off his neck at the base so that his head will stand out higher than the other heads of the slain kuffaar. His takabbur was indeed limitless. When his head was brought to Rasulullah (Sallallahu alayhi wasallam), he commented: "*The Fir'oun of this Ummat has died.*" Even today there are such persons whose thinking is like Fir'oun.

1985. GENOCIDE –MASS KILLING

Genocide is totally forbidden in Islam. It is brazen zulm (cruelty). There is no benefit in mass killing. Subhaanallaah! The ta'leem of justice and mercy of Islam is indeed wonderful.

1986. THE EFFECTS OF WEALTH

Although there are some virtuous effects of wealth, e.g. generosity, independence, etc., these benefits are generally of a worldly kind. The Qur'aan and Hadith are replete with the prohibition of engrossment in worldly pursuits and accumulation of wealth. This is because despite mundane benefits, there is greater

harm in the Aakhirat. The effects of wealth are takabbur, zulm, irreligiousness, etc.

1987. AMR BIL MA'ROOF NAHYI ANIL MUNKAR

Among the seniors there are two classes. In the one class are those who are not Shaikhs (Murshids). The masses have scant regard for them.

Those who are Shaikhs (Murshids) are taken to be the leaders. Many people hold them in high esteem. However, they are the ones who are the most neglectful. They think that to take a tasbeeh in the hand and sit is sufficient for them to reach Jannat. They do not bother about correcting anyone (that is, they abstain from Amr Bil Ma'roof Nahyi Anil Munkar). In fact, they labour under the impression that involvement with this obligation is nugatory of Tasawwuf. They believe that if a sheikh (murshid) engages in this obligation, he is struck off the list of Mashaikh and dumped into the list of Aalims (that is, those Ulama who are not khalifahs and murshids).

It staggers the imagination that nowadays one who does nothing, says nothing to anyone and is in the good books with everyone, is considered to be a Buzrug, otherwise not. In this regard they have fabricated a poem and attributed it to Haafiz Shiraazi. But nothing can be proof when it comes to the Akhaam of Allah Ta'ala. Thus, this poem is also no proof. In short, Amr bil Ma'roof is Waajib.”

1988. BECOMING MUREED

The beliefs of people are extremely corrupt. They believe that it is fardh to become a mureed while they are oblivious of Ta'leem which is of primary importance. All of this corruption is due to these mercenary peers.

1989. IS THE NIKAH STILL VALID?

Someone wrote: 'A man committed immorality (zina) with his wife's sister. Is his nikah still valid?'

(Hadhrat Thanvi responded as follows): You ask about the nikah while not asking anything about the evil act which is a major sin. You do not ask about the compensation for this evil.'

If he had asked about compensation for the evil act and about the nikah, then his query would be valid and answerable. If he had written to another institution, the answer would have been that the nikah is valid. The evil act would be brushed aside as insignificant.

1990. REJECTING RISAALAT

Someone asked: 'Hadhrat, there is a man who practices only good deeds, however, he does not accept Risaalat (i.e. the Nubuwwat of our Nabi – Sallallahu alayhi wasallam). What is the hukm for him?' Hadhrat Thanvi said: 'In the Qur'aan Shareef Allah Ta'ala says: "Muhammad is the Rasul of Allah.'" Thus this person accuses Allah Ta'ala, of being a liar

–Nauthubillah!. He is a kaafir. Not a single deed of his is acceptable.’

1991. GHANDI

An educated man trapped in deception believed that Ghandi was a Muwahhid (one who believes in the unity of Allah Ta’ala). This man said that with regard to Risaalat, Ghandi said: ‘I know that Muhammad is the Rasool of Allah.’ Shall it be said that Ghandi is a Muslim?’ I said to him: ‘In what kind of deception are you dwelling? He only said that he ‘knows’, i.e. he acknowledges. One stage of acknowledgement (Tasdeeq) is to know and the other stage is to accept and believe. Someone can, for example, know that a man is the king, without accepting him as such.

Mere knowing is not adequate. At least he would have accepted Namaaz to be Fardh. Thus, while Ghandi knew, he did not believe, hence he had no Imaan. Some people believe that certain practices of Islam are beneficial although they do not believe in Islam. This is not sufficient for Imaan.

There was a European lady who used to perform the five daily Namaaz. However, she did not embrace Islam. She claimed that she loved Namaaz. This is not sufficient for Imaan.

1992. PLEASURE IN IBAADAT

There is pleasure and need. For example, medicine is consumed for a need, not for pleasure. For some

people, Ibaadat is a need. In it there is no pleasure. On the other hand there are some people for whom Ibaadat is nourishment. They derive pleasure in Ibaadat. Some people complain that they do not experience pleasure in Thikr. Even during Thikr they are plagued by waswasah. Understand well that Thikr is not for pleasure nor for the elimination of waswasah. Be steadfast in Thikr and consider it as (spiritual) medicine. People are unaware of the reality, hence they become embroiled in error.

1993. CONCEALMENT OF THE HAQQ

Once I issued a fatwa against the Congress (the Indian Congress). Some people were offended. Therefore I was advised to conceal the fatwa. However, I am unable to conceal the Haqq.

1994. IDLENESS

Everyone should be involved in some activity whether it be Deeni or worldly. A person who is involved in work is saved from considerable corruption. Once a buzrug was going somewhere with some of his mureeds. Along the way they passed by a man sitting idly. The Buzrug did not make Salaam to him. Later when they were returning the man was still at that place. He was scratching the ground with his fingers. The Buzrug now made Salaam. The mureeds asked the Buzrug to explain why he had refrained from Salaam the first time, and now he made Salaam. The Buzrug explained: "When we passed him the first

time, shaitaan was with him because he (the man) was sitting idle. Now that he had engaged in some activity, shaitaan departed from him.”

1995. NAMES

In former times only people would be given names. Nowadays even houses and buildings are named. Even a small Madrasah has been named Madrasah Darul Faidh. The Madrasah in Deoband, despite being such a huge institution, was not given a name during the time of the Senior Buzrugs. This naming is a new custom. This era is extremely delicate. There is no Deen in people nowadays.

(Such customs are innovated because of riya and takabbur. The objective is not the Deen. People are bereft of Ikhlaas. Worldly and nafsaani objectives are pursued under guise of the Deen. Musjid opening ceremonies, Madrasah jalsahs and many other kinds of functions are all of this ilk. Riya and Takabbur are the primary motivating factors.)

1996. BASELESS DREAMS

I have no affinity with dream interpretation. Our dreams are not valid dreams, hence there is no interpretation for such baseless dreams. The dreams of the Ambiya, Sahaabah and Auliya are valid. Our dreams are baseless. They are the effects of disturbed minds.

1997. A CORRUPT METHOD OF THE MUFTIS OF TODAY

An extremely corrupt way of the Ulama and Muftis of today is that they become subservient to the questioner. They deem it necessary to answer even if the question is futile or beyond the understanding of the person. The Muftis should apply their minds and alert the questioner regarding his errors.

1998. AKMAL AND AFDHAL

(Akmal: someone who has more expertise than another. Afdhal: someone who is better than another)

An Aalim in relation to a jaahil is akmal. Only Allah Ta'ala knows if the Aalim is afdhal or the jaahil. It is quite possible that there may be such a noble attribute in the heart of the jaahil, which is more beloved to Allah Ta'ala than the knowledge of the Aalim. Therefore, it is evil to consider oneself to be afdhal (superior) on the basis of one's greater expertise. In some servants of Allah Ta'ala there are such divinely bestowed attributes which overshadow the expertise and excellences of others. It is therefore a great error to consider oneself superior than another person because of his deficiencies.

1999. KUFR

To recite Bismillaah on haraam food, etc. is kufr.

(It is not permissible to recite Bismillaahir Rahmaanir Raheem when eating haraam food, whether the food is

haraam or the money with which the food was bought is haraam. The same prohibition applies for anything haraam.)

2000. HARAAM AND NAJIS

Besides animals, any other types of food dedicated to deities other than Allah Ta'ala, have also been branded haraam and najis by the Fuqaha.

(The food, etc. which Hindus distribute on their days of festivals come within this scope of prohibition).

2001. BID'AH ATHAAN

The athaan which some people recite during a plague is most certainly bid'ah. Similarly, athaan at the time of burial and for Istisqaa' Salaat are also bid'ah.

2002. CORRUPTION OF BELIEF

There is the doubt of corruption in belief in the practice of slaughtering an animal when a person is sick. Sadqah may be given by distributing meat or anything else. It is not incumbent to slaughter an animal for this purpose.

2003. SUPPLICATING TO THE DEAD

It is totally prohibited to go to the graves of the Auliya and to supplicate to them to make dua for one. One should not say to the inmate of the grave: 'Make dua for me.' There is no basis in the Shariah for this.

2004. THE DEAD DERIVE BENEFIT

According to the Hadith the inmates of the graves wait in expectation of living persons making dua for them. They derive benefit from this.

2005. KUFR UTTERANCE WHILE DYING

Even if a dying person utters a statement of kufr, he should not be branded a kaafir. The Fuqaha have said that it is possible that due to mental derangement at the time of Maut, he uttered the kufr, hence such utterance will not be valid.

2006. STANDARD FOR INTERPRETATION

There is a standard for interpretation. If a person who is obedient to the Shariah and whose beliefs are correct, commits some error, it will be incumbent to vindicate him by means of interpretation. However, if a man's fisq and fujoor are overwhelming, he will not be vindicated by means of interpretation. Further, if interpretation is not resorted to where it is required, then at least maintaining silence will be incumbent. The person should not be reviled.

Imaam Ghazaali (Rahmatullah alayh) said that there is the fear of an evil death for someone who insults the Auliya.

(A Hadith-e-Qudsi states: "Whoever become an enemy of My Wali, I declare war on him.")

2007. ISTIKHFAAF (TO REGARD AS INSIGNIFICANT)

Some people commit sins considering these to be sagheerah (minor). The Fuqaha have ruled that Istikhfaaf of sins is kufr even if the sin is minor. Every act which is disobedience for Allah Ta'ala is in fact serious and great.

2008. NEVER BE PROUD

Insaan should never be proud regarding any of his excellences. These are all bestowals of Allah Ta'ala. Maintain the focus on the *fadhl* (grace/kindness) of Allah Ta'ala. If it is not for His *fadhl*, nothing can be achieved. Hadhrat Maulana Ya'qub (Rahmatullah alayh) once said: "*Once after writing a letter, when I was about to append my signature I forgot my name.*"

This is indeed amazing and unexpected. If I had not heard it personally from Hadhrat Maulana I would not have believed it. No one can put forth a claim of excellence for himself.

2009. THE TREASURE OF LAAILAHA ILLALLAAH

People (Muslims) praise (and are awed) by the wealth and worldly progress of the kuffaar. However, we (Muslims) have such a wonderful treasure which the kuffaar do not have, and that is the Treasure of Laailaha illallahu Muhammadur Rasulullah. All other

forms of wealth are dust in relation to this Treasure which we have.

(Muslims should not be awed by the technological advancements and worldly possessions of the kuffaar. According to the Qur'aan Majeed all of these worldly treasures and possession are insignificant. Rasulallah-Sallallahu alayhi wasallam) – said: ‘The world is carrion.’ Our treasures are awaiting us in Jannat, and those treasures are such which never crossed even the mind of man.)

2010. THE FOUNDER

Rasulullah (Sallallahu alayhi wasallam) should not be called ‘the Founder of Islam’. This is an expression of the Christians. It is not permissible. They believe that Rasulullah (Sallallahu alayhi wasallam) had fabricated Islam. Now Muslims too have imitated them.

2011. LAA ADWA

Laa Adwaa (there is no contagiousness in disease). This applies to physical diseases, not to spiritual diseases. Spirual diseases are contagious. However, the belief of people is inverted.

2012. KUFR

Ridha bil kufr is kufr i.e. being pleased with kufr is also kufr even if one is pleased with the kufr of others. A person who is pleased with the kufr of another person, immediately becomes a kaafir.

2013. DALEEL

When someone poses a question we answer it and explain it without stating the *daleel* (*proof*). While stating the fatwa is incumbent, it is not waajib to state the daleel.

2014. UMOOM BALWA

(Umoom Balwa is the widespread prevalence of something. All and sundry are involved in it).

Umoom Balwa has no effect in issues which are unanimously haraam. (For example, if the entire community is involved in interest, it will not become halaal).

2015. THE QIYAAS OF THE FUQAHA

The Qiyaas of the Aimmah (Fuqaha) is a thousand times superior to the kashf and ilhaam of Junaid and Shibli (Rahmatullah alayhim).

2016. AMR BIL MA'ROOF

There are two kinds of Amr Bil Ma'roof. Amr Bil Ma'roof Khaas and Amr Bil Ma'roof Aam. This second kind such as delivering lectures, is not incumbent on all. This is Waajib on only the Ulama.

The basis of Amr Bil Ma'roof Khaas is ability (and jurisdiction). This obligation is on persons in terms of their ability and jurisdiction. This is incumbent on everyone. It is not waived at any time. It is incumbent for parents to give naseehat to their children; for the husband it is incumbent to compel his wife to submit

to the Shariah; for the employer it is incumbent to give naseehat to his workers. It is Waajib on everyone to practice Amr Bil Ma'roof and give naseehat to his subordinates. He should prevent them from acting in contravention of the Shariah. He need not be an Aalim.

2017. REDUNDANT PAGES OF THE QUR'AAN

Redundant pages of the Qur'aan Majeed should be wrapped in clean cloth and buried in the Qabrustaan. The pages should not be shredded. It is disrespectful to do so.

(The pages may be buried in any place where people will not trample.)

2018. QUR'AANIC INSCRIPTIONS

If the intention is to derive barkat then it will be permissible to drink from a utensil on which Qur'aanic verses have been inscribed. However, it is not permissible to use it normally for eating, etc. Also, it is not permissible to handle it without wudhu.

2019. UNLAWFUL BEQUEST

Some people make the bequest of burying them together with a copy of the Qur'aan. This is not permissible.

2020. DISRESPECTING THE QUR'AAN

Wrapping the Qur'aan Shareef in a musalla or placing another book on top of the Qur'aan Shareef is disrespectful.

2021. UNINVITED 'GUESTS'

It is not permissible and haraam for an invited person to take with him an uninvited person to the feast.

2022. TADAAWI BIL HARAAM

(Medication with haraam) When there is no halaal remedy/medicine available then it is permissible to adopt haraam medication. This applies to physical sicknesses, not to spiritual sicknesses (amraadh-e-baatini). There are remedies in the Sunnah for all kinds of amraadh-e-baatini. Some Sufis who have adopted impermissible methods for treating spiritual maladies are in error. Their reasoning (qiyaas) is erroneous.

2023. SPEAKING LIES

For saving oneself from harm, it is permissible to speak a lie. Someone wrote saying that loans taken are not being repaid. Will it be permissible to say: 'I don't have anything?' I replied: 'There is no sin in speaking this lie.'

2024. NAHI ANIL MUNKAR (PREVENTING EVIL / WRONG)

If while you are engaging in Thikr and Tasbeeh you observe someone performing Salaat haphazardly, then it is incumbent to end the Thikr and to offer the person naseehat on condition that there is no fear of fitnah and argument. If you continue with your Thikr and ignore Nahi Anil Munkar, you will be sinful. At the time of need, speaking is more meritorious than Thikr.

2025. THE ISAAL-E-THAWAAB OF A NABAALIGH

The recitation (Tilaawat, Thikr, Dua) of a minor (Nabaaligh) with the intention of the thawaab for someone, is valid.

2026. WHEN ONE'S SHAIKH IS INSULTED

Someone asked: 'What should one do if one's Shaikh is being insulted?' Response: 'Prevent him. Say: 'You are causing me grief.' However, (if he continues), and if there is no fear of mischief (fitnah), then within the bounds of the Shariah, beat him.' (That is: Do not severely assault him nor hit in the face and on the head.) If one lacks the ability, then depart. Do not remain with the person.

2027. ABANDONING MUSTAHAB

The embedded idea regarding Mustahab acts is that there is thawaab for practicing it and no sin in

abstention. However, in terms of the Nusoos (Ahaadith) this is correct prior to commencing a Mustahab act. After commencing it, one effect is that it becomes Waajib to complete it. Example: one begins Nafl Salaat and terminates it before completion. It is now Waajib to complete it – to make qadha of it.

The other effect pertains to a Mustahab which one has initiated and has adopted as a practice. (e.g. one performs Tahajjud Salaat regularly). It is Makrooh (and not permissible) to abandon such a Mustahab act which one has adopted as a regular practice. This prohibition is mentioned in the Hadith.

(It is not permissible to view Mustahabbaat as being insignificant. One does not know the great value for such acts in the Aakhirat. It is with Mustahabbaat that deficiencies in A'maal will be corrected in Qiyaamah.)

2028. TABARRUKAAT

(Tabarrukaat are things belonging to Buzrugs, e.g. clothing, Tasbeeh, etc. which people keep for gaining barkat)

It is haraam for someone (i.e. a Buzrug) to give any item of his to someone who has the idea that there is barkat in it. This idea implies that the person believes himself to be pious. However, one may please others by complying with their request. But one should not believe that one is a buzrug.

2029. OMENS

Good omens are permissible. However, even good omens have no effect. The only benefit when taking a good omen from some good occurrence is to have a good opinion regarding Allah Ta'ala, namely, one's wish/supplication will be fulfilled. Bad omens are prohibited.

2030. BADLUCK

To believe that any day or month is badluck is shirk.

2031. SPECIAL SERVANTS OF ALLAH

It is not incumbent to believe that a specific buzrug is the special servant of Allah Ta'ala. However, it is incumbent to believe that there are special servants of Allah Ta'ala at all times. This much is substantiated by the Hadith.

2032. FUNDAMENTALS OF THE DEEN

A person who denies any of the fundamentals of the Deen even by way of interpretation is a kaafir. Therefore the Qadianis cannot save themselves from kufr. Ta'weel of the Dhururiyaat (Fundamentals) of the Deen does not prevent the decree of Kufr. It prevents the decree of kufr in issues which are not of the Fundamentals. Of the Fundamentals are Salaat, Saum, Hajj, Zakaat, etc.

2033. THE GHILAAF OF THE KA'BAH

It is not permissible to sell the Ghilaaf (Cover) of the Ka'bah. Such a sale is in fact rishwat (bribery). Ownership of it is not valid. A piece of the Ghilaaf may be presented to someone as a gift. It may not be sold. The same applies to any Tabarruk item of Rasulullah (Sallallahu alayhi wasallam). Whoever has the Ghilaaf or a portion of it, is its Mutawalli (Trustee).

2034. BASELESS WASIYYAT

I am stunned by a wasiyyat (bequest) made by a certain Aalim. He stated: "Whoever of my children becomes an Aalim, my kitaabs will be for him." A wasiyyat for children is not valid.

2035. WASEELAH

It is permissible to make dua saying: "O Allah! Fulfill my wish / dua by the waseelah (medium) of ... (Rasulullah – Sallallahu alayhi wasallam) or some Buzrug." According to the Jamhur Fuqaha it is permissible. According to Ibn Taimiyyah it is not permissible.

2036. THE BENEFITS OF BAY'T

The benefits which are available by means of bay't are also available without bay't. Benefit is not based on bay't. It is bid'ah to believe that bay't is incumbent.

2037. KISSING THE THUMBS DURING ATHAAN

The practice of kissing the thumbs and rubbing on the eyes when the name of Rasulullah (Sallallahu alayhi wasallam) is recited during the Athaan is bid'ah. People believe it to be an act of thawaab whereas the Shariah has not ordered it.

2038. SIFLI AND ULWI AMAL

(Sifli amal refers to evil acts such as sihr (magic), witchcraft and the like. Ulwi amal refers to Qur'aanic verses or Hadith recited for some benefit.)

The intention of causing benefit does not render halaal a haraam act. Therefore, sifli amal will always be haraam even if the intention is good. If the intention underlying ulwi amal is good, it will be permissible. If the intention is evil, then even ulwi amal will not be permissible.

2039. THE TESTIMONY OF THE HEART

On the basis of the testimony of the heart, one may not believe with certitude that a person is dishonest although it is permissible to exercise caution.

2040. KHAUF (FEAR)

There are three stages of Khauf. One: The intellectual perception of the possibility of Athaab (punishment). This degree of Khauf is a condition of Imaan. (That is, if one does not believe in Athaab, one will not have Imaan).

Two: To reflect on the warnings and punishment of Allah Ta'ala at the time when the nafs demands commission of sin. When such evil develops, then to reflect on Athaab is Fardh. (The absence of this stage of khauf is not kufr).

Three: Is the cultivation of Khauf by means of muraaqabaat (meditation and reflection) on the warnings of Athaab and on the greatness and might of Allah Azza Wa Jal. By such meditation, one will gain perpetual perception of the Presence of Allah Ta'ala.

2041. RESPONDING TO THE ATHAAN

If the Athaan is called whilst one is engaging in Thikr, stop the Thikr and respond to the Athaan. This is most appropriate since the response is Sunnah. The barkat of Sunnah gives Thikr greater glitter (noor). Observance of the Sunnah also aids Thikr.

2042. FASTING ON YAUM-E-SHAKK

(Yaum-e-Shakk is the Day of Doubt, i.e. the day after the 29th of Sha'baan. The next day may be Ramadhaan or it may still be Sha'baan depending on the sighting of the moon. It is emphasized to abstain from fasting on this Doubtful day.)

It is permissible for the Khawaas (Ulama and Mashaaikh) to fast on Yaum-e-Shakk, not for the Awaam (the masses).

2043. TA'WEEZ

Recite Surah Faatihah, blow on water and drink. It has greter efficiency than Ta'weez.

2044. HARAAM AMALIYAAT

Understand well that deeds which are haraam with the limbs are also haraam with the heart. Some people resort to amaliyaat (ta'weez, etc.) to make others submissive. This too is haraam.

2045. SUBJUGATING A JINN

Subjugating a shaitaan (evil jinn) by means of some amal is not permissible. There are two reasons for this. Extracting service under compulsion and subjugating a free being.

2046. PERFORM NAMAAZ IN ALL CIRCUMSTANCES

When circumstances constrain inability to be paak (pure/clean), then too perform Salaat. If a severely ill person is unable to remain with Tahaarat and even if his impure clothes cannot be changed, he should perform Namaaz in whatever condition he may be and as best as he is able to whether sitting or lying down. The Namaaz will be valid. Namaaz is not waived as long as one is conscious and one can perform by means of signs of the head.

In fact, if it is time for Namaaz and a person is drowning, then he should make the intention of Namaaz then drown.

2047. QUNOOT NAAZILAH

Better than Qunoot Naazilah is to make dua after every Salaat. This is simpler and more concealed (akhfa') which is better than izhaar (public performance). People are oblivious of the actual way of gaining safety from calamity, and that is to reform A'maal (deeds). If deeds are reformed, Allah Ta'ala will create fear in the enemy.

2048. ISTIKHAARAH

The necessary acts of Istikhaarah are only two. Two raka'ts Namaaz and the Dua of Istikhaarah. Sleeping thereafter and to see any dream are not conditions of Istikhaarah. People have fabricated the extras.

2049. SAJDAH SAHW

Sajdah Sahw made for an error suffices for any error made after the Sajdah. May Allah Ta'ala reward the Fuqaha. They had resorted to profound research to formulate the masaa-il. People who vilify them are guilty of great injustice.

2050. DUA AFTER TARAWEEH

It is permissible to make dua after 20 raka'ts Taraaweeh, but it is not incumbent. If it is considered to be Waajib then it will be bid'ah.

2051. IJMA' ON 20 RAKA'TS TARAWEEH

There is Ijma' on performing 20 raka'ts Taraaweeh. Someone said that the opinion of the illustrious author

of Fathul Qadeer is 8 raka'ts. My response to him was: 'The solitary opinion of the author of Fathul Qadeer being in conflict with the Ijma' of the Jamhoor has no validity. Furthermore, despite his opinion of 8 raka'ts, he always performed 20 raka'ts.

2052. KISSING GRAVES

Kissing graves and bowing to graves are haraam.

2053. KUFFAAR JOINING THE JANAAZAH

It is Waajib to prevent a Hindu (or any non-Muslim) from joining the Janaazah. If for some reason one does not have the power to prevent him, then one will be ma'zoor (excused).

2054. HARAAM WEALTH

The estate of a deceased is contaminated with haraam wealth consisting of interest, bribes, etc. However, it is not known whether the entire estate consists of haraam or if it is a mixture of halaal and haraam nor is it known from whom the bribes and interest were acquired. In such a case, it will be said that the inheritance received is halaal.

However, this does not mean that the money is halaal for the one who had earned it. It is his obligation to return the haraam wealth to their owners.

2055. QUR'BAANI

In a place where Eid Salaat is performed at different Musajjid, Qur'baani may be made after the Eid Salaat of any one Musjid.

2056. MARRIAGE WITH A RAAFDHI WOMAN

Someone asked Hadhrat Thanvi: 'Why do the Fuqaha say that marriage to a Kitaabiyah is valid, but with a Raafdhi (Shiah) woman?' Hadhrat replied:

The Nasraani (Christian) woman is from the Ahl-e-Kitaab. On the other hand, the Raafdhi woman despite proclaiming herself as a Muslim became a murtad by denying some of the fundamentals of the Deen, hence the laws pertaining to murtaddeen apply to her.

2057. ISLAAH OF THE HEART

Reformation of the heart is not possible without severing relationships. This means to terminate all unnecessary mingling and association with people. Necessary relationships are not harmful. Indulgence in futility effaces the Noor of the Heart.

2058. PLEASURE IN FUTILITY

Some people strike up unnecessary relationships because they derive nafsani pleasure. To soothe their conscience, they dub such relationships 'service to humanity' while in reality the motive is nafsani gratification. They merely search for an excuse to justify their indulgence in futility.

2059. RUINATION OF THE HEART

A Shaikh of profound understanding readily understands if an action is motivated by nafsaani pleasure or obedience to the Sunnah. Signs of the ruin of the heart are that a person (molvi/buzrug) derives pleasure delivering a lecture. His heart is trapped in relationships other than Allah Ta'ala. He is bereft of seclusion. He derives no pleasure in Namaaz. However, he is ever ready to deliver lectures. In lecturing he derives pleasure. He is immediately ready to participate in jalsas. These are signs of the ruination of the heart.

2060. THE ERA OF FITNAH

This is the era of fitnah. Every person has become an author. The hearts are saturated with the poison of liberalism and modernism. The Deen has become a sport. Whatever the heart dictates is done. Whatever comes to the tongue is disgorged. People have disgraced Islam because of their pride. There is not a vestige of fear for Allah Ta'ala in their hearts. They only have the Deen for practicing (their art of liberalism). Alas! This is indeed lamentable.

2061. AN EVIL REVOLUTION

In former times, the hearts of people regardless of their condition, were pure (bereft of malice). However, nowadays despite having manners (superficially), knowledge and engaging in wazeefahs, their hearts are impure. Shocking poisonous effects

have become widespread. Everything has changed. Tongues have changed. The lectures of Ulama have changed. Appearances and dress have changed. Indeed it is an era of lamentable fitnah.

2062. THE RIDHA OF ALLAH TA'ALA

The actual objective (of everything) is the Ridha' (Pleasure) of Allah Ta'ala. The Madrasah is not the Maqsood (Objective). Whatever work has to be done should be subjected to the correct principles within the limits of the Shariah. Every activity of Muslims should be for the Ridha' of Allah Ta'ala. His Pleasure should always be uppermost in the mind whether the Madrasah remains or is eliminated; whether the Madrasah is disgraced or praised; whether the funds are forthcoming or not; whether there are many or few students. In brief, whatever be the scenario, remain subservient to the correct principles.

2063. IMAAM SHAAFI'S ADVICE

Imaam Shaafi' (Rahmatullah alayh) said that the eyesight improves by facing the Ka'bah, and it decreases by sitting with the back towards the Ka'bah. Imaam Shaafi' (Rahmatullah alayh) also said that four acts increase intelligence: Less speaking, using Miswaak, sitting with old people, and in the company of the Ulama.

2064. THE SUHBAT OF AHLULLAAH

People who have not gained the fortune of the *Suhbat* (companionship) of the Ahlullah (the Auliya) are totally useless even if they are Ulama. Mere learning and teaching are not sufficient although it is not devoid of benefit.

2065. KIBR (PRIDE) AND TAMA' (GREED)

The Ulama should be bereft of kibr and tama'. On account of these two maladies, the Ulama are deprived of great treasures. It is necessary for the Ulama to adopt *Istighna'* (independence) when dealing with *umara (the wealthy and the rulers)*. These people despise the Ulama. They consider the people of Ilm to be avaricious, therefore they hold them in contempt. This malady has embedded contempt for Ilm and the Ulama in the hearts. Ulama should always meditate on the Aayat: "*And unto Allah belongs the treasures of the heavens and the earth.*"

If the Ulama maintain their status, they will certainly be loved by all.

(That is, independence. The Ulama should not hanker after the wealthy and the rulers.)

2066. THE EVIL OF RIBA (INTEREST)

It is a decided fact that a person should die of starvation, but not acquire riba loans from these money lenders/banks. One becomes syrup for shaitaan. Once ensnared (in riba), one remains trapped

one's entire life. One's life becomes bitter and miserable. Repayment is enduring. One pays and pays and even by death one is not yet freed from their tentacles. Interest is such an intricate noose and deed that it is extremely difficult to become extricated. But Muslims undauntedly plunge into interest-bearing loans. They are extremely reckless in this regard.

2067. POISONOUS EFFECTS OF MODERNISM

Nowadays the poisonous effects of westernism and modernism have spread among both males and females. The wife of a deendaar Nawaab Sahib wrote a letter to me. She prefixed to her name the word, 'lady'. I replied saying: "*Your family is deendaar. It does not befit you to use such words....*"

2068. PURDAH

Those who support the elimination of purdah are dishonourable. Besides the Ahkaam of the Shariah (*demanding purdah*), natural *ghairat* also inhibits against abolition of purdah. Indeed these people are dishonourable and shameless. Therefore they make the Deen subservient to carnal lust.

The honour and respect for the Deen have disappeared from the hearts. This is a branch of kufr.

2069. BIOGRAPHIES

Nowadays most biographies are corrupt. After the era of the Salaf considerable natural frailties have

surfaced in all (*the ulama and buzrugs whose biographies are written*). Honesty demands that even their frailties be recorded in their biographies. However, this is not done. Even the deficiencies are elevated to virtues by means of interpretations. They (the biographers) believe that if the deficiencies (of their Buzrugs) are also mentioned, it will detract from their status. Therefore, they conceal these deficiencies. In addition to this attitude being improper from the historical perspective, it is also false from the Deeni perspective. It is blatant deception. There is no need to conceal such facts (*the deficiencies*). Even if it is mentioned that on the basis of such deficiencies the buzrug is not qualified for being followed, then there is nothing improper in this. The deeds of the Ambiya (Alayhimus salaam) are emulated. The actions of the Ummati is not proof. Only Fatwa is *hujjat* (*i.e. Fatwa based on the principles of the Shariah has the force of the Shariah*). I detest such concealment.

2070. CONDITIONS OF NASEEHAT

Just as Salaat has conditions, so too has Naseehat. Precisely at the time of proffering naseehat, one should understand that one is contemptible and the other the person is better. If this is not the feeling, the naseehat will be the effect of kibr (pride).

2071. THE DRESS OF MUTAKABBIREEN (PEOPLE OF PRIDE)

There is the effect of pride in emulating the appearance and dress of the mutakabbireen (*and the kuffaar*). From such pride stems *zulmat* (spiritual darkness) which corrupts the heart. Similarly, extravagance – living above one’s means, is the effect of *kibr*. When the *fujjaar* and *kuffaar* are emulated, then it is darkness piled on darkness. Nowadays, modernists believe that there is nothing wrong with *Tashabbuh* (i.e. emulating the ways and dress, etc. of the *kuffaar*).

2072. KIBR

The worst impediment for proximity with Allah Ta’ala and acceptance is *kibr*. Excluding a few, nowadays all people are trapped in this malady, even the Ulama. The *kibr* of the Ulama is more harmful than the *kibr* of the masses. When even the guides are astray, what hope is there for the followers.

2073. A GREAT WRATH OF ALLAH TA’ALA

Aql and Faham (intelligence and understanding) have disappeared. This is a great calamity and a Wrath of Allah Ta’ala. People are even doubting the fatwa of *kufr* which the Ulama have issued against Qadianis. They doubt the fatwa because Qadianis claim to be Muslims. However, their claim is like the claim of Musailamah Kath-thaab who had claimed Nubuwwat

for himself. He used to say that he is a Muslim. He performed Namaaz and did not deny the Nubuwwat of Rasulullah (Sallallahu alayhi wasallam).

2074. INSISTENCE OF BAY'T

Nowadays bay't is generally a mere custom devoid of substance. People are insistent on bay't. This indicates the corruption of their belief. What is not necessary is believed to be incumbent. The intention underlying such insistence is not to engage in the process of Islaah (self-reformation).

2075. SIR SAYYID

While the intention of Sir Sayyid (i.e. the founder of the Aligarh University) was sincere and while he had concern for Muslims, he was deficient in Aql (intelligence) and Deen. It was for these reasons that his ideology for the success of Muslims proved to be destructive. He had understood the actual objective to be the dunya. Thus, it was not possible to save the Deen (*by adopting his ideology*).

Once in Meerut a leader of the community asked him: "What really do you want? The Deen or the dunya?" He responded truthfully: "Neither do I want the Deen nor the dunya. I only want that Muslims should not go hungry and unclothed (*i.e. they should become wealthy, not languish in poverty*). This illustrates the deficiency of his Aql.

2076. KHASHIYAT (FEAR FOR ALLAH)

A jaahil who has *khashiyat* is better than a person who lacks *khashiyat* despite having acquired *Ilm*. *Ilm* is extremely delicate. There is peace as well as fear in it although peace is dominant in it. However, the need is to employ it correctly. All the initiators of deviated sects were people of knowledge. Never did any jaahil initiate a sect.

2077. THE DANGER OF DEBATES

Nowadays debating is extremely dangerous (*for one's Imaan*). It is therefore not advisable for just any one to indulge in debates. The need for debating is considerable knowledge, intelligence and understanding. I have seen some becoming corrupt and irreligious as a consequence of debating. Safety is in simply performing Namaaz, fasting, etc., and to abstain from these destructive disputes.

2078. RATIONALISTS

All worshippers of Aql (rationalists) appear to understand only things which are unintelligent. They have made the Deen a target for practicing (*their brains*). A disease of modernists is they resort to opinion in everything. Their objections and criticism (*of Deeni masaa-il*) are the effects of corrupt intelligence and lack of understanding.

2079. ULAMA-E-HAQQ

The Sultaans always oppressed the Ulama. However, these Ulama despite being subjected to oppression and imprisonment remained steadfast in rendering service to the Deen bearing patiently all the hardships. These Ulama of the Haqq had always executed the obligation of Amr Bil Ma'roof Nahy Anil Munkar under the shadow of swords. They offered their lives for the sake of the Deen. Only those whose understanding is corrupt, who are worshippers of the nafs and the world find fault with them (*the noble Ulama-e-Haqq of the past*). If people worship Allah, then they will appreciate the value of those Ulama.

2080. INTERPOLATING IN THE DEEN

Nowadays people are experts in interpolating (*and fabricating*) in the Deen. Even some molvis resort to utterly baseless interpolation in the Qur'aan and Hadith.

2081. PROGRESS GRADUALLY

Do not embark in a project on a big scale from the very beginning, then find it difficult to sustain. Work within means and ability. Progress gradually as the means become available by the fadhl of Allah Ta'ala. Expand gradually just as an infant grows gradually. Nowadays Muslims initiate projects emotionally, then after sometime they abandon it. It is like effervescence.

2082. ZAMAANAH OF FITAN

This era is saturated with fitan, atheism, zandaqah and liberalism. Their poisonous effects have spread intensively and extensively. I lament the condition of the Ulama who have joined forces with such people (*i.e. Hindus*). By uniting with them, the Ulama themselves have slipped (*and deviated from Siraatul Mustaqeem*). It is because of these ulama that the masses too have joined with these people. If it were not for these (*deviated*) ulama, Muslims would not have become ensnared by only the howling and calling of the political leaders. Allah knows what has happened to the brains of these people. Neither will they gain the Deen nor the dunya in this manner (*i.e. by joining the Hindus/Kuffaar and becoming subservient to their ideologies*). Yes, one thing is as clear as daylight, undoubtedly, they are destroying their Imaan and Akhirat. May Allah Ta'ala grant them hidaayat.

2083. ONLY THE SWORD

There is no way of stemming the tide of these *fitan* other than wielding the sword and head-on collision with the forces of *baatil*. There is no other way. However, since currently there is apparently no hope for this method (*of Jihad*), Dua is the only option.

The avenue of deviation has been opened wide. The Muslim governments themselves are the victims of deviation. The world is clogged with the enemies of

Allah's Deen. There are no helpers and sympathizers in sight (*for the Deen of Allah*). Muslims themselves are crushing the Deen. What should we complain about others! A sudden mighty satanic revolution has taken place. May Allah have mercy on us.

2084. THE MADRASAH MADE A CIRCUS

If a certain Madrasah (*which was wracked by student and teacher fitnah-strife and mischief*) had implemented my advice, all the fitnah would have been effectively eliminated. However, for implementing that advice the need was for strength of heart and determination. A system cannot be implemented with weakness and laxity. To implement a system severity and fortitude are requisites.

My advice was that the Madrasah should expel all the students and staff, and close down. Then a public announcement should be made explaining the factors which led to the closing of the Madrasah, and that the Madrasah will re-open when the atmosphere becomes conducive. Thereafter, on re-opening the Madrasah, a written pledge should be taken from the students and also from the Ustaadhs to the effect that if they violate the terms of the pledge, they will be expelled/dismissed.

Since the Madrasah did not implement this advice, it has become a circus. The Muhtamin came to me. I explained to him that now the Madrasah has become

like a lifeless body. Now, even if the Madrasah progresses (by way of the admission of numerous students and construction of buildings), the progress will be like the bloating of a carcass. But when the bloated carcass ultimately busts, the entire town will be revolted by the terrible stench.

The attitude and demeanour of the Talaba of that Madrasah have now undergone a drastic metamorphosis. It is difficult to distinguish now between that Madrasah and Aligarh University. Is it Aligarh college or a Deeni institution? How can there be *Noor* when the methodology or our Akaabir has been abandoned? How can there be barkat?

All of this fitnah is the consequence of the evil and misfortune of modernism. Modernism has affected the dress, appearance and attitude of the Talaba. The staff of the Madrasah (Muhtamin and Asaatizah) are subservient to the Talaba.

The only reason for this subservience is the fear of being deprived of teaching (*due to them having become mercenaries teaching the Deen for the gain of the dunya*). In the understanding of these Asaatizah, the Madrasah itself is *Maqsood bith-Thaat* –*the Objective per se*). Hadhrat Maulana Gangohi (Rahmatullah alayh) had stated unequivocally that the Madrasah is not *Maqsood*. The actual *Maqsood is Ridha-e-Ilaahi* (the Pleasure of Allah) whether the Madrasah remains or disappears.

The people have abandoned the correct *Usool* (Principles), hence the entire world is trapped in distress. The government is distressed by its populace, father by the son, Ustaadh by the Talaba, Shaikh by the mureed, husband by the wife, employer by the employee. If the correct principles are instituted and the limits observed, there will be no worry and distress.

2085. THE BOGUS PEERS

Considerable deviation (*ghumraahi*) has spread by virtue of these fake peers (spiritual guides). People have drifted far from the straight Tareeq. The deviation is such that the Tareeq has become a quandary to even Ulama. However, now by the grace of Allah Ta'ala the path has become clear. The shenanigans of the worshippers of customs have been exposed. Shukr unto Allah Ta'ala. By virtue of the dua of our Buzrugs there is no ambiguity now in the Tareeq.

2086. AMBIGUOUS FATWAS

The Ulama-e-Muhaqqiqeen have vehemently prohibited answering *istiftas* (questions) with ambiguity such as: *if it is like this, then this is the answer and if it is like that, then this is the answer.* Sometimes the questioner will select the answer which suits his whim and fancy.

2087. DREAMS

Nowadays hankering after dreams has become a malady. In most cases they are not seeing dreams, rather the effects of imagination which they describe as dreams. Dreams have interpretation, not imagination.

2088. NIKAH WITH A QADIANI WOMAN

Nikah with a Qadiani woman is baatil (not valid). Since her kufr and irtidaad are confirmed, she will not be in the category of a Kitaabi (Jew or Christian). Although the Lahori sect (of the Qadiani religion) does not say that Mirza Gulam is a Nabi, nevertheless, they do not believe that his kufr beliefs are kufr. This too is kufr. If someone does not accept Musailamah Kath-thaab to be a Nabi, then too he will not be a Muslim (*i.e. one who says that he is a Muslim*).

2089. RENEWAL OF IMAAN AND NIKAH

For the renewal of Nikah, it will suffice to recite the Kalima (*Laailaha il lallaau Muhammadur Rasulullah*) audibly in the presence of a few Muslims (*two, three or four*). In addition, one should state one's regret (*for the act/statement of kufr*).

For renewal of Nikah there is no need to make it known publicly nor is there the need to recite the Nikah Khutbah nor the need for a qaadhi (or imam to perform the nikah). The Ijaab and Qubool in the

presence of two witnesses at a private venue will suffice.

(If no one is aware of the kufr, there is then no need for renewing Imaan in the presence of even two or three person. Taubah and reciting the Kalimah aloud in privacy will suffice. Furthermore, the meaning of 'no need' is that the Nikah will be valid without these Masnoon requisites. However, it is always best and there will be barkat in adhering to ther Masnoon method. Also the woman must be paid Mahr again.)

2090. HARAAM TA'WEEZ

It is haraam to prepare a Ta'weez to subjugate a woman for even the purpose of marrying her. The Fuqaha have ruled that it is not permissible for even a wife to acquire a Ta'weez to subjugate her husband so that he becomes submissive to her.

(However, if the objective of the Ta'weez is valid, e.g. to rid the husband of zina, pornography, cruelty and sin in general, then it will be permissible.)

2091. NIKAH WITH THE INTENTION OF TALAAQ

If a man marries with the intention of later giving Talaaq, it will be sinful despite the validity of the Nikah.

2092. OBEDIENCE TO THE HUSBAND

Even if the husband is a faasiq and unjust, it remains waajib for the wife to obey him since Allah Ta'ala has appointed him the *haakim (ruler)*. Hence, just as it is waajib for the people to obey the faasiq ruler so too is it for the wife. However, obedience is not permissible if the husband prevents the wife from Fardh Salaat, Saum, etc. But regarding Nafl Salaat and Saum, it remains waajib for the wife to obey him.

If the husband perpetrates explicit kufr, then the wife should acquire a fatwa from a Muhaqqiq Aalim and separate herself from him (*since the Nikah is invalidated by kufr*). Besides kufr, obedience to him remains incumbent notwithstanding his fisq (flagrant sinning) although it is not permissible for the wife to obey him if he instructs her to commit fisq.

2093. A RIGHT OF THE WIFE

One of the rights of the wife is that she should be given an allowance (*apart from the nafqah/home expenses*) which she may spend as she wishes. This allowance will be according to the husband's means.

2094. THE WIFE'S SPENDING

It is not permissible for the wife to give anything from the husband's wealth to her parents or to anyone else. While she may give from the personal allowance the husband gives her, she may not give anything from the money given for the expenses of the home.

Furthermore, according to the Hadith it is advisable that she should consult with her husband regarding spending even her own wealth.

2095. NASEEHAT FOR THE WIFE

Harshness is not the actual method of naseehat. The objective is Islaah (reformation). If the wife ignores even some harshness (which at times is necessary), then do not leave her completely unfettered. Continue providing naseehat tenderly. Much tolerance is required, and this is difficult especially if her thinking is crooked.

2096. THE MURDHIAH (THE WOMAN WHO BREASTFEEDS ANOTHER PERSON'S CHILD)

The Murdhiah should publicize the fact that she had breast-fed certain children. It has happened that milk brother and milk sister had married each other without being aware that they had been breast-fed by the same woman. Thus the nikah between them is haraam and baatil.

2097. OLD MEN AND PURDAH

The need for Purdah for old men is greater. Despite his sexual weakness/impotency, he still has desire and he derives lustful pleasure from thinking. This is the zina of the heart.

2098. LOOKING AT THE MAYYIT

It is not permissible to even look at a ghair mahram mayyit. However, the husband may look at the face of his deceased wife, but may not touch her.

2099. PURDAH AND CAUTION

According to some Fuqaha caution dictates that even nieces should adopt a degree of purdah for their uncles despite the fact the the uncle is a mahram. However, the uncle will examine her thoroughly with the intention of her marrying his son. (In this scrutiny lies the fear of exiting lust in the uncle). The Fuqaha have also ruled that a woman should not eat the left over food of a mahram male because even this can stir lust. In fact the Fuqaha have ruled that to even look at the jilbaab of a woman is haraam.

(This caution is more emphasized for stepdaughters and stepmothers.)

2100. SINGING OF A FEMALE

To listen to a female or a young lad singing is also a kind of immorality. In fact, if the nafs inclines to lust at the voice of a young lad, then it will not be permissible to listen to even him reciting the Qur'aan Shareef. It is not permissible to teach young lads na'ts (nazams). Even the Imaamate of a baaligh whose beard has not grown, is Makrooh. When it is not permissible to listen to even a youg lad's Qiraa't in

Namaaz how can it be permissible to listen to his singing?

2101. THE MAHALLAH MUSJID

If for some reason, Namaaz had not been performed in the Mahallah (Neighbourhood) Musjid, then even if there is just one person, he should perform Namaaz in the Musjid and not go elsewhere to perform Namaaz.

2102. ACQUISITION FROM JINN

Any money received from a jinn is haraam because the jinn acquires it by theft.

2103. RIBA - THE TAKER AND THE GIVER

Both the taker of interest and the giver are the same in the sin. However, the sin of the taker increases with his use of the haraam money.

2104. SALE OF NON-EXISTING FRUIT

Selling fruit before its appearance on the trees is bay' baatil (invalid sale). They (buyer and seller) themselves devour haraam and they feed others haraam. All those who buy and sell such fruit are involved in haraam. Those who consume such fruit being aware of the reality are sinful. However, while those who eat such fruit without being aware are not sinful, nevertheless they will rue having consumed it. They will perpetually experience the bitter consequences of having consumed haraam. It is like

easting poison without being aware. While it is not sinful, the harm is established. Regarding the bitter consequences of eating haraam fruit without being aware, the harm is the resultant zulmat (spiritual darkness) of the heart.

If the common practice in a place (city/town) is to sell such fruit acquired by bay' baatil, then it is Waajib for a potential buyer to first ascertain the origin of the fruit.

2105. TASHABBUH BIR RIBA (RESEMBLANCE WITH RIBA)

Having two prices – a cash price and a credit price, while permissible, is Makrooh and callous (hard-heartedness and in conflict with Islamic morality – Murawwat). The higher credit price is apparently a stratagem for devouring interest (riba). While the transaction will be permissible (from the Fiqhi perspective), the seller should at least be told that it is Tashabbuh bir Riba, Makrooh and Khilaaf-e-Murawwat.

(That is: The Mufti should inform the mustafti – questioner – of these facts. He should guide the mustafti and bring him closer to Allah Ta'ala, not drive a wedge between the Muslim and Allah Ta'ala with misguidance by issuing zigzag fatwas as has become the norm of today's maajin muftis.)

2106. DEMONSTRATIONS AND PROTEST MARCHES

Any scheme which is in conflict with the Shariah is prohibited, especially when accompanied by futile and harmful acts. There is then no doubt in the prohibition. There is no aid for the Haqq in such practices. The corruption is conspicuous. A prohibition does not become permissible with a good intention. These protests are motivated by the desire for glory (name and fame). These demonstrations and marches are irreligious and in emulation of the west.

2107. A CRIMINAL SAVING HIMSELF FROM PUNISHMENT

It is permissible for a criminal to save himself by some stratagem from being sentenced / punished. For example, he does not confess to having committed zina to escape the Hadd (Islamic punishment). He should however repent. Similarly, a thief to escape punishment should return the stolen item, repent and not confess to the theft.

2108. OPPRESSIVE TAXES

It is permissible to evade paying the zulm of taxes. It is not sinful. If the taxing authority is Muslim, he (the Sultan/government) will bear the sin.

2109. ACCUSING SOMEONE OF THEFT

It is extremely evil to accuse someone of theft on the basis of suspicion. Some people resort to an amal in

which Yaaseen is recited. (By means of this amal, a name of some person becomes apparent). Then they believe the result of this amal to be true. It does not occur to them that it could be erroneous. Theft is proved only by one's own witnessing it being committed or by the testimony of two pious witnesses. (Shaitaani manipulation in any amal is quite possible).

2110. LEGAL COSTS

The legal costs will be the liability of the defendant if he is the usurper, hence inducing the plaintiff to seek the assistance of the court.

2111. HARAAM EARNINGS

The following question was posed to Hadhrat Thanvi: *"We hire out pots (utensils and the like for functions). There is a woman who is a professional singer. She sings at wedding functions. Will it be permissible to hire the pots to her?"* Hadhrat Thanvi responded: "Since the greater part of her income is haraam, it is not permissible to hire the pots to her."

2112. HARAAM FOOD

Understand well that feeding children haraam food creates in them the aptitude for mischief.

2113. INOPPORTUNE THIKR

The Fuqaha have prohibited Thikrullah at inopportune times, and sometimes it is kufr. For example reciting *Bismillaah* on haraam food is kufr.

2114. LEFT-OVER FOOD

The Fuqaha have ruled that it is Makrooh for a woman to eat the left-over food of a ghair mahram male, and it is Makrooh for a man to eat the left-over food of a woman who is in the state of janaabat. (*Even if the man is her sheikh, the woman should not eat his left-over food thinking that it is tabarruk*).

2115. THE FOOD OF DEVIATES

Once a Shiah who had a circumcision function sent some of the food to me. I returned the food with a letter stating: *'We have a list of (halaal) foods in our Fiqh and this food (which you have sent) is excluded from this list, hence I am constrained to return it.'*

I do not accept this kind of food from even my close relatives.

(Food served at haraam functions and kuffaar festivals are spiritually destructive. One should not consume the food of so-called 'walimahs' of today. These are mock-walimahs at which much haraam is perpetrated. Similarly, the food which kuffaar send on their religious occasions, e.g. Deewali, should not be consumed.)

2116. SKINS OF BEASTS OF PREY

The Hadith forbids the use of skins of beasts of prey. Such skins creates the effect of beasts in a person.

2117. PROFESSIONAL BEGGARS

Some beggars go about begging even though there have the Zakaat Nisaab. Even the majority of those who do not have the nisaab have ample provisions for their needs, hence it is not permissible for them to beg. It is haraam to give for those for whom it is haraam to ask. Before giving Zakaat to a person, it is necessary to reflect and to ascertain his/her status otherwise the Zakaat will not be discharged.

2118. PROHIBITED TIMES FOR SALAAM

Salaam should not be made on three occasions of involvement. When a person is involved in sin or in ibaadat or in fulfilling a natural need. Eating is also included in this needed. Do not make Salaam at the time of Athaan.

2119. A METHOD OF MUSAAFahah (HANDSHAKING)

The popular method of pressing the thumbs when making musaafahah is baseless. The narration which mentions that love is in the thumbs is a fabrication.

2120. AN UNLAWFUL REMUNERATION

Taking a percentage from donations is not permissible.

(The practice of organizations to take a percentage of the collected funds for so-called administrative work is haraam.)

2121. EATING WITH THE YAHOOD AND NASAARA

It is not permissible to eat with the Yahoood and Nasaara because it is an act of *muwaddat* (friendship) and this is prohibited.

2122. HARAAM MONEY

Giving haraam money (e.g. acquired by interest, bribery, gambling) as a loan is haraam. The sin is aggravated by deception. The deception is in not informing the person that the money is haraam.

2123. BEATING PUPILS

A teacher does not have the right to beat pupils without parental consent. Only parents and the Haakim (ruler/qaadhi) have the right to punish without consent.

2124. WAIVING DEBT

Without an explicit declaration waiving the debt, the debt remains. If the creditor says for example: *'If you can't pay, then the debt is waived.'* This statement does not waive the debt. If the creditor dies, his heirs will have the right to claim from the debtor. He should explicitly state that he has made *maaf* (waived) the debt.

2125. THE RIGHT OF THE NEIGHBOUR

Of the rights of the neighbour is that one should not construct a window above his premises. This violates

his purdah. (*It is no pedrmissiblde to look into the yard of the neighbour thus violating the purdah of the females who may be in the yard*).

2126. THE EFFECT OF ITAA-AT (OBEDIENCE)

The effect of obeying the Shariah is such a *noor* in the heart by which spiritual mysteries become unravelled. However, the intention underlying *Itaa-at* should not be for understanding spiritual realities and mysteries. If this is the intention, nothing will be achieved.

2127. UMOOR-E-BAATINIYAH

One should not adopt prescriptions pertaining to spiritual matters (*umoor-e-baatiniyah*) merely from kitaabs without the advice (*of a Murshid*). Such prescriptions may be beneficial for some and harmful for others. (*Exercises such as Paas Anfaas and the non-Masnoon forms of Athkaar should not be practised without the guidance of a qualified Shaikh of Tasawwuf*).

2128. HUQOOQUL IBAAD (THE RIGHTS OF PEOPLE)

A the Rooh (Soul) of a debtor will not enter Jannat as long as his debt remains unpaid. It is mentioned in Durre Mukhtaar that for each cent 700 Salaat will be given to the creditor. This is the consequence of suppressing the right of others.

Before commencing the work it is a condition to mutually arrange the wage. Giving remuneration after the work has been completed is haraam. The wage must be stipulated before commencement of the work.

Among the rights of the people is that it is unlawful for the authorities to interfere in fixing the value/prices of commodities. This is the right of the owners of the merchandise.

2129. THE RIGHT OF IBNUS SABEEL (THE WAYFARER)

There are two kinds of guests. The one is a person who goes to visit a specific person. It is the obligation of the host to fulfil the right of this guest. The other one is a wayfarer. He is not the guest of any specific person. The right of this kind of wayfarer is *ala sabeelil kifaaya*. His right does not devolve on any specific person. If any person attends to him, the community is absolved of the obligation.

(Holiday-makers who are on sinful journeys are excluded from the wayfarer kind. The vast majority of today's holiday-makers are involved in flagrant sin and tyransgression).

2130. FUND-RAISING

Collecting funds for the Madaaris by applying any kind of pressure is not permissible. A variety of stratagemms are adopted to extract funds from donors.

This is totally unlawful. The Hadith states: “*Beware! The wealth of a Muslim is not permissible (for any one) except with his wholehearted happiness.*”

2131. SALAAM

If there is no one in the house or in the Musjid, then when entering, make Salaam (*audibly*). There are Malaikah present.

2132. GIVING A LOAN

It is not permissible to give a loan to a person who will be using the money for unlawful customs such as extravagance in wedding functions. Becoming an aid in evil is prohibited.

2133. WASHING THE HANDS FOR EATING

It is Sunnat to wash both hands before eating. The hands should not be dried. After eating the hands should again be washed and the mouth rinsed. The hands may now be dried. This is the Sunnat.

2134. HUQOOQUL IBAAD (THE RIGHTS OF OTHERS)

People are under the impression that only Taubah is valid for all sins. However, regarding *Huqooqul Ibaad* only Taubah is not adequate. It is necessary to make amends and gain forgiveness from the persons whose rights had been abused.

Also, regarding *Huqooqullaah (the Rights of Allah Ta'ala)*, the sin is forgiven by Taubah, but the obligation has to be discharged. For example, Qadha Salaat and Saum has to be made. Unpaid Zakaat has to be paid. Fardh Hajj has to be made.

2135. FAMILY TIES

It is essential to maintain family ties. If relatives are irreligious, then explain to them that while visiting them is Sunnat, you will not be able to visit them if they persist in their mocking of the Deen. If they persist, then do not visit them.

(Amr Bil Ma'roof Nahyi Anil Munkar is necessary for all)

2136. COMMISSION OF COLLECTIONS – ITS ILL-EFFECTS

The Madaaris paying collectors a commission on the funds they collect is not permissible. However, due to the widespread indulgence in this practice, no one is concerned with it (this unlawful practice). That is the reason for the ill-effects. Neither do the Asaatizah have any affection for the Talaba nor do the Talaba have respect for the Asaatizah. The *shaan (the noble effect)* of Ilm is not discernible on them neither externally (*zaahiran*) nor internally (*baatinan – spiritually*). They have no *Istighna (independence)*. These are the fruits of unlawful income. There is no care and caution regarding the monies collected. The concern is to only acquired funds for the Madaaris.

2137. WHEN PARENTS CALL

Even if one is performing Nafil Salaat, and parents without being aware call, then according to the Shariah one should terminate the Salaat and respond to their call. If their call is prompted by a real need, then even Fardh Salaat should be terminated. (*The need can be understood from the tone of their call*).

2138. NOT SPEAKING WITH A MUSLIM

It is mentioned in the Hadith that one who does not speak to a Muslim (*because of some argument, etc.*) commits a sin such as murder.

(Rasulullah – Sallallahu alayhi wasallam –said: ‘He who buffets his (brother (that is does not speak with him) for a year, will meet Allah with the sin of Qaabil. Nothing but the flames of the Fire can purify him.’

2139. GIFTS FROM MINORS

It is not permissible to accept gifts from naabaaligh children nor is it permissible for parents to give in charity anything belonging to their naabaaligh children. However, the parents may give of their own money to the child to give to charity.

2140. UNLAWFUL FUNCTIONS

One should not attend wedding and death functions. Generally, *tasfaakhur* (*pride and riyaa*) underline these functions. Similarly, one should not attend functions of (*ostensible*) *ibaadat* which involves remuneration such as *khatams* (*and qiraa’ functions and*

competititons). The same applies to *wa'z* (*lectures*.) A person who has the slightest Deeni honour in his heart will abstain from such functions.

In the same way, one should not eat at the place of *wa'z*. It has the form of exchange – exchanging the Deen for the dunya.

(That is: the Maulana Sahib who delivers a bayaan should not eat at the place where he was called specifically for giving a lecture.)

2141. RESPONDING TO WRITTEN SALAAM

It is Waajib to respond to even the Salaam written in a letter. Respond either verbally or by writing.

2142. PLAYING WITH DOLLS

Today when I went home I saw Rashidah (adopted daughter of Hadhrat) playing with a doll. I was very annoyed. I took it outside and smashed and broke it against the wall. It is the error of the parents to allow their children to play with dolls. What will they do if their children play with snakes and scorpions?

(It is not permissible to give haraam toys to children).

2143. HOMOSEXUALITY

This act is extremely abominable. While a woman can become halaal for a man, there is not even the remotest possibility of permissibility for this evil abomination. This act is in total conflict with a healthy

natural disposition. The consequences of this act are disastrous.

2144. SERVICE OF NABAALIGH PUPILS

It is not permissible for Ustaadhs to take service from naabaaligh pupils. If the students are baaligh then too service may not be imposed on them without their wholehearted happiness. But Ustaadhs are careless in this regard.

2145. MAKROOH TANZEEHI

The Fuqaha have explicitly stated that *Israar* (*persistence*) on *Saghaair* (*minor sins*), even if it be extremely minor, transforms the *Saghaair* into *Kabaair* (*major sins*). Therefore, it is essential to abstain from Makrooh Tanzeehi. Frequently, perpetration of Makrooh Tanzeehi leads to the commission of Makrooh Tahreemi. The person who considers Makrooh Tanzeehi to be insignificant, will become audacious and indulge in Makrooh Tahreemi. Fear will decrease in him. He will then become audacious in the commission of Makrooh Tahreemi.

In terms of the principle that the introduction of haraam is also haraam, it is essential to abstain from Makrooh Tanzihhi despite it not being *per se* (*fi nafsihi*) haraam.

(It is mentioned in the Hadith: "Beware of regarding sins to be insignificant." The Mashaaiikh said that he

who regards sins to be sagheerah -minor - regards Allah Ta'ala to be insignificant –Nauthu billaah!)

2146. LOOKING AT PICTURES

To look at pictures (of animate objects) with pleasure is haraam. In fact the Fuqaha have said that to look at even liquor with pleasure is haraam.

2147. HUNGER STRIKE

Hunger strike is akin to suicide. If the person dies as a result of this, he does an evil death.

2148. HARAAM DISTRIBUTION

Many Ulama are also involved in erroneous distribution of Inheritance. It is not permissible to spend anything from the estate of the deceased for Isaal-e-Thawaab without the express permission of all the heirs. Furthermore, the consent of nabaaligh (minor) heirs is not valid. Nothing of their shares may be used. Even with their consent it is not halaal.

2149. DENYING THE RIGHTS OF FEMALES

Maulana Muhammad Qasim (Rahmatullah alayh) said that it is not permissible to purchase property in Jalalabad because the practice there is to deny the rights of inheritance of females.

2150. HUMAN BODY PARTS

Nails, hair, etc. of the human being never becomes the property of anyone.

2151. THE PROPERTY OF NAABALIGH CHILDREN

It is best not to make the children the owners of the clothes, shoes, etc. which parents procure for them. Parents should retain ownership to enable them to give the items to other children when a child outgrows the garments. If the children are made the owners, then even the parents have no right to dispose of it as they please.

2152. ELIMINATING BAATIL

In the town of Thaanaser (in India), on the occasion of a Hindu festival, a yogee who was an expert in demonstrating supernatural feats would portray his powers by diving into the ground and emerging from another place at a distance from where he had entered. When this demonstration of the yogee was narrated to Hadhrat Maulana Jalaluddin Thaanaseri, he requested to be taken there at the next festival occasion. He commented: *“I too would like to see this feat”*.

On the occasion of the festival the yogee dived into the ground which had miraculously split open as was the practice. The yogee disappeared underground. Simultaneously, Hadhrat Jalaluddin placed his foot on that spot and commented: *“The yogee will now not*

emerge.” The yogee died underground. That was the end of the yogee.

2153. ONLY TWO WAYS FOR US

At times of confrontation with the kuffaar, we know of only two ways. If we have the power, then it will be Jihad. If we are weak, then the only option is Sabr. Other ways and methods are baseless fabrications.

(When Muslims are unable to wage valid Jihad as is the case now, then the only option is Sabr. Sabr entails Inaabat Ilallaah –turning to Allah Ta’ala with repentance and obedience. Islaah of the nafs- moral reformation – is absolutely imperative. Then will arrive the Nusrat of Allah Azza Wa Jal.)

2154. DECEPTION IS HARAAM

Some people claim that it is permissible to loot the wealth and property of the kuffaar in any way whatsoever. However, the Shariah has made haraam deception and the theft of the property of the kuffaar. In fact, Hadhrat Maulana Muhammad Qasim Nanotwi (Rahmatullah alayh) said that usurpation of the rights of the kuffaar is worse than usurping the rights of Muslims.

(Rasulullah – Sallallahu alayhi wasallam) said: “There is no ghadr – deception – in Darul Harb.’ Even in Darul Harb it is haraam to deceive the kuffaar for looting their wealth.)

2155. THE AULIYA OF ALLAH

It is mentioned in the Hadith : *"He who distresses My Wali, verily, I issue an ultimatum of war against him."* Distressing the Auliya is indeed a grievous crime. Sometimes Allah Ta'ala enables the Wali to punish the person and sometimes Allah Ta'ala Himself afflicts the person with some calamity.

2156. TILAAWAT BY THE MAYYIT

Before giving the mayyit ghusl it is not permissible to engage in tilaawat of the Qur'aan Majeed by the mayyit. It is permissible after ghusl.

2157. THE WISDOMS OF THE AHKAAM

The Ulama have knowledge of the Ahkaam (the laws of the Shariat), and are the proponents thereof. They are not the makers of the Ahkaam. Therefore it is not our obligation to explain the wisdoms and mysteries underlying the Ahkaam. The Ulama should not respond to queries pertaining to the wisdoms and rationale of the Ahkaam. If the rationale is explained, the minds of laymen will become corrupt. Tell them to ask Allah Ta'ala and Rasulullah (Sallalahu alayhi wasallam) on the Day of Qiyaamah to explain the wisdoms for the Ahkaam.

After having accepted Rasulullah (Sallalahu alayhi wasallam) as the Nabi of Allah Ta'ala, Muslims do not have the right to query the rationale underlying the Ahkaam. Hujjatul Islam Imaam Ghazaali

(Rahmatullah alayh) said that when a physiscian mentions the benefit of a medicine, it is accepted without reservation. But when Muhammadur Rasulullah (Sallallahu alayhi wasallam) explains the Ahkaam, then you begin to entertain doubts.

Alas! It is lamentable that despite being Muslims, they mock the Deen by probing the wisdoms and rationale of the Ahkaam. Hadhrat Mujaddid Alfe Thaani (Rahmatullah alayh) said the search for wisdoms and the rationale for the Ahkaam of the Shariah is akin to denial of Nubuwwat. After expressing belief in Nabi-e-Kareem (Sallallahu alayhi wasallam) what is reason for the probe of wisdoms underlying the Ahkaam and for delaying (*or abstaining*) from practical implementation? It is obvious thar such person do not follow Nabi-e-Kareem (Sallallahu alayhi wasallam). On the contrary they are subservient to their own opinions.

2158. ASRAAR (DIVINE SECRETS AND MYSTERIES)

Hadhrat Shaikh-e-Akbar (Rahmatullah alayh) said that the *Asraar* should not be revealed to those who hanker after the mysteries underlying the Ahkaam. However, these may be explained to those who do not probe such issues. Thus, it is clear that the *inkishaaf* (*revelation*) of the *asraar* occurs to those who do not hanker after them.

It is improper to employ intelligence in the quest for the *asraar*. Whatever one understands of the *asraar* by reflection will be the fabrication of one's personal opinion. This is not the method for the acquisition and comprehension of *Haqaa'iq* (*transcendental realities*).

If there was no wisdom in concealing the *asraar* of the Ahkaam, Allah Ta'ala would have revealed everything thereof to Rasulullah (Sallallahu alayhi wasallam). It is thus obvious that there is wisdom in the *asraar* remaining *ikhfa'* (in concealment). There are innumerable wisdoms for the Ahkaam of the Shariah. However, since these are beyond our intellectual comprehension, the Shariah has forbidden us from probing such issues.

2159. THE CRIME OF SHAITAAN

The crime of shaitaan was not denial of Tauheed. On the contrary his understanding of tauheed constrained him to refuse making Sajdah to any being other than Allah Ta'ala. Since he understood that the rationale for the command to prostrate was in conflict with *hikmat* (*wisdom*), he refused to make Sajdah. Thus he became accursed and was ruined.

(He submitted the hukm – command – to his personal opinion which dictated that he was a superior being by virtue of having been created from fire. His opinion constrained him to understand that it was irrational for a higher being to prostrate to a lowly being created from sand.)

2160. THE NEED IS FOR NOOR

Whoever desires to know anything from the *asraar* should practice on the commands of Rasulullah (Sallallahu alayhi wasallam). Such obedience creates *Noor* in the heart, and it is imperative to have *Noor-e-Qalb* for understanding the *asraar*. When such *noor* has been cultivated, one will understand the *asraar*.

(It is, however, essential to understand that the intention underlying amal on the Ahkaam should not be the acquisition of asraar. Such an intention is corrupt. The intention should be nothing but to gain the Pleasure of Allah Ta'ala. He will then cast into the heart of His servant whatever degree of the asraar He wills.)

2161. THE BEARD AND THE MOUSTACHES

Rasulullah (Sallallahu alayhi wasallam) had commanded the lengthening of the beard and the clipping of the moustache. Thus, it is Waajib to obey both these two commands. Abandonment of Waajib is Haraam. All the Ambiya (Alayhimus Salaam) lengthened their beards and clipped their moustaches. Rasulullah (Sallallahu alayhi wasallam) said that ten things are of *Fitrat (inherently natural)*. Among these ten acts, are to lengthen the beard and to clip the moustache.

According to the Shariah *Fitrat* refers to all acts which the Ambiya (Alayhimus salaam) had unanimously

observed. We too have been commanded to implement these acts.

2162. CLIPPING THE MOUSTACHE

The Sunnat is to clip it completely to the level of the lips. According to some Ulama both clipping and shaving the moustache are permissible while some Ulama say that shaving is not permissible. Therefore, it is better to abstain from shaving the moustache.

2163. THE BEARD AND IJMA' OF THE UMMAH

Shaikh Ibn Humaam (Rahmatullah alayh) said to cut the beard less than a fist length as is the practice of some western people and *mukhannath* (gays/hermaphrodites/transgers) has never been said to be permissible by any of ther Fuqaha. All the Fuqaha of the Ummah are unanimous that to reduce the beard to less than a *qubdah* (*fist length*) is not permissible.

2164. A CUT BEARD-A PERPETUAL SIN

Cutting the beard less than a *qubdha* is haraam. In fact it is worse than other kabeerah (major) sins in view of it being a flagrant act (*a sin publicly displayed*). It's blatant display is an open act of ridiculing the Deen of Islam. A flagrant sinner does not deserve forgiveness. Furthermore, the sin of the cut beard is attached to the person perpetually. Even whilst performing Salaat and Ibaadat he is involved in the sin. Such a person is a

faasiq. His imaamate is Makrooh Tahrimi. It is not permissible to appoint him to be the imaam.

If such a faasiq has been appointed as the imaam, then search for another Musjid where there is a Saalih Imaam. However, if no such Musjid is found, then do not abandon Jamaat Salaat. Perform behind the Faasiq. The sin and calamity of this haraam act befall the trustees of the Musjid who have appointed the faasiq.

2165. THE SHAA-IR OF ISLAM AND A MAGISTRATE'S REPENTENCE

The beard, circumcision, Aqeeqah, Athaan are among the *Shaa-ir* (*outstanding, salient distinguishing features*) of Islam. A man is recognized to be a Muslim from these features. During the mutiny in India under British rule, a clean-shaven Muslim magistrate who was on a train was mistaken for a Hindu. There was no sign of Islam on him, hence the Muslim fighters were about to kill him. Despite his pleadings that he was a Muslim, they did not believe him. Finally they took him to an isolated spot and he was ordered to open up his pants. The mutineers wanted to see if he was circumcised. The magistrate said that to his great embarrassment he lowered his pants. Only then did the Muslims set him free. Thereafter he repented and kept a beard.

2166. OUR EXEMPLAR IS RASULULLAH (SALLALLAHU ALAYHI WASALLAM)

If the masses in some place understand that there is greater dignity in shaving the beard than keeping the beard, or there is greater honour in the dress-style of the kuffaar than in Islamic dress or they are more awed by Christians than Muslims, then too there is no scope for transgressing the bounds (*the limits of the Shariah*).

Allah Ta'ala sent Rasulullah (Sallallahu alayhi wasallam) as an Exemplar for us. The Qur'aan states: "*Verily, for you there is a beautiful example in the Rasool of Allaah...*" Therefore, if even one Sunnat is abandoned the Example will not be fulfilled. Allah Ta'ala loves every act of Rasulullah (Sallallahu alayhi wasallam). But the appearance and ways of the west are more appealing to Muslims of this era. They are indeed shameless.

2167. PURDAH FOR THE SHAIKH

Some shameless women do not observe purdah for their sheikh (spiritual guide). Even some husbands permit their wives to be with the peer (sheikh) in public and in privacy. The peer who does not forbid them is a shaitaan. The husband who is pleased with his wife's shameless conduct is a veritable *dayyooth*. It is fardh to observe purdah for the peer, for a wali, for the ustaadh and for all ghair mahrams. When the Sahaabiyaat had adopted purdah for even Rasulullah

(Sallallahu alayhi wasallam), then who are these people who ignore purdah?

2168. THE DEBTS OF THE MAYYIT

It is blatant *zulm* to abstain from paying the debts of the mayyit from the assets of his estate. Understand that the Rooh of the Mayyit will not enter Jannat as long as his debts are not paid.

2169. MOLVIS AND COLLECTIONS

Molvis should never embark on collecting funds. It will suffice to inform the community of the Deeni project. If Allah Ta'ala wills, Wallah! The funds will be forthcoming. O Ulama! For the sake of Allah abandon going around collecting funds. It does not benefit you.

Work within the limit of ability. If the funds are less, work accordingly. There is no need for expanding more than one's ability and means.

2170. ISAAL-E-THAWAAB

The best way of Isaal-e-Thawaab is to give cash money to the poor. They may spend for their needs as they deem fit. (*Isaal-e-Thawaab is for the reward of good deeds to be transferred by Allah Ta'ala to the deceased.*)

To sent forth the thawaab of *Ibaadaat-e-Maaliyah* (*monetary acts of thawaab such as Sadqah*) is of greater merit since its validity is unanimous.

Regarding *Ibaadaate-e-Badani* (acts of *ibaadat* such as *Salaat* and *Tilaawat*), Imaam Shaafi (Rahmatullah alayhi) differs.

2171. ISAAL-E-THAWAAB FOR THE ENTIRE UMMAH

Whatever I recite daily, its thawaab is for Rasulullah (Sallallahu alayhi wasallam), all the Sahaabah Kiraam, all the Ambiya, Sulaha and the masses of Muslims who have died and who are living and who will still be born. Sometimes I recite something extra for a specific person.

(There is no dearth in the Treasury of Thawaab of Allah Ta'ala. He accepts and rewards according to our intention.)

2172. ISAAL-E-THAWAAB AT THE QABR

There are three benefits for Isaal-e-Thawaab at the graveside.

- (1) In addition to the Isaal-e-Thawaab for the mayyit, the recite becomes conscious of Maut.
- (2) The *Baatini* (Spiritual) benefit is that the mayyit derives comfort from the Thikr whether one recites audibly or silently. Allah Ta'ala ensures that the mayyit hears the Thikr. This benefit is not restricted for the Auliya. It applies to all Muslim deceased.
- (3) The *anwaar* (rays of noor) spread all around and increase the comfort of the *amwaat* (the deceased).

2173. DO NOT LIFT THE HANDS BY THE GRAVESIDE

The Fuqaha have prohibited lifting the hands when making dua at the graveside. It creates the impression of supplicating to the inmate of the grave. Islam goes to extremes to protect Tauheed, but people without thinking cause confusion which results in bid'ah.

2174. WHO ARE SAYYID

Some of the progeny of Hadhrat Ali (Radhiyallahu anhu) who are not of the offspring of Hadhrat Faatimah (Radhiyallahu anha) also designate themselves as Sayyid. This is not permissible. Only the offspring from Hadhrat Faatimah (Radhiyallahu anha) are Sayyid. The progeny of Hadhrat Ali (Radhiyallahu anhu) from other wives and the progeny of the Khulafa-e-Raashideen are all known as Shuyookh.

2175. THE IMPORTANCE OF EVEN A SEEMINGLY INSIGNIFICANT VIRTUE

After the demise of my Ustaad, Mulla Mahmood (Rahmatullah alayh) I saw him in a dream, and asked him: *'How did Allah Ta'ala treat you?'* He said: that Allah Ta'ala had forgiven him. I said: *'Why did he forgive you?'* He said that once the food was not salted correctly. However, he ate the food without making the slightest comment. He silently ate the food. This was the basis of his forgiveness.

In that realm no mention was made of his teaching Hidaayah, Jalaalain, etc., nor of his other excellences. Merely on the basis of having appreciated that the food was the ni'mat of Allah and not finding fault with it, did Allah Ta'ala forgive him. This is the lesson imparted to us by Rasulullah (Sallallahu alayhi wasallam). If one does not prefer a particular food, it should be left without making any adverse comment.

2176. ISTIQLAAL (FIRMNESS/STEADFASTNESS/FORTITUDE)

Have *istiqlaal* in whatever venture you embark on. Allah Ta'ala has created much barkat in *istiqlaal*. Whatever is ordained in Taqdeer will happen. Allah Ta'ala bestows much barkat in Rizq gradually in the wake of *istiqlaal*.

2177. TASAWWUF

Tasawwuf is not something new. It is not an innovation. Tasawwuf is what is in the Qur'aan and Hadith. However, some technical terms and conditions have been added. Even the Muhadditheen and Fuqaha have formulated technical terms and conditions which have been introduced for ready comprehension. These additions are not prohibited bid'ah. The objectives (*Maqaasid*) are not changed. The Maqaasid are the same as stated in the Qur'aan and Hadith.

2178. GRIEF

Despite the lofty status and divine proximity of Rasulullah (Sallallahu alayhi wasallam) to whom Allah Ta'ala had made great and wonderful promises, it is mentioned in the Hadith that he was perpetually in the state of grief and worry (*huzun and fikr*), yet he was the greatest of the Ambiya. In spite of this, the *fikr* of the Aakhirat was overwhelming in him.

2179. WE ARE GHAAFIL (OBLIVIOUS/NEGLECTFUL)

A person who desires to reach the Destination (by Allah Ta'ala) will be engrossed night and day in its quest. We are in reality *ghaafil*. Instead of being concerned with their Deen, people are stagnated in nafsani objectives.

2180. INDULGENCE IN FUTILITY

Nowadays I observe that when someone (*prominent*) dies, the process of obituaries is initiated. They labour under the impression that this is a way of fulfilling the rights of the deceased. Functions and speeches are arranged in his honour and his death anniversary is celebrated. Futile resolutions are passed and published in newspapers (*and by radio stations*). Of what benefit is all this futility for the deceased?

Regarding accolades lauded on the deceased, it is mentioned in the Hadith that the mayyit is asked: "*Were you indeed so (great)?*" Thus, instead of

praise, the mayyit is subjected to embarrassment in Barzakh. This is the consequence of the (*false*) love for the mayyit portrayed by his (*fake*) muhibbeen (*lovers*).

2181. HADHRAT JUNAID BAGHDAADI

If there were more than three persons in the *majlis* of Hadhrat Junaid Baghdhaadi (Rahmatullah alayh), he would remain silent. He would give a bayaan only if there were two or three persons. But nowadays, the bigger the crowd the more elated becomes the speaker.

2182. THE MATHNAWI OF MAULANA RUMI

Mathnawi Shareef is an excellent kitaab. It discusses numerous masaa-il of the Tareeq (*Tasawwuf*). However, masaa-il (*of the Shariah*) should not be extrapolated from it. On the contrary, the statements of Mathnawi Shareef should be reconciled with the established masaa-il confirmed by the Fuqaha.

2183. CONCESSIONS

Concessions which are *Mansoos* (explicitly stated in the Qur'aan and Hadith) are virtuous and praiseworthy. However, concessions which are the effects of one's interpretation are fabrications which are prohibited by the Hadith since these are the effects of nafsaniyat and defective deeni understanding.

2184. THE MEANING OF UMMI

Rasulullah (Sallallahu alayhi wasallam) said: “*We are a Ummi nation...*” A person who is unable to write and read is termed *ummi*. Ummi does not mean jaahil (ignorant). Imaam Ahmad Bin Hambal despite being such a great Aalim would sit in the company of Hadhrat Bishr Haafi (Rahmatullah alayh) who was an ummi. When someone said: “Why do you, being an Aalim visit one who is not an Aalim?” Imam Ahmad responded: *‘I am an Aalim of the Text (Kitaab) while he is an Aalim of the Bearer of the Text (that is, Rasulullah –sallallahu alayhi wasallam).*

2185. KIBR

It is haraam to give any of one’s items to someone on the understanding that there is barkat in it. Giving one’s item as something of barkat implies that one believes oneself to be a buzrug whereas Allah Ta’ala says: “Do not regard yourselves as pure.” Giving one’s item as tabarruk is kibr and an implied claim of being a buzrug, hence it is haraam. I have heard third fatwa from Hadhrat Maulana Ya’qoob (Rahmatullah alayh).

2186. TAJASSUS (SPYING AND PRYING)

Am Ummi Buzrug said if one begins to receive kashf of the ma-aaib (faults, sins) of someone, then one should immediately divert one’s attention (to terminate the kashf). Delving in the faults of others

(even by means of kashf) comes within the scope of the Aayat: “Do not spy.” This is haraam.

2187. ORIGINS OF SINS

According to the Sufiya if the waswasah of one sin occurs repeatedly then it is from the nafs otherwise it is from shaitaan. Since the nafs derives pleasure in the particular sin it has dictated, it repeatedly urges one to commit it. On the other hand, the objective of shaitaan is to cast one into sin of any kind. He is not concerned with pleasure. Regardless of the type of sin committed, shaitaan’s objective is served.

In reality there is not benefit in this research because it is incumbent to abstain from all sins whether it is from the nafs or from shaitaan. One has to muster up courage to abstain from every kind of sin.

The real fountain of sins is the nafs. After all, it was the nafs which had deceived and deviated shaitaan.

2188. DIFFERENCE WITH ONE’S SHAIKH

If there is some confusion in the *ta’leem* of the Shaikh, then the firstly one should endeavour to eliminate the confusion. If one is unable to do so, then explain it respectfully to the sheikh. If he is a true sheikh, he will understand and he will change it. If the confusion is not eliminate even by the shaikh’s explanation, then without being disrespectful abandon the shaikh.

2189. AN IDIOMATIC USAGE OF CHRISTIANS

The terms ‘*can I do this or can I go there, etc.*’ is an ancient idiomatic usage of the Nasaara. It does not pertain to the ability to do the act. It is in reality a request for the act to be done. This form of request is mentioned in the Qur’aanic Aayat which states the request made by the Hawaariyeen (Sahaabah) of Nabi Isaa (Alayhis salaam). When they had requested for a Maa-idah (cloth laden with food) from the heavens, they said to Nabi Isaa (Alayhis salaam):

*“O Isaa! Can your Rabb bring down for us a
Maaidah...”*

They did not question the power of Allah Ta’ala to send down a Maa-idah. They had expressed their request in this manner (i.e. can your Rabb...). Thus, this form of expression is an ancient idiomatic usage of the Christians. But nowadays

Bad-deen (irreligious Muslims) also use this expression, and this is by way of *Tashabbuh (imitating the Christians)*. It is therefore not appropriate for the Ulama to employ such terms of expression.

(This form of expression is alien to the Urdu language, hence the chagrin of Hadhrat Thanvi. Modernist Muslims who suffer from the malady of emulating and bootlicking the west, have introduced this expression into the Urdu language. Thus they say: ‘Me falaana kaam kar sakta?’(Can I do that act?)’

2190. APPOINTMENT OF AN AMEER

In the absence of an Ameerul Mu'mineen to appoint someone to attend to some service for the people, the people themselves should appoint a suitably qualified person to attend to the service.

2191. GUIDE FOR THE MUTTAQEEEN

The Qur'aan states: "*It (the Qur'aan) is a guidance for the Muttaqeen (the people of Taqwa).*" Muttaqeen are already on *hidaayat* (guidance). So what is the meaning of the Qur'aan being a guidance for the Muttaqeen? Hadjrat Maulana Muhammad Qaasim (Rahmatullah alayh) explained that the term *taqwa* in the context of this Aayat does not refer to the technical meaning. It has the literal meaning, namely *fear (khauf)* and *concern*. The Aayat therefore means that the Qur'aan is a guidance for those people who have fear and concern in their hearts. *(They are in search of guidance. Therefore they will find the guidance in the Qur'aan).*

2192. THE STATUS OF DREAMS

Dreams are weak phenomena. However, nowadays people have elevated dreams to such a degree of importance which conveys the idea of dreams being proof of the Shariah. *(Someone in the gathering commented that in the Hadith is mentioned that dreams are one fortieth of Nubuwwat, hence this confirms the importance of dreams. Hadhrat Thanvi commented:*

You did not apply your mind. The dreams mentioned in the Hadith do not refer to the dreams of *harkis and naakis* (i.e. every Tom, Dick and Harry). It refers to the dreams of the Saaliheen. (In fact, the dreams of even the Saaliheen are not Hujjat in the Shariah. The possibility of error in interpretation remains.) Shall it be said that the dreams of the kuffaar are also a portion of Nubuwwat?

Furthermore, there is also a condition attached to this Hadith. If the *muabbir* (interpreter) is a Nabi, who understands that the dream is a portion of Nubuwwat, then it will be so. There is the probability of error in the interpretation of a non-Nabi regardless of his lofty status of piety. Some of the interpretations of even Hadhrat Abu Bakr Siddique (Radhiuallahu anhu) were erroneous. Thus, a dream whose interpretation is not an absolute certainty cannot be a portion of Nubuwwat.

In reality only the dreams of the Ambiya are one fortieth of Nubuwwat.

2193. A GRAVE ERROR PERTAINING TO DREAMS

A grave misunderstanding regarding dreams is that people believe that dreams are cause as of the scenes observed in the dream. A dream is in fact the effect of an incident which is the consequence of *a'maal* (good or bad deeds committed). Therefore, of importance are the *a'maal*, not the dreams. However, since people

understand the dreams to cause incidents, their attention is not on reforming their deeds, but is rather on seeking interpretations for the scary dreams.

Sometimes a dream is seen prior to the occurrence of the incident. This creates the doubt that if dreams are effects, not causes, then the effect is before the cause. While this appears so, the reality is the revelation of the *athr (effect)* prior to the incident happening. The example of the effect being before the occurrence of the incident in the Shariah is the effect of fasting on the Day of Arafah. Fasting on this day is a forgiveness for the past year's sins and for the next year's sins. While these sins have as yet not been committed, the effect of forgiveness is revealed a year in advance.

2194. AUDACIOUS LIBERALISM

In this age people have become so blatantly audacious in their liberalism that they find fault with the Masaa-il which the Fuqaha and Aimmah Mujtahideen had formulated on the basis of the Qur'aan and Hadith. They claim that these Masaa-il are erroneous. They seek to deduct masaa-il from the Qur'aan and Hadith claiming that the Qur'aan Majeed states: "*Verily, We have made easy the Qur'aan for Thikr....*"

On the basis of this Aayat they aver that since the Qur'aan is 'easy', why is the *Istimbaat (deduction)* of masaa-il restricted to the Ulama? Neither is their claim correct nor is their presentation of this Aayat and

similar other Aayaat valid. There are two aspects pertaining to the Qur'aan and Hadith in this regard. (1) *Istimbaat (deduction)* of Masaa-il, and (2) *Tazkarah and Tathkeer* – to recite, derive lesson and offer advice).

The Aayat refers to ease of *Tazkarah and Tathkeer* , not to *Istimbaat* of Masaa-il. Thus, in this Aayat after '*Yassarna (We have made easy..)*' is mentioned *Thikr*. Similarly, in another Aayat Allah Ta'ala says that the Qur'aan has been made easy for *tabsheer and inzaar* (to convey glad tidings and to warn). No where is it mentioned that the Qur'aan is easy for *Istimbaat of Masaa-il*.

On the contrary, the Qur'aan itself informs that *Istimbaat* is the obligation exclusively of the *Muhaqqiqeen*. Thus, in the fifth Juz it is said: "*If they had referred the matter to the Rasool and to the Ulul Amr (the Ulama) among them, then those who resort to Istimbaat among them would know (what has to be done).*"

2195. KASHF AND FIRAASAT

(Kashf literally means revelation. Firaasat means intuition, intellectual discernment, sagacity. In the terminology of the Auliya these terms have spiritual significance).

Knowledge which is acquired by means of Kashf is not *istidlaali*. (It is not the acquisition of deduction and application of the mind.) Such knowledge is *Sareehi*.

(It is an explicit revelation). Its effect is confidence and contentment.

On the contrary, there is a degree of *istidlaal* in *Firaasat* although the knowledg is overwhelmingly acquired by means of intuitive discernment. After the acquisition of information by means of *Firaasat* there remains the need to apply the mind to ascertain correct understanding of the acquisition. Regarding *Kashf*, there is no need for applying the mind. Certitude is acquired spontaneously.

2196. MUJADDIDS

According to Imaam Nawawi (Rahmatullah alayh) there could be several Mujaddids in the same century each one specializin in a different field of the Deen such as Tafseer, Hadith, etc.

2197. THIKR AND SHAGHL

Hadhrat Haaji Saahib (Haaji Imdaadullah who was Hadhrat Thanvi's Shaikh) advised the while *thikr* should be prescribed for a laymen, *shaghl* should not be. Sometimes the effect of *shaghl* is *kashf* which the layman does not understand. Due to misunderstanding, there is the fear of his Aqeedah becoming corrupted.

Even very senior Auliya had sometimes erred in understanding their *kashf*. One Buzrug explained that he had for a considerable time understood the noor of

his Rooh to be a Tajalli (manifestation) of Allah Ta'ala, hence he worshipped the noor.

The safest according to Haaji Sahib is to ignore all such spiritual revelations. These are not the *Maqsood* (objective of ibaadat).

2198. BLOCKAGE OF FAIDH (SPIRITUAL BENEFIT)

If the mureed commits a sin, the *faidh* from his Shaikh is not blocked. The mureed continues to be a receipient of the *faidh*. However, if the mureed is disrespectful to his Shaikh, the *faidh* is blocked and the mureed is deprived.

2199. DIVINE LOVE

True Divine Love is not attainable by means of only thikr and shaghl. The valid and perfect basis is A'maal-e-Saalihah based on Ikhlaas (sincerity). Mere thikr and shaghl (without A'maal-e-Saalihah) creates a temporary state of enthusiasm which soon disappears. I have seen such persons who despite being thaakir and shaaghil were spiritually/morally corrupt. That is because their Islaah was not fully achieved. Islaah is not attainable by means of only thikr and shaghl.

Even if one evil attribute remains, the spiritual path remains closed. In fact, some times the condition of those whose moral state is corrupt will deteriorate in consequence of thikr. He will begin to believe himself

to be a buzrug. Thus, sometimes *ujub* (vanity) develops in the wake of *thikr*.

When Hadhrat Nizaamuddin Balkhi (Rahmatullah alayh) discerned that *ujub* had developed in his mureed, Hadhrat Abu Saeed (Rahmatullah alayh), he prohibited him from *thikr* and *shaghl* and imposed on him the task of taking care of the hunting dogs. There are many such episodes of the Auliya.

2200. NO REASON FOR HOPELESSNESS

There is no reason to lose hope. Changes (in ones moods and states) are like weather changes which are normal. People desire that their condition (i.e. good/pleasant states) should not change and that they always remain the same. This is only the state of Allah Ta'ala Who does not undergo any change. But, there will most assuredly be changes in the condition of *makhlooq* (creation).

2201. SIHR (MAGIC)

It is unanimously accepted that Allah Ta'ala has created effects in *sihr*. However, there is difference regarding the changing of an object into another object by means of *sihr*. Some say that a real transformation takes place. Another view is that no actual/real transformation occurs. The perceived change is merely mesmerism.

2202. CONSTANCY IN ABUNDANT DUA

Some people complain that while they understand the need to make dua, their hearts do not derive solace when making dua. This complaint is because they do not understand the peculiarity of Dua. The heart will derive solace when Dua is made in abundance. This is the wisdom for repeating a dua thrice as mentioned in the Hadith. In fact, making it more than thrice is beneficial.

2203. EMPHASIS ON AMAL (PRACTICAL DEEDS)

The Sufiya emphasize more on Amal than Ilm. In this regard Rasulullah (Sallallahu alayhi wasallam) had said: “O my Ummah! I do not fear much for you regarding issues of which you have no knowledge, but (I fear) for you regarding the things of which you have knowledge.” Deficiency in amal due to paucity of knowledge is a mitigating factor. But deficiency despite having knowledge is a grave crime. Hadhrat Qushairi (Rahmatullah alayh) commenting on this Hadith said that an Aalim will be apprehended in proportion to his intellectual perception. The finer and more accomplished his intellect, the severer will be the apprehension by Allah Ta’ala. Therefore it is improper for an Aalim to have vanity.

2204. BASELESS INTERPRETATION

Making an impermissible act permissible by means of interpretation is the worst kind of obfuscation and confusion.

2205. ATHR (EFFECT) EVEN ON DOGS

A Buzrug was sitting in deep meditation. A dog passed by. Coincidentally the Buzrug looked at the dog. The athr of this glance was such that wherever this dog went, other dogs would tamely follow it. Wherever it sat, the dogs would sit in a circle around it.

2206. THE EVIL OF SOCIETIES IN A MADARASAH

Once a society with the name Faidh Rasaan (The society of Delivering Beneficence) was formed by some students. It was named after a student whose name was Faidh Muhammad. When Hadhrat Maulana Ya'qoob (Rahmatullah alayh) was apprized of this society, he exclaimed: "Let these khabeeth (wicked/evil/filthy chaps) come to me. I shall straighten each one of them. I shall expel all these miserable fellows." Now instead of faidh, it was the emission haidh. (He disbanded the society).

Now currently, instead of one or two, dozens of societies have been formed. Tarbiyat and Ta'leem have terminated. There is constant involvement in

political discussions of the country. The consequence will ultimately be the elimination of Ilm.

(Hadhrat Thanvi – Rahmatullah alayh – was commenting on the deteriorated state of Darul Uloom Deoband during his time. What is the condition of that once great institution of Ilm today? It is today a lifeless body. The Janaazah of true Ilm has departed from the body.)

2207. THE PLOY OF SHAITAAN

During my student days at Deoband I requested Hadhrat Maulana Gangohi (Rahmatullah alayhj) for bay't. He said this type of idea during student days should be attributed to Shaitaani waswasah. At that time I did not understand the wisdom. Now I do understand. A great ploy of shaitaan is to detract a person from a greater good towards a lesser good. Thikr and Shaghl are mandoob (preferable and good). However, if the obligation of Ilm is abandoned for the acquisition of mandoob, it will be disastrous for the Deen, and this is the objective of Shaitaan.

This is the lofty calibre of seniors who I have seen. Now, there is no respect for the Asaatizah nor for the Muhtamim nor for the Murshid nor for one's father. The poisonous effects of the poison of freedom have overcome all. Currently, the Asaatizah are subjugated by the students. I do not know what the motives are for the Asaatizah having become subservient to the students. There is something gravely amiss.

2208. THE EVIL ATTITUDE OF EUROPE (THE WEST)

The attitude/disposition of Europe has wrought destruction (to the morals of Muslims). There remains no respect and no moral culture. Muslims have also adopted western culture. This is the consequence of western education.

2209. AQLI (INTELLECTUAL) LOVE

Emotional love is inadequate. It is essential to supplement it with Aqli love. Abu Talib had an emotional love for Rasulullah (Sallallahu alayhi wasallam). However, it did not benefit him. If he also had Aqli love, he would have been the very first one to have adopted Imaan.

2210. ABDIYAT (BEING A SLAVE OF ALLAH TA'ALA)

The rooh (soul) of Tasawwuf is the cultivation of abdiyat in a person. Abdiyat strengthens Roohaaniyat. The nafs becomes overshadowed.

2211. WESTERN NATIONS

The nations of the West are experts in materialism and the affairs of the world. However, they have no relationship with *Roohaaniyat* (*spiritualism and transcendental issues*). Their constant focus and concern are food (*and money*), and this is the objective of their morality. Thus, their subtle cunningness readily overwhelms a person. (*One quickly falls into*

their snare of deception. The objective of the good character they sometimes display is for the attainment of their material goals.)

Sometimes their deceptive display of *akhlaaq* (good morals) adversely affects the Deen of immature Muslims. I therefore issue the fatwa that one should not meet with them without valid reason. (*Stay far, very far from these kuffaar materialists.*)

2212. ABSTAIN FROM IDLENESS

Safety is in always being occupied. Do not remain idle. Be occupied even if it is a lawful worldly activity. Being occupied is always better than being idle. When a person is idle, shaitaan overwhelms him. The best occupation is to be in the company of an Aarif. If such company is not available, then sleeping is best. This is better than being idle. (*Idleness is fertile ground for shaitaani manipulation of the person*).

2213. TAQLEEL-E-KALAAM (REDUCTION IN TALK)

Hadhrat Maulana Ya'qoob (Rahmatullah alayh) explained that the Auliya had actually prohibited indulgence in *fudhool* (*futile, nonsensical*) talk. The objective is to abandon unlawful talk (*futile talk also comes within this scope*). Without speech reduction one will not be successful in the acquisition of this objective. The objective is not less speech without

restriction. (*That is, speaking what is virtuous and Deeni is not the subject of Taqleel-e-Kalaam*).

2214. OBLIVIOUSNESS (BE-FIKRI / GHAFLAT)

Inconvenience to others is the effect of *be-fikri* (*being careless, oblivious and neglectful*). If one has concern, one will not cause inconvenience and distress to others. But it is difficult for people to abandon their evil habits. (*Without struggling, one will not achieve success*).

2215. TAWAKKUL (TRUST ON ALLAH TA'ALA)

The reality of Tawakkul is to maintain the focus on Allah Ta'ala whether one has the *Asbaab* or not. (*Asbaab refers to worldly provisions and means*). Keep the focus on Musabbibil Asbaab (Allah Ta'ala, The Creator of the means and ways). Permission for abandoning the *Asbaab* or not to abandon, is a separate issue.

It is permissible for a man of fortitude to abandon *Asbaab-e-Zanniyah*, not *Asbaab-e-Yaqeeniyah*. As for a person of weak resolve, it is not permissible for him to abandon even *Asbaab-e-Zanniyah*.

(*Asbaab-e-Zanniyah refers to such ways, means and provisions in which there is no absolute certitude for attainment of the objective, e.g. medicine. There is no certitude in the obtainal of cure from medicine*).

Asbaab-e-Yaqeeniyah refers to such ways in which there is absolute certitude regarding the consequence, e.g. total abstention from food will cause death.)

2216. SELF-ADORNMENT

As long as a person is engrossed with self-adornment, he will not develop moral excellence. Self-adornment is testimony of nurturing the nafs which ruins one's Deen.

2217. SACRIFICES

Haraam sacrifices are not accepted in the Divine Court. Halaal sacrifices on condition of Iklhlaas (sincerity) are accepted. (*Sadqah with haraam money is rejected. Only if halaal is given with Ikhlaas will it be accepted*).

2218. THE ERA OF DECEITS

Today is the era of deceits. In former days even Bid'atis were sincere thaakireen. Despite their error there was some effect on the Deen in them. But today most bid'atis are decits, mercenaries faasiq and faajir. They are experts in the ways of procuring money.

2219. THE MAQSOOD (OBJECTIVE)

He *maqsood* is only *A'maal-e-Ikhtiyaari* (volitional acts –acts which one can acquire by effort). *A'maal-e-Zaahirah* are named Shariat and *A'maal-e-Baatinah* are called Tareeqat.

2220. INTER-DEPENDENCE

Just as juniors are in need of seniors for numerous issues so too are seniors in need of juniors for many issues. Bigotry (arrogant self-opinion) is detestable for both seniors and juniors. Today, these maladies of bigotry and *kibr* have become generally universal (*aam*). The nafs is an implacable enemy. Never repose confidence on it. The nafs had ruined great personages in moments of *ghaflat*. It cast them from sublimity into the dregs of ruin. While we say that shaitaan deceives and traps us, who had derailed and deceived shaitaan? It was his nafs.

The evil of the nafs is worse than the evil of shaitaan. Even those who are adept in Mujaahadah and Riyaadhat should not be comfortable with their nafs. They should perpetually be alert. They should not be deceived with the idea that they have killed their nafs.

The nafs sometimes remains suppressed and dormant due to the lack of *asbaab* (ways for achieving its dictates and desires). But on the acquisition of *asbaab* it becomes extremely rebellious. The nafs is not eliminated by *Riyyadhaat* and *Mujaahadah*. It is only suppressed, but it lies dormant. Therefore, one should not become careless.

2221. FUDHOOL (FUTILITY)

Nowadays people squander their time in *fudhool* activities. Even in the presence of Buzrugs they indulge in *fudhool* talk. They waste their time as well

as the time of others. Generally their *fudhool* are stories and complaints of others. (*And this is gheebat*). The remedy is to only be concerned with oneself. Forget about others. This malady of *fudhool* has spread in all classes of people even among the Ulama, Sufiyya and Durwaishes.

(They are ulama, sufiyya and durwaishes merely in name. One who indulges in fudhool cannot be an Aalim nor a Sufi nor a Durwaish. These are such personages who are at all times overwhelmed with Kahiaf (Fear) of Allah Ta'ala).

2222. THE USH-SHAAQ (I.E. THE LOVERS OF ALLAH)

The *Ush-shaaq* are of an entirely different hue and state. Their every act conveys something different. Such people are labelled mad by others. Yes, they are mad, but do you know what is their madness and for whom have they become mad? Saws are constantly moving on their hearts. What do you know of the state in which they are apprehended? However, the saws moving on their hearts provide solace and tranquility for them.

2223. QURB (DIVINE PROXIMITY)

Reformation (*Islaah*) and perfection (*takmeel*) of both the *Zaahir* and *Baatin* are imperative for Qurb.

(Reformation of the heart as well as strict observance if the laws of the Shariah are absolutely necessary for gaining closeness to Allah Ta'ala).

2224. AF'AAL-E-RAZEELAH (EVIL ATTRIBUTES)

Nowadays everyone is a victim of *Af'aal-e-Razeelah*. The primary reason for this is deprivation from the *suhbat* (company) of the Auliya. *Suhbat* is a great need (for achieving moral purification). People lack concern (*fikr*) for the Aakhirat.

In this age I say that the *Suhbat of Ahlullah* is *Fardh-e-Ain*. In fact even the Imaan of people is threatened. By means of such *Suhbat* Imaan is protected.

(When the Suhbat of the Auliya is not available as is the case in this era, then incumbently read kitaabs pertaining to the anecdotes and advices of the Auliya).

2225. THE ACTUAL BASIS IS WAHI, NOT AQL

Western liberalism has ruined the Deen of people. For them the criterion for everything is the aql (reason and intelligence). It is quite obvious and simple to understand that it is not possible for *makhloq* (created beings) to encompass the Decrees of Khaaiiq. Aql too is a *makhloq*. It has its limits of operation at which point it becomes stagnated.

It is of utmost importance to submit all things to Wahi (Revelation). It is impossible to find the Path of

Guidance without being subservient to Wahi. The consequence of subservience to aql will be consumption of faeces. In fact they are bereft of true Aql. They know the meaning of *akl* (*gluttonous eating*).

I take oath and say that it is impossible to find the Path (leading to Allah) Ta'ala except by obedience to Wahi. The destination will never be reached as long as one does not efface one's opinions and submits to Wahi.

(In fact, the western kuflaar with their corrupt intelligence are already consuming faeces and all things of filth. Their medicine consists of filth – the najaasat of faeces, urine, blood, pus, posions, etc. This is the consequence of their aql).

2226. THE PIETY OF A SIMPLETON

If a simpleton (one of dim intelligence) is pious, it is also a bounty of Allah Ta'ala. If such a person had sharp intelligence, he may have utilized it for evil and mischief.

2227. WORLDLY ENGROSSMENT

Do not become engrossed in the acquisition of the dunya to the degree of becoming completely absorbed in this world. There is the fear of an evil death because of such worldly absorption. This is extremely dangerous. At the time of Maut a person who is being

separated from his beloved world develops hatred for the One Who is separating him from the world.

Earn the world in moderation to the degree of need. Involvement in the dunya within the bounds of the Deen also aids one in the Deen. Exceeding the bounds of the Deen is the status of hubb-e-dunya (love of the world). Abandon hubbie-dunya. This dunya is most ungrateful. It has not left unblemished any of its lovers. Engrossment in the dunya makes one completely forgetful of the Akhirat.

2228. THIKRULLAH

The the True Path (unto Allah) cannot be acquired without Thikrullaah. I can take oath and say that no one has so much peace and solace as the Ahlullaah. Despite ostensible difficulties they possess such a treasure which others are deprived of. The basis of solace is the heart. There is no worry in their hearts.

2229. BASELESS TITLES

Maasha-Allah, there was no pretence in our Ulama. They were extremely simple and without nafs. In contrast, those of today while being bereft of excellence have appropriated for themselves titles such as Shaikhul Hadith, Shaikhut Tafseer, and Imaamut Tafseer. This is the consequence of western liberalism. The illustrious Ulama of the past had no such titles. But today in everything is found the effect of western liberalism. I have a natural aversion for such things.

(The molvis and asaaticah of today's madaaris should take note and understand that their jahaalat does not qualify them for such lofty titles. In reality there is no Shaikhul Hadith and no Shaikhut Tafseer and the like any where on earth today. The one who soothes his brains with such titles labours in self-deception. Today's so-called 'shaihl hadith should understand that in relation to the Ulama of bygone times he is a moron.)

2230. SUBSERVIENCE OF THE JINN

Shah Muhammad Ghauth Gawalari had subjugated some jinn. Once he desired to meet Hadhrat Shah Abdul Quddoos Gangohi (Rahmatullah alayh). He despatched some of the jinn to bring Hadhrat Shah Muhammad to him. When the jinn arrived at the home of Hadhrat Shah Abdul Quddoos, he was engrossed in Thikrullaah.

The jinn were awed and remained standing respectfully. When Shah Muhammad saw them, he asked: "*Who are you?*" They informed him and mentioned that Shah Muhammad Ghauth had ordered them to bring Hadhrat Shah Abdul Quddoos to him. Hadhrat Shah Abdul Quddoos ordered the jinn to depart and to bring Shah Muhammad Ghauth to him.

The jinn obeyed. On arrival, they took their master Shah Muhammad Ghauth who remonstrated with them. He said that he was their master. The jinn said as far as others are concerned, they were subservient

to him, but they are obliged to fulfil the order of Hadhrat Shah Abdul Quddoos. So saying, they took their disgruntled master and delivered him to Hadhrat Shah Abdul Quddoos. He severely reprimanded Shah Muhammad (*for his haraam subjugation of the jinn*). Shah Muhammad Ghauth then made Taubah and became the mureed of Hadhrat Shah Abdul Quddoos.

(It is haraam to subjugate jinn. Jinn, like human beings, are free beings who may not be enslaved. The fear and awe which the countenance of Hadhrat Shah Abdul Quddoos instilled in the jinn constrained them to disregard the orders of their master and to submit to the command of Hadhrat Shah Abdul Quddoos. This was the effect of the lofty stage of Taqwa of Hadhrat Shah Abdul Quddoos Gangohi –Rahmatullah alayh).

2231. SINGING

Singing is extremely dangerous. It is worse if the singer is a female. The heart becomes overwhelmed with lust and fantasizing. This is why the Shariah has forbidden it. It is a calamity. Its sin is greater than its benefit. In fact I do not regard permissible listening to young lads reciting beautifully even the Qur'aan Majeed. There is nafsani contamination in such listening.

2232. MUJAAHADAH (OPPOSING AND STRUGGLING AGAINST THE NAFS)

In Ilahabas I met a durwaish who used to listen to *sima*'. He asked me about *sima*'. I said to him: 'What is the *haqeeqat* (reality) and methodology of this *Tareeqat* (*Tassawwuf*)?' He said: 'Mujaahadah.' I asked: 'What is Mujaahadah?'

He said: 'To oppose the nafs.' I said: 'Do you desire to listen to singing (*sima*)?'

He said: 'Yes.' I said: 'I also desire to listen to singing. But I do not listen to it while you do. Thus I oppose the nafs while you obey it. Now say who is a person of Mujaahadah? Are you a durwaish or am I a durwaish? Are you a Sufi or am I a Sufi?'

The durwaish expressed happiness and commented that today the reality of *sima*'.

2233. RAINFALL

One of the causes for rain being withheld (by Allah Ta'ala) is the abundance of sins.

2234. SUHBAT OF THE AULIYA

Of utmost importance is *Suhbat* (the company of genuine *Mashaaiikh*). Alas! Obliviousness prevails nowadays regarding things of importance. I believe that in this age the *Suhbat* of the Ahlullah is Fardh-e-Ain. This is a time of grave danger (for *Imaan*). Whatever is imperative for the safety of *Imaan* is

Fardh-e-Ain. There can be no doubt in it. However, people are extremely uncaring regarding this issue.

The consequence of lack of *Suhbat* today is that taalaba are mocking their Asaatizah and the Qur'aan and Hadith are interpolated and misinterpreted. The limit of excellences (*kamaalaat*) today is writing and speech-making, and to equate oneself with one's Asaatizah and seniors. While hitherto they are not verbally making such statements, in the future they will present such claims (*brazenly*). Limits (*of the Shariah*) are not observed. Hence, the Ustaadh is nothing, the Murshid is nothing, and even the Father is nothing. (*That is: due respect, honour and affection are no longer in the hearts of juniors for these seniors*). There is no moderation nowadays in anything. There remain neither Usool nor Qawaaid (*Principles and Rules - everything is decided by the bestial nafs*). It is therefore necessary to have a Senior overseeing the juniors.

They (*molvis and talaba*) are now opposing even our Akaabir Buzrugs in their statements and actions. They oppose the Buzrugs in their appearance, dress, characters and way of life in general. (*Hadhrat Thanvi has painted a picture of the molvis and students of the Madaaris of his time. That was about 80 years ago. What conclusion should be drawn looking at the corrupt state of the teachers and students of today's madaaris?*)

An evil radical change has suddenly occurred. (This is Aakhiruz Zamaan, hence such evil, revolting changes are to be expected). Thus, the Deeni Madaaris today appear to be Aligarh College (that is: ruined with liberalism, modernism and bootlicking the West). Ideas have change, appearances have changed, dress has changed so much so that the condition of the jamaat linked to the Mashaaikh has become stinking/rotten/corrupt (gandi).

(What we are seeing today in the flotsam rubbish molvis and sheikhs such as the reverends and pundits who claim to be Deobandis, is the progeny of Iblees.)

2235. A DELICATE ISSUE

Some issues are very delicate and intricate causing much trepidation. A pious Muslim who was a molvi, had arranged with a Hindu government official to give him a bribe to assist him in a certain matter. The bribery amount was fixed. The official resolved the matter. Now the Muslim wanted to know if he should pay the bribe or not.

To save oneself from harm it is permissible to give a bribe. *(This is the ruling of the Fuqaha)*. However, after his work was successfully accomplished and since there was no longer any harm, he wanted to know if it was permissible to give the pre-arranged bribe.

Although bribery is not permissible, in a case of this nature, the consequence should be taken into account.

If he reneges on the arrangement, Muslims in general, and the Ulama in particular, will become disgraced in the eyes of the Hindu who will conclude that Muslims are dishonest. He will understand that even pious Muslims are dishonest. Therefore, it is best to give the amount arranged.

2236. DO NOT DESPISE ANYONE

No sinner should be despised. It is possible that in the sinner there is such a noble trait which renders him better than the one who despises him. Therefore, even at the time of Amr Bil Ma'roof, do not despise the sinner.

2237. NOOR-E-QALB

Noor-e-Qalb (Noor of the Heart) does not coexist with sin. Sin effaces such Noor. (The effect of sin is zulmat –spiritual darkness. It extinguishes existing noor of the Heart and blocks Noor from entering the Heart.)

2238. TAAGHOOT (SHAITAAN)

This Taaghoot of Kufr (*the reference was to Ghandi*) is extremely cunning. He is Islam's enemy. He has deceived Muslims. This is entirely expected of enemies. His profession is to harm Muslims. Allah Ta'ala says: "*Verily, Shaitaan is for man an open enemy.*" Alas! The condition of Muslims is lamentable. They have failed to distinguish between friends and enemies. Muslims are simpletons. These political leaders have deceived Muslims. The reins of

ignorant and unwary Muslims are in their hands. They have destroyed the Imaan of innumerable thousands of Muslims.

(In reality Muslims have destroyed their own Imaan with their own evil machinations. They themselves have given the reins into the hands of the Hindu kuffaar. They had abandoned the Deen, made the kuffaar their leaders, hence Allah Ta'ala made them (the kuffaar) our rulers. Such 'simplicity' which blinds Muslims to fisq, fujoor and kufr is the consequence of abandonment of the Deen. Even simple Muslims whose Imaan is intact cannot be beguiled by the Tawaagheet (the satanic political leaders and plotters). Summing up the character of Hadhrat Umar (Radhiyallahu anhu) in the court of the Roman emperor Heraculus, the Sahaabi envoy said: "He (Umar) does not deceive and cannot be deceived." The degree of Noor-e-Fahm and Aql is proportionate to the degree of Taqwa.)

2239. IGNORANT OF THE TAREEQ

(The Tareeq refers to the Path of Moral Reformation also known as Tasawwuf)

Ignorance of this Tareeq has reached such a level that besides the ignorance of the poor molvis, even the mashaikh (spiritual guides of today) are ignorant of this Path. The Tareeq is a specific *fann* (science – branch of Knowledge). Without expertise in this *fann*, one will only slip and fall.

(The khaanqas of today are bogus. The sheikhs who run the khaanqas are ignorant of Tasawwuf. For them the be all of Tasawwuf consists of halqah thikr practices, dreams, singing nazams, merrymaking mass mock I'tikaaf and the like. They are scandalously ignorant of Akhlaaq. They are the very first to take offence when criticized for their mock-tasawwuf practices and their ignorance).

2240. PAST SINS

The Faqeer (i.e. a Wali) is not concerned of the future nor of the past. He is concerned with the present. His present conduct is of importance. Brooding on the sins and deficiencies of the past is in fact to squander time. In other words, one should not waste time in futility. However, if the concern regarding past sins is to renew Taubah, then this is valid.

2241. MUREED AND MURAAD

According to the Sufiya a *Mureed* is a person who is cast into *mujahadaat* (struggles against the nafs) and *riyaadhaat* (spiritual practices/penances).

Muraad is a person who attains the *Maqsad* (spiritual destination) without struggle. The Path has been made easy for the *Muraad* by the mercy and grace of Allah Ta'ala.

Generally people are given the taufeeq by Allah Ta'ala to struggle and bear hardships. Thereafter they attain lofty spiritual ranks while there are others who

are granted loftier ranks without struggle (mujaahadah). They attain such lofty heights which the people of Mujaahadah are unable to reach. Mentioning this, Allah Ta'ala says in the Qur'aan Majeed:

“Allah draws unto Himself whomever He wills and He guides unto Himself those turn unto Him (i.e. struggles in the Path of moral reformation).”

2242. THE SWORD OF THIKR

Thikrullah is one of the swords of the Mureedeen. With this sword he confronts and fights his enemies. With this sword he wards off calamities. When the heart is focused on Allah Ta'ala, all displeasing occurrences are warded off.

(Occurrences which appear displeasing to others are not so for the Sufiya. Since their hearts are focused on Allah Ta'ala, they are contented for they understand that every act is by the decree of Allah Ta'ala.)

2243. THE SUNNAH

Of greater importance than the *amal* (good deed) is to ensure that it becomes *Maqbool* (accepted by Allah Ta'ala). This is achieved by ensuring the deed is in conformity with the Sunnah. With Taqwa and Ikhlâas no deed is insignificant.

(Hadhrat Ali –Radhiyallahu anhu)

2244. THE POSITION OF THE TONGUE

The Salafus Saaliheen would say that the tongue of the intelligent person is behind his heart. Before he speaks, he refers to his heart. If he discerns any benefit in what he desires to say, he mentions it. If there is no benefit in it, he withholds it.

On the contrary, the heart of a jaahil (ignoramus) is on the tip of his tongue. What comes to his tongue, he blurts it out without referring it to his heart.

The heart in this context refers to the spiritual heart (Qalb). The Qalb of the obedient Mu'min is always imbued with Noor from Allah Ta'ala. That is why Rasulullah (Sallallahu alayhi wasallam) said: "Seek a fatwa from your Qalb."

"Sin is that which agitates your Qalb."

2245. PLEDGING TO REFRAIN FROM SIN

When making a pledge to refrain from sin do not declare with emphasis: 'I shall never again sin.'" Supplicate to Allah Ta'ala to protect you from falling into sin. Do not repose reliance on your nafs and perceived will-power.

2246. SIWAAD A'ZAM (THE GREAT GROUP)

Explaining the meaning of *Siwaad A'zam* which Rasulullah (Sallallahu alayhi wasallam) commanded us to follow, Hadhrat Muhammad Bin Aslam Toosi (Rahmatullah alayh) said that it refers to even one or

two or three Ulama who are staunch observers of the Sunnah of Rasulallah (Sallallahu alayhi wasallam). It does not refer to numerical majority who does not follow the Sunnah.

2247. QASAAWAT (HARDNESS) OF THE HEART

There are many such people, merely by looking at them creates the effect of *qasaawat* in the heart.

(Due to their inherent evil, looking at them exercises a spiritually detrimental effect on a person, e.g. looking at a person with a clean-shaven face or at an oppressor.)

2248. DUA AND RIDHA

It is essential that along with making Dua, one should also have Ridha'. Whether acceptance and fulfillment of the Dua are perceived or not, in all cases one has to be contented with the Will and Decree of Allah Ta'ala. Dua should be made with both the tongue and the heart.

Once in a dream when Hadhrat Yahya Bin Saeed Qattaan (Rahmatullah alayh) saw the Vision of Allah Ta'ala, he supplicated: "*O Allah! I make dua in abundance but You do not accept.*" Allah Ta'ala responded: "*O Yahya! I love to hear you making dua. That is why I delay (in fulfilling your dua).*"

There are many reasons for non-fulfillment of Duas despite Duas being accepted. Nabi Musa (Alayhis

salaam) had made Dua for the destruction of Fir'oun. Although Allah Ta'ala informed him of acceptance of his Dua, it was fulfilled only 40 years thereafter. Sin and disobedience are important factors for Duas being rejected.

2249. SHUKR (GRATITUDE)

Hadhrat Abu Humzah Baghdadi (Rahmatullah alayh) said: "When Allah Ta'ala opens up an avenue of goodness for you, then cling to it, and beware of becoming vain (developing self-esteem because of the goodness/excellence). Be profoundly grateful to Allah Ta'ala for the bounty of the goodness. Vanity will lead to the elimination of the goodness. Shukr will increase the bounty."

Allah Ta'ala says in the Qur'aan Majeed: *"If you are grateful (for His bounties – ni'maat – He will increase it, and if you are ungrateful, then verily My punishment is severe."*

2250. DO NOT TAUNT ANYONE

Hadhrat Abu Abdullah Shakheeri (Rahmatullah alayh) said: "Do not taunt anyone for a sin he/she has committed as long as you have no certitude that all your own sins have been forgive."

It is obvious that one can never have such certitude, hence never taunt someone. Do not seek to shame someone for sins which he/she has committed. Rasulullah (Sallallahu alayhi wasallam) said: "He who

taunts a person with a sin (committed by that person) will not die without committing the same sin.”

2251. CONCEALMENT OF THE WALI

Hadhrat Haamid Tirmizi (Rahmatullah alayh) said: “A Wali always strives to conceal his *haalaat* (spiritual and moral states of excellence). However, others reveal his *haalaat*.”

While the Wali always wants to remain unknown, Allah Ta’ala makes known his wilayat to the people.

2252. DESPISING OTHERS

When one feels contempt for someone, then be of service to him. Be kind to him. Act with humility towards him until the contempt is erased from the heart.

Reflect on your own deficiencies and contemptibility.

2253. THE DUNYA AND THE DEEN

As long as the honour and value of the Deen are not greater in one’s heart than honour for the dunya, one will not be able to sever ties with the dunya. The attitude which is dominant in the heart will assert itself. Thus, if one has greater value for the dunya, it will overshadow one’s honour for the Deen and it will not permit severance of worldly love.

2254. TAKABBUR IS WORSE

Hadhrat Ja’far Ibn Hamdaan (Rahmatullah alayh) said: “The takabbur (pride) which ‘pious’ persons

display to sinners is worse than the sins of the sinners. Their pride is vastly more harmful for themselves than the sins are for the sinners.”

Similarly, being oblivious of repenting (making *Tauabah*) for a sin is worse than the sin itself.

2255. TASAWWUF

Hadhrat Abul Qasim Bin Ibraaheem (Rahmatullah alayh) said: “Tasawwuf is firm adherence to the Qur’aan and Hadith; abstention from *bid’ah*; honouring and respecting the *Auliya*; accepting the excuses and apologies of people; fulfilment of *auraad* and *ma’moolaat* (*thikr/ibaadat* practices); avoiding concessions and interpretations.”

Do not criticize people as long as they act within the limits of permissibility. When there is Shar’i scope for accepting apologies, do so. The meaning of concessions is to fabricate concessions by means of baseless interpretation. However, concessions granted by the Shariah are among the *Maqaasid* (Objectives) of the Shariah.