

NUMBER

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FOR FRIENDS

Selected discourses of
Masihul-Ummat Hadhrat Mauláná
Muhammad Masihulláh Khán Sáhíb رحمه الله عليه
Prepared and published by
Dr. Ismail Mangera

BIOGRAPHICAL NOTE

Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه was born in Sarai Barlah in the district of Aligarh in the year 1329 or 1330 H. Hadhrat's رحمه الله lineage is linked to the noble Sharwání family of landed nobility and, being linked to Sayyid Hussain Ghaurí رحمه الله عليه, the lineage is also Sayyid. Hadhrat رحمه الله attended the local government school up to standard six, but did not continue with his secular education, rather preferring to study Dín which he studied initially in his hometown and, thereafter, completing his studies in Deoband. Hadhrat رحمه الله became bai'at to Hadhrat Ashraf Alí Thánwí رحمه الله عليه, from whom Hadhrat رحمه الله received his Khiláfat. This was in the same year that Hadhrat رحمه الله qualified from Deoband. Hadhrat Ashraf Alí Thánwí رحمه الله stationed Hadhrat رحمه الله in Jalálábád, where Hadhrat رحمه الله established the madrasah, Miftáhul-Ulúm, and a khánqáh where sálikín stayed for their self-rectification. Hadhrat رحمه الله passed away in Jalálábád on the 17th Jamádul-Ulá 1413 A.H., corresponding to the 14th November 1992.



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BOOKLET NUMBER ELEVEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Alhamdulillah, through the fadhl of Alláh Ta'álá and the barkat of our Sheikh, this eleventh booklet in the series "For Friends" is ready.

Having this issue of "For Friends Number Eleven" in one's hands, it is a most appropriate time to re-assess one's priorities and perspectives:

Looking back, from the time Booklet Number One was read, have one's objectives been achieved? Has there been any progress? At least, has there been some benefit? In order to make it easy to answer these questions, some of the objectives for compiling this series need to be listed:

Firstly: If one has created a ta'alluq (a connection) with a sheikh-e-kámil and one is now following a programme of isláh, then one has progressed to the desired extent.

Secondly: If the above has not been achieved, but by reading these booklets one has made significant changes to one's life, then too one has benefited, but not necessarily to the maximum.

Thirdly: Even if there have been no changes made to one's worldly or Díní life, yet one now knows what is Haqq and what is bátil, then too, one has benefited. One's ímán will remain intact by adhering to what is Haqq.

Fourthly: One is reading merely for the pleasure of the qissas related: "I really enjoyed the qissas Hadhratjí رحمه الله عليه related!" Then too this is not without benefit. Hadhratjí رحمه الله عليه said that at the appropriate time these qissas, or anything that has been read, in-shá-Alláh will come to the fore and will be of use. However, the question to be answered is: Has one benefited to the maximum? If all four objectives have been realised, then the answer will be yes. If not, then it is necessary to re-assess one's intentions and re-exert oneself in the right direction.

At this point it is important to be aware of the traps laid by Shaitán: Our Hadhrat رحمه الله عليه pointed out that many people will remark: "Where are there any mashá'ikh like Junaid, Shiblí and the rest?" They, therefore, do not turn to the present-day mashá'ikh for their isláh. Pointing out the fallacy of this

argument, our Hadhrat رحمه الله عليه said that an ill person wanting a cure for his illness will turn to the physicians available at the time, and he will not endure the suffering brought on by his illness, wistfully longing for the great physicians of previous times. In fact one sees how, at the scene of an accident, the injured are only too glad to get help from others, whether the persons are qualified doctors or whether they just have some first aid experience only! The sálik should do the same and turn to those who are qualified in the field of isláh, of whom there a number of individuals present at any given time. Of course, one has to search for the right sheikh-e-kámil.

A second strategy of Shaitán is to put the waswasah into a person's mind that he is a hypocrite. "Don't expect me to be like that - I don't want to appear pious when I know I am not. I don't want to be a hypocrite!" This is an argument one hears repeated time and again. This person is actually stating that he does not want to be a proper Muslim, because then he would be a hypocrite! He does not want to be spiritually sound and healthy because then he would be a hypocrite! Can one imagine a sick person telling the doctor: "Doctor, I know that you have promised that I will be cured of my illnesses if I take the necessary treatment, but I know I am an ill person, so do not expect me to take the treatment and become healthy, because then I would be a hypocrite!"? The ludicrousness of this statement is self-evident.

The booklets previously published in this series contain enough material for the sincere sálik to reach his destination. Also, alhamdulillah, there is sufficient Díní literature available in English on a variety of topics. The aim of carrying on with this series is not merely to add another booklet to the list of literature available, but the aim is to stimulate and motivate the sincere sálik to greater effort in his striving to attain qurbe-Iláhí and nisbat-m'Alláh. Those already treading the path will also benefit.

May Alláh Ta'álá grant these blessings of qurbe-Iláhí and nisbat-m'Alláh to this humble servant, as well as to all the readers.

Dr.I.M.



[The majlis that has been translated in this number was held in Jalálábád, India, by Hadhrat Mauláná Masíhulláh Khán Sahib رحمه الله عليه on the 15th Jamádi-ul-Ákhir 1409, corresponding to the 24th January 1989.]

DIL-JO'Í – MAKING HEARTS HAPPY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It has been stated in the Hadíth Sharíf that Rasúlulláh صلى الله عليه وسلم has said:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى بَعْدَ الْقَرَائِضِ إِدْخَالُ السُّرُورِ فِي قَلْبِ الْمُسْلِمِ

As far as Alláh Ta'álá is concerned, after the performance of fará'idh, the best loved act is that which makes a Muslim brother happy (provided that he himself suffers no harm).

An important principle: bring cheer to another

At times, provided that there is no worldly or Díní harm, to perform a certain task that will bring joy, bring cheer to another, bring pleasure to the person and make him happy as an act of kindness, is also an usúl, a principle. This is also one type of order among other orders as far as the ahlulláh are concerned. And whosoever does so is from the ahlulláh!

An incident concerning Hajísáhib having guests from Rámpúr

Hadhratwálá (Hadhrat Thánwí رحمه الله عليه) related the following incident to us in his majlis: Some folk from Rámpúr and surrounding areas went to perform hajj. While there they went to visit and meet Hajísáhib, (i.e. Hají Imdádulláh sáhib رحمه الله عليه) as Hajísáhib was also (originally) from Rámpúr.

When one is in a foreign country and one meets somebody from one's own country and this person is also from one's hometown and, on top of that, it is some relative and, moreover, a very close relative – for example, without prior notification one's son or brother pitches up – and one meets him, then how great will not one's happiness be! How much will one not enquire about his health and welfare, about the well-being of relatives, of acquaintances and of

the people in the neighbourhood! This is part of a human being's natural disposition of empathy.

So, these people from Rámpúr arrived at Hajísáhib's رحمة الله عليه place and met him. They made salám, musáfahah and got involved in inquiring about one another's health, the health of friends, the conditions prevailing back home and in this way, the conversation carried on and on.

When about to take leave, these people commented to Hajísáhib رحمة الله عليه concerning their visiting him: "Hadhrat, we have wasted so much of your time! You could have been making 'Alláh! Alláh!' – making the zikr of Alláh Ta'álá, making 'ibádat, and you could have kept yourself occupied and busy with your shaghl. That is your normal practice. By our coming here, we have obstructed you!" This is the normal habit of asking for forgiveness at the end.

Apologising unnecessarily is a superfluous custom

It has become a baseless custom for some people to apologise in this way, and it sometimes happens that inappropriate remarks are made without there being any necessity for it. In the same way, some write in their letters to me, or in their isláhi notebooks: "If I have written anything contrary to proper etiquette please forgive me." My reply to this is: "This statement is superfluous. My heart is clean."

Before writing (or speaking) one should take care to have full control over one's pen (or one's tongue) and when one writes with vigilance (or when one speaks having pondered first and understood properly), then why should the necessity arise for apologising?

A misconception that only zikr is 'ibádat

To carry on: When these folk apologised, our Dádá-pír, Hají Imdádulláh sáhib رحمة الله عليه replied: "Is that so? To keep oneself occupied with zikr, this is 'ibádat? And to sit with one's friends and to converse with them in order to bring happiness to their hearts, is this not ibádat?" This our Hadhratwálá رحمة الله عليه related to us. "Is it correct that to be engaged only in zikrulláh – what people commonly recognise as zikrulláh – is 'ibádat? And to sit with one's

friends to bring cheer to their hearts and to make them happy by talking to them, is this also not *ibádat*?"

Just see: In his era, exactly who was Hají Imdádulláh *sáhib* رحمه الله عليه? Ask the giants, those august personages recognised as “Qutbul-Irshád” – Hadhrat Mauláná Rashid Ahmed Gangohí *Sáhib*; “Hujjatul-Islám,” Hadhrat Mauláná Qásim Nánotwí *Sáhib* and “Hakímul-Ummat Mujaddidul-Ummat,” Hadhrat Mauláná Ashraf 'Alí رحمه الله عليه. Ask these giants who was Hají *sáhib* رحمه الله عليه and what his qualities were!

Sunnat-e-Rasúl صلى الله عليه وسلم

Do you understand? This method is in accordance with the sunnat of Nabí-e-Karím صلى الله عليه وسلم. We belong to his ummat, so it is him that we refer to. So much so that there is a narration of Rasúlulláh صلى الله عليه وسلم :

خَالِفُوا النَّاسَ بِأَخْلَاقِهِمْ

Conduct yourself with people according to their character and habits.

The teaching in this statement is that, in one's permissible social conduct, one should take into consideration the temperaments of one's friends, so that the one friend should not feel anxious or be in dread of the other.

The following is narrated in the Hadíth Sharíf: In Rasúlulláh's صلى الله عليه وسلم majális, tales of olden times were also related. The *sahábah kirám* رضى الله تعالى عنه used to relate their experiences of the days of Ignorance (*Jahálat*) and Huzúr صلى الله عليه وسلم used to listen silently.

Once, a *sahábí* رضى الله تعالى عنه was relating some episode from the days of *Jahálat*. It so happened that the *majlis sharíf* ended before he could finish his tale. The next day, on the occasion of the *majlis*, that same *sahábí* رضى الله تعالى عنه was also present and Huzúr صلى الله عليه وسلم remarked: “That incident that you were relating was left incomplete. What happened subsequently?”

It may be that my voice is not reaching you. Are you able to hear me, brothers?

[A loud “Yes!” was the response from those present. Hadhratjí رحمه الله عليه then continued:]

I am merely trying to point out to you what the comprehensive qualities of the Alláh-wálá are. If some foolish and ignorant persons were to hear such

talks taking place at a buzurg's place, then they will remark: "We have come to listen to some other topics. The talks here are about agriculture, about the price of goods, about kilos of wheat: 'Brother, what is the price of wheat these days?' " They then get up and walk away. One does not know what concepts they had before coming to the buzurg, and with what muhabbat and 'aqídat they had come.

Testing the faith and confidence of the sálik

Oho! Their examination has been taken! It is for this reason that, suddenly, such topics will come to the fore and such persons are automatically tested, to see how firm their 'aqídat is. They came professing tremendous muhabbat and tremendous 'aqídat. But they walk out commenting: "We have come to listen to other topics. The talks here are about agriculture and business!"

It is also Sunnat-e-Iláhí

Let us progress further. This is for those who have correct 'aqídat and correct i'tiqád and i'timád with regard to their sheikh! We can state that this type of discussions are also Sunnat-e-Iláhí – the practice of Alláh Ta'álá. Just see: are there not references made to commerce in the Qur'án Sharíf? And see also, are there not references made to agriculture in the Qur'án Sharíf? Is there not mention of trades and skills?

وَمَا عَمَلُهُمْ
أَيْدِيهِمْ

It was not their hands that made this. (S.36.35.)

One will find mention made of animals:

وَدَلَّلْنَاهَا لَهُمْ

And have subdued them [i.e. animals] for their use. (S.36.72.)

These áyát appear in the Qur'án Sharíf.

Mention is also made of incidents of previous ages and the people of previous ages: mention of Fir'oun, mention of Qárún, mention of the tribes of Thamúd and of Ád; mention of the Companions of the Elephants (Asháb-e-fíl). After all, these are commentaries of the Age of Jahálat! And then, finally, Alláh Ta'álá

states by way of a lesson for us to take heed: “Just see what type of people were these! I have described the Age of Jahálat, I have narrated to you the conditions of the people of previous times and I have mentioned the manner in which I dealt with them, but see how rock-hard their hearts were, how stony-hearted they became, how they became filled with animosity. Seeing their situation, those without ímán should have been filled with fear, taken heed and accepted ímán, and those with ímán should have paid even greater attention to the safeguarding and progress of their ímán.”

Increase in ímán & removal of negligence

The ímán of the mu'mín and mukhlisín increased: they had developed fear of Alláh Ta'álá. Their hearts were now kindled. They had come to recognise what the system, the habit, the sunnat of Alláh Ta'álá was. This we saw with the ímán of the mu'mín and sincere sahábah رضى الله تعالى عنهم, that with an increase in their fear their ímán increased, that they become an embodiment of the áyet:

لِيَزِدُوا إِيمَانًا مَّعَ إِيمَانِهِمْ

That they might add faith to their faith. (S.48.4.)

So that their ímán can increase with the initial ímán that they had.

In the same way, the conditions of the Ambiyá عليه السلام and of the pious and kámil obedient mu'min people of previous times, have also been mentioned, as well as the munificent way in which they were accommodated by Haqq Ta'álá, by being showered abundantly with blessings upon blessings, bounties upon bounties, so that those who are mu'mín may feel happy and the ímán of the mu'mín may increase.

The result is, as Alláh Ta'álá Himself has stated in the áyet quoted above, that the ímán that they had, now increased. Therefore, those whose temperaments are congenial, whose understanding is of a noble quality, they will ponder on His blessings and His mercy, they will perceive something more and they will progress further with honour and dignity; and they will avoid anything which is of a corruptive nature. As for those whose temperaments are ignoble, whose hearts are not evil, but whose hearts are hard, when they hear of what

happened to past nations and how Záte-Báří Ta'álá challenged them and punished them, the hardness of their hearts will melt and their hearts will become soft.

Each one ponders: "Is this the system that Haqq Ta'álá follows? Is this His methodology? How long can I persist with my evil ways? How long can I continue with my waywardness? It should not happen that I am suddenly apprehended!"

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

Lo! The punishment of your Lord is severe. (S.85.12.)

In this way, their hard-heartedness changes into softness.

To continue: Záte-Báří Ta'álá has related qissas from the days of Jahálat and of previous nations, and the manner in which He dealt with the two groups mentioned above, so that the ummat of His Mehbúb (i.e. the Muslim ummat of Rasúllulláh صلى الله عليه وسلم) would take lessons from these incidents. Those mu'minín Muslims who have lapsed into negligence, may remove their negligence thereby; and those who have an awareness and concern of the hereafter, and have already entered the phase of obedience, that their obedience may increase even more thereby. Also, these incidents have not been mentioned just once in the Qur'án Sharíf, but they have been mentioned several times, in varying tone's and in different chapters.

Do you understand?

To continue: Various topics were discussed in the majális of Rasúllulláh صلى الله عليه وسلم. However, those filled with animosity would try to corrupt the plain and simple Musalmán sahábah رضى الله تعالى عنهم. Once they were outside, they used to say: "We do not know what was being said. We fail to understand what he said and why he said it." These people were, in all appearances, considered to be among the important people of the precincts of Makkah.

They were the so-called intellectuals and intelligentsia. They would argue: "If the talk had any sense in it, if it warranted being understood, then – seeing people of our calibre of intelligence could not understand it – what are the chances that these simple-minded poor folk sitting there would understand?"

This was the stratagem used to mislead others. This was the ploy to seduce the simple and straight-forward folk. All this is also mentioned in the Qur'án Sharíf.

However, these very simple and straight-forward folk, after they had stayed with obedience in the service of Rasúlulláh صلى الله عليه وسلم, finally turned out to be people with great minds! Their understanding and insight became so deep, their temperaments became so highly attuned and tranquil, that all those who had considered themselves to be great intellectuals, far above others, all came to be proven to be complete and utter fools.

This discourse is meant for those mu'mínín, sincere seekers, who desire an increase in their ímán, and progress in their bátin and their obedience, with an accompaniment of concern for the ákhirat within themselves. These incidents are meant for them, that they will heed the lessons contained in them and discard their previous ways and, having knowingly chosen this route, henceforth adopt good ways and choose these new ways in a firm and well-grounded manner. It is stated in the Qur'án Sharíf:

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ

*Say: This is my Way: I call on Alláh with sure knowledge,
(on evidence clear as the seeing with one's eyes),
I and whosoever follows me. Glory be to Alláh! (S.12.108.)*

Basháshat of ímán

This results in the basháshat (joy/exhilaration) of ímán coming into their hearts, and when the basháshat of ímán enters the heart, then ímán continues to increase, and there is no question of it decreasing. This was testified to by none other than the non-Muslim Christian king Heraclius.

The incident referred to appears in Bukhárí Sharíf and, briefly, is as follows: At the time that the letter from Rasúlulláh صلى الله عليه وسلم with the invitation for him to embrace Islám was received by Heraclius, Abú Sufyán and others were also in the same country. At this stage, Abú Sufyán had as yet not accepted Islám, and he and his group had come there merely to trade. Having received the letter from Rasúlulláh صلى الله عليه وسلم and knowing as well of the presence of the Makkans, Heraclius summoned Abú Sufyán and read out the letter. He then proceeded to find out more details about the Muslims. Among several other

questions put to Abú Sufyán, he was also asked as to those who entered into Islám, did they progress or did they retrogress? Bear in mind that, at the time, Abú Sufyán had not brought ímán. He replied that they progressed.

So, Heraclius, despite being a Christian king, a non-Muslim, testified to this, that it is the demand of the basháshat of those with ímán that, when basháshat enters ímán, then those with ímán progress and they do not retrogress. Heraclius himself was very well informed of his own Christian religion in order to have made this observation. This is exactly what Alláh Ta'álá has stated in the Qur'án Sharíf in the áyet quoted previously: In answer to the question: "What is the benefit of these a'mál, what are the effects?" It is stated that these are the bases for an increase and progress of their ímán.

One should not laugh aloud

To continue: The sahábah رضى الله تعالى عنهم used to mention incidents from the days of Jahálat in the court of Rasúlulláh صلى الله عليه وسلم. Whenever an episode was not completed Rasúlulláh صلى الله عليه وسلم himself used to remind the narrator: "What was that incident? Just complete it."

If there was any humour in the narrative, Rasúlulláh صلى الله عليه وسلم used to smile as well. But he never laughed out loud. The Arabic word is "qahqahah" – to laugh loudly; bursting into laughter; roar with laughter. One should not laugh loudly. As far as possible, one should stifle such laughter. And as for the ahle-'ilm – the scholars of Dín – to laugh loudly is contrary to their honour and dignity. However, if one does laugh out loud incidentally, it is not mamnú' (forbidden).

Similarly, if involuntarily it should happen, then also it is not forbidden. But to deliberately laugh loudly, as is practised among the common people, is completely contrary to the shán of tulebá and 'ulemá. That Rasúlulláh صلى الله عليه وسلم laughed out loudly (qahqahah) is not proven anywhere, but dhahak is proven. "Dhahak" means "to laugh." – to laugh just sufficiently loudly that those nearby hear it. This is dhahak. It is stated in "Sharah Tahzib":

الْإِنْسَانُ ضَحَّاكَ بِالطَّبَعِ

It is the nature of man (that if there is any amazing humorous occurrence) he tends to laugh.

It has also been proven that Rasúlulláh صلى الله عليه وسلم had laughed in this manner (dhahak), although it was only twice. It was not his habit to laugh, but, nevertheless, it has been narrated that he did. Therefore, if any álim were to laugh it would not be contrary to the sunnat. These are Díní masá'il mentioned incidentally in-between.

Rasúlulláh's **khauf** صلى الله عليه وسلم

The reason was the fear that Rasúlulláh صلى الله عليه وسلم had. The du'á that Rasúlulláh صلى الله عليه وسلم made was:

وَأَجْعَلْ خَشْيَتَكَ أَحْوَفَ الْأَشْيَاءِ عِنْدِي

*O Alláh! Make Your fear and dread dominant in me,
greater than anything else!*

Rasúlulláh صلى الله عليه وسلم is saying: "Grant me such fear, such tremendous fear of You that nobody else in the whole world can experience." This is the result of ma'rifat-Iláhí – having gnosis of Alláh Ta'álá. As one's ma'rifat-Iláhí increases – as one's knowledge of Alláh Ta'álá increases – to that degree does the condition of the heart also become imbued with colours, and also becomes firm. I do not wish to comment further. Having made this statement I do not wish to state anything further as to the manner of the heart being coloured with splendid hues and firmness.

However, it has been established that Rasúlulláh صلى الله عليه وسلم had tremendous khauf. The lesson to take is this, that Rasúlulláh صلى الله عليه وسلم could bear that degree of fear. He could in no way transgress the limits. In no way could he move away from equilibrium. However, the Muslim ummat could not bear such khauf. Therefore, the limits of fear were also set out, as appears in a du'á at another place:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنِي وَبَيْنَ مَعَاصِيكَ

I seek that much of khauf of You that it is a barrier between myself and the commission of sins against You.

That is: “I desire that much khauf from You, that it forms a barrier between me and sins being committed against You; that I do not perform any act or any deed, anything whatsoever, contrary to Your orders.”

Over there, the request was for “akhwafal ashyá” (extreme fear) and over here, the request is for fear within certain limits. Therefore, for the general mu’minín populace, that amount of fear is sufficient that they do not do anything contrary to the orders of Haqq Ta’álá. That is enough.

Two methods of correction

So, Záte Bárí Ta’álá has related two types of qissas in the Qur’án Sharíf: One is of those whose hearts are of a certain type who will be affected to that degree, and they will abstain from sinning and they will draw towards obedience (tá’at). Another type of qissah is of those whose hearts are of the other type, and they are already in obedience and they will be those who will progress in their tá’at (obedience).

Some are such that their hearts will be seasoned and primed by mention of the showering of blessings and they will bend and submit towards obedience. Others’ hearts are such that, by the mention of punishment and wrath on wrongdoing, their hearts will soften and be drawn towards obedience. In essence, Záte Bárí Ta’álá’s purpose is to save one from contrary actions and persistence therein, and to draw and bind one to obedience.

Take this example: A father sees his child doing wrong. At times, he puts fear into him; at times, he uses harsh words; at times, he threatens him; at times, he relates to him incidents of how others came to suffer harm and injury, trying to get him to bring into focus some concern. What is the purpose of all this? The purpose is that he should save himself from evil; save himself from being corrupted; save himself from situations of harm and disgrace; save himself from injury; save himself from sitting in the company of undesirable persons.

On the other hand, take another child who is also doing wrong: the father speaks to him with softness, with affection, with love, that he should save himself from wrongdoing. This child’s temperament is such that he will heed this approach. The father’s purpose is the same in this case as well, that he should save himself from wrong; he should abstain from evil; he should avoid

situations of shame and disgrace; that he should rather veer to avenues of good and of benefit and honour.

In both cases the purpose is the same, at times, using stern expressions and harsh words; and, at times, using tones of affection and love.

In the same way Záte Bárí Ta'álá sets forth in the Qur'án Sharíf blessings of the highest order. In mentioning these ne'mats (blessings) He uses amazing tonalities in Súrah Ar-Rahmán:

فَيَايَ الْآءِ رَبِّكُمَْا تَكْذِبَانِ

Then which of the favours of your Lord will you deny? (S.55.63)

Then a very short áyet is narrated:

مُدْهَامَتَانِ

Dark green with foliage. (S.55.64.)

Thereafter, He asks again, as if to say: "Which of My ne'mats are you going to deny? Ponder a bit and see in what different ways I am trying to explain to you!" Just see in what amazingly loving tones these statements are set forth! Áh!

Alláh Ta'álá's love & compassion

At a different place Alláh Ta'álá states, (in Surah 43.5):

أَفْتَضِرُّبُ عَنْكُمْ الذِّكْرُ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ

Shall We turn this Book away from you because you are a wanton folk?

As if to say: "Oh dear! You have debased yourself somewhat. So, shall We stop advising you?" Just see how lovingly it is put! That individual with a soft heart, one who has even the slightest spark of muhabbat for Záte Bárí Ta'álá, should break down into tears on hearing this. Or should he not? How excellent is not Your mercy! How excellent is not Your affection! Wáh! Wáh! How much hope is He not instilling!

Just ponder on what Haqq Ta'álá is saying: "So, shall We stop advising you? How can that happen when, in actual fact, I have created you? Now then, just look at yourself, what have you turned yourself into? But, despite My

admonitions, why are you not taking heed and why are you not turning towards good? No matter how much you have dropped below the boundaries, should I stop giving you advice? That will not happen! From here onwards, you look at yourself: To what degree do you have sensibility within yourself? You gauge for yourself. I am pulling you towards Me. I am giving you nasíhat.” “Nasíhat”, implying “having your welfare at heart”.

Are you listening or not? Ponder on this!

Then again Alláh Ta’álá has made an amazing statement, a very endearing statement, full of compassion. These are statements meant for those who have living hearts. We are all mu’min sitting here, and which mu’min is such that he does not possess a living heart? Yes, it is a different matter that there are differences between one heart and another, one being very soft and another not so soft. It can never be that a mu’min’s heart is like stone, and it should also never be so!

At a different place Haqq Ta’álá states:

مَا يَفْعَلُ اللَّهُ بِعَدَائِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ط وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

What can Alláh gain by your punishment if you are grateful and you believe?

Verily, it is Alláh that appreciates (all good) and knows all things. (S.4.147.)

Have you pondered? This is a very enchanting statement – a very enrapturing statement; a statement to set the heart aflame; a touching statement to melt the heart! What an amazing tone has been used:

مَا يَفْعَلُ اللَّهُ بِعَدَائِكُمْ

O dear! What will Alláh Ta’álá gain by punishing you? What an endearing statement! Are you listening?

مَا يَفْعَلُ اللَّهُ بِعَدَائِكُمْ

What will Alláh Ta’álá gain by punishing you? It is such that it causes the heart to weep! Tears may or may not gush from one’s eyes, but the heart weeps! What will Alláh Ta’álá gain by punishing you? What will it benefit Alláh Ta’álá to cause you grief? What will He gain by beating you? How will He benefit by causing you injury or harm? What, will there be an increase in the grandeur of Alláh Ta’álá, as we see with important worldly people?

What happens with important worldly people is that somebody utters something that offends them. Arrogantly, they command: “Bring the culprit here!” He is brought forth. “Beat him up! Bash him up!”

So this Big Shot sáhib’s honour has risen! He has vanquished a poor, weak man and made an impression. Yes, he is a man of great strength! He is a man of power! He is a man of influence! His esteem has gone up! In hushed tone’s people would whisper to one another: “Never mind this poor wretch, even the Thanedár (Chief Police Inspector) would be dealt with in this way.” And mind you, it was no small feat for the Thanedár to be given a beating. That was in the old days. You are still children, too young to have seen those days.

However, Alláh Ta’álá states: “What will I gain by punishing you, by causing droughts, by causing you taklíf, by causing you sorrow? Will My honour and grandeur increase thereby? My honour and grandeur is as it was. There is no question of increase and decrease, of becoming more or getting less.” Alláh Ta’álá is not such that His qualities increase or decrease, that they rise and decline, that they ascend and descend in status, that His superiority can wax and wane. Dear brother, Alláh Ta’álá is not like that. This is an absolute principle that He is not like that. And when He is not like that, then think for yourself:

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ

What can Alláh Ta’álá gain by your punishment?

However, if you wish to summon punishment onto yourself, then that is your affair! In any case, this is a most beautiful áyet, is it not?

Dear brethren, one’s gaze should fall on all the áyat whenever one recites the Qur’án Sharíf. So, in conjunction with this one, take the following: Alláh Ta’álá is saying: “I have already stated to you:

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

Your Lord has ordained mercy for Himself. (S.6.54.)

Subtleties of Qur'ánic language

Áh! Just see! Over here the word “Rabb” has been used whereas, over there, the word “Alláh” has been used. The niceties and implications only the linguist, the expert in rhetoric, will appreciate – the subtle change in nuance slipped in unobtrusively occasioned by using the word “Rabb” here and the word “Alláh” over there!

This is the reason why the linguists and literary experts of those days threw down their weapons in defeat and admitted that the words of the Qur'án Sharíf can never be the words of a human being. You may have read or heard of “*Sab'ah Mu'allaqah*” [*The Seven Suspended*]. What used to happen was that, from every region of Arabia, the greatest poets, experts in the sciences of eloquence and rhetoric, and highly qualified in the art of Arabic poetry, composed highly intricate and eloquent verses. A poet would hang up his written qasídah on the Ka'bah. Others would then scrutinise this qasídah. Somebody else would compose something better and lower the first qasídah and suspend his above it. A third poet would compose something even more eloquent and suspend his qasídah right on top. In this way, seven qasídas were suspended inside the Ka'bah, hence the name given to these as “*The Seven Suspended*”. This was in the Age of Jáhiliyah.

However, when these very poets heard the Qur'án Sharíf they confessed: “It is quite obvious that this Qur'án is the Word of Alláh – the Kalámulláh! It can never be the word of any human being!” From then onwards the custom of hanging up qasídas of poets on the Ka'bah came to an end.

The Jinnát also testified to the Qur'án Sharíf being the Word of Alláh Ta'álá: Rasúlulláh صلى الله عليه وسلم was making Fajr salát when the Jinnát arrived on the scene and stood listening. Merely by listening they brought ímán. Rasúlulláh صلى الله عليه وسلم did not even have to extend an invitation to them to accept ímán! They attested: “This is the Kalámulláh! It can never be the words of any human being!”

To continue: Haqq Ta'álá is saying that He has already stated to you:

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

Your Lord has ordained mercy for Himself. (S.6.54.)

Your Rabb, your nourisher and sustainer, has made it compulsory on Himself to be merciful.

Is this not beautifully put? “Therefore, conclude from this, can I ever cause you any difficulty, or punish you unnecessarily? Yes, if you wish for punishment, if your attitude is that you will not reform without My punishment befalling you, that you will not mend your ways without being beaten, then that is your affair!” Does a loving father like beating his child without a good reason? He will explain to him time and again and try to make him understand, but if the child does not take heed, then he will beat him to correct him. Obviously, he will not beat him out of pleasure!

And – Alláh Ta’álá forbid! – if he were unintentionally to strike him in such a way that the stick wounds the child, immediately the father will feel remorseful. He will get the doctor to attend to him. He will see to his treatment. If it was his purpose to cause injury, why call the doctor? Why do tears stream from his eyes? The blow was not intentional, but accidental. He is now regretful. If this is the condition of the father, the rabb-e-majázi – the father is referred to as the figurative or substitute nourisher – then will Záte Bárí Ta’álá send down punishment for no reason? But if you want punishment to descend, then it is your affair. Alláh Ta’álá is stating: “I have already stated that from My side I have made it incumbent upon Myself to be merciful. If you wish otherwise, It is your affair. However, there are some among you that, even though punishment descends on you, you are not prepared to believe. So much so, there are even some who may be sent to Jahannam, and in Jahannam they will plead: ‘Take us out of Jahannam and send us back to the world, then we will bring ímán on You’. If this were to be done and if they were to be taken out of Jahannam and are sent into the world again, then too, they will not bring ímán!” Some are like this. Who can make such people understand?

To continue: Alláh Ta’álá states: “When I have made it incumbent on Myself to show mercy, what will I gain by punishing you?” What will it benefit Alláh Ta’álá by punishing you? What affectionate words! How full of muhabbat are these tone’s not!

Alláh Ta’álá continues: If you keep on showing gratitude.

Let us stop to ponder. Ponder over your existence. Who made it possible? These limbs and different parts of the body – who has given them? Out of all the creation, no other creation has been given what you, O Insán, has been given!

“The first stage of gratitude is this that you believe in Me as you should believe in My Zát (Being) with the sífát (attributes).” With what beatitude has it not been said!

The short áyet with which I started, I find most entrancing, absolutely enchanting!

Let us now combine all the áyát: Your Rabb, your nourisher and sustainer, has made it incumbent on Himself to show mercy. Therefore, – it follows according to the laws of logic – what will He gain by punishing you? Will there be an increase in His glory and majesty? And if you keep on living this way, living with gratitude as mu’minín bandas (believing bondsmen), without showing any ingratitude for His ne’mats, then there will only be mercy upon mercy! The áyet ends:

وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

Alláh Ta’álá is ever appreciative of you.

Note that the word “Alláh” appears here, and not “Rabb”. The term “Alláh” denotes that Being who is such and such, such and such – that is, all the attributes of perfection are combined in that Being who is absolutely pure and free of all faults and deficiencies. Despite this absolute perfection He states: “If you are mu’minín and remain as My bandas (bondsmen), then you have a great worth and value with Me.

In the word “Alíma” we have been shown: “I am well aware of this gratitude of yours, and your ímán and ikhlás, and the condition of the heart (which is the site of ikhlás). So, why should I not value you? Especially so, when you have effaced from within yourself certain other passions solely out of consideration for Me. You have left off all of these on My saying so and out of consideration for Me. It is in My knowledge that, being a mu’min, you are remaining as a grateful bandah. So, if I do not value you, who else will?

I am One who is highly appreciative.” As Alláh Ta’álá states at a different place:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

And whoso desires the hereafter, and strives for it with the necessary effort, being a believer; for (people like) these their efforts find favour (with their Lord).(S.17.19.)

Indebtedness: saying jazákalláh or shukriah

The pre-requisite of being mu’min has been laid down. “This effort on your part is of great value in My eyes.” The words “mashkúr” and “shukr” that is applied to Záte Bárí Ta’álá in the Qur’án Sharíf means: “One who values.” (On this basis) in our idiom we would say: “We say shukriah to you.” This is a phrase used day and night. For example: Somebody gives you an item in sheer happiness. If it is an elder you would say: “Shukriah!” If it is somebody junior to you and he does something agreeing with your tabiyet, you would say: “Jazákalláh!” So, a younger person we will thank by saying: “Jazákalláh! Khairul-Jazá’!” And an elder we would thank by saying: “Shukriah!”

On the other hand, Záte Bárí Ta’álá says to this insignificant insán, this human born of an insignificant drop of sperm, who has brought ímán on Záte Bárí Ta’álá merely by Him saying so, and is now involved in His obedience. What does Haqq Ta’álá say to him, this inferior creation?

In other words: “Shukriah to you!”

Ponder! Think about this! This is pure patronage, otherwise how can an inferior be addressed with “shukriah”? A lesser one should be told “Jazákalláh.” However, Záte Bárí Ta’álá is so happy, so happy, at his listening to Him and being obedient to Him, that He says: “You have great value with Me!” This is Sunnate-Iláhí – the system that Alláh Ta’álá follows. “You have made Me happy, therefore, I will keep you happy!”

Is Alláh Ta’álá indebted to the bandah? Not at all! This is for the benefit of the bandah. Alláh Ta’álá is not indebted to anybody.

Take this illustration again: A father advises the son out of concern for him, and the son accepts the advice. Is the father now indebted to the son? Not at

all. It is the other way round: the son is indebted to the father for having advised him for his benefit. Yet the father will say: “Wáh! Wáh! Wáh! Wáh! You have brightened our name! You have erased all the evil of your previous actions.” Nobody will now mention these past activities – or will they?

Take another illustration: Who takes note of a poor person? Nobody. Take a person who was absolutely poverty stricken or destitute, but has now become very wealthy. Those who had no time for him when he was poor, will now treat him with respect. He will now be honoured. Those who looked at him with contempt, will now be respectful and will be gracious towards him when he visits: “Please do come in. Quickly, bring a chair for our visitor!” Whereas previously when this person was down-and-out and he came, nobody took any notice of him. He had to sit on the floor in one corner.

Ponder. Do such occurrences not take place?

The point is that, with an improvement, the previous sorry state is forgotten. This is what Alláh Ta’álá is stating. What loving and affectionate statements is He not making!

How much cheer is He not bringing to the heart! How much encouragement is He not giving! Is He not giving encouragement? What benefit is there for Alláh Ta’álá? Yet, when the bandah has brought ímán and thrown himself into His obedience, then Haqq Ta’álá encourages and spurs him on further, just like a loving and affectionate father.

We can thus conclude that to give encouragement is sunnate-Iláhí. To bring cheer to the heart (dil-jo’í) is sunnate-Iláhí. To spur somebody on is sunnate-Iláhí. To make a person happy is sunnate-Iláhí. Whereas Alláh Ta’álá is not in need of it. Do you understand the point?

The point I was making is that some issues are such that, in appearance, they do not seem to be íbádat. But, what do we know? Yes, those with knowledge will know that these are also part of zikrulláh, that these are also included in ’íbádat.

Attempting and achieving

Can anybody fulfil perfectly and completely those commands that have been given in accordance to the shán of Alláh Ta’álá – in conformity to His grandeur

and majestic status? Never, but never! That order that Alláh Ta'álá has given to be carried out, in the time set for it, in the manner it is to be done, in keeping with the shán of Haqq Ta'álá, can anybody carry out that task to that degree of perfection? Never. However, this person who carries out that task in the set time, yet is unable to do it according to the shán of Záte Bári Ta'álá, nevertheless, Alláh Ta'álá looks at the effort with a gaze of appreciation: "My bandah has made an effort. Where is he able to do so at the level of My Zát (Being)? Yet, I know that he did it according to his capabilities, weak as he is. He attempted it. Therefore, he is of value and appreciated in My gaze." Therefore, do not fall into too deep research and inquiry, into too deep introspection and mystification, into too deep thought and anxiety.

On the other hand, that day in which you feel that you have performed a task befitting the shán of Alláh Ta'álá, that is the day of mourning for you! In other words, it is a day of immense grieving. The very audacity! "O puny bondsman! Do you consider that your performance is at the level of My grandeur and majesty?" Better is that day when you humbly submitted: "This is the extent of my effort. I have tried my level best. Where can I do anything befitting the grandeur and majesty of Haqq Ta'álá?" Where is it possible to do anything befitting the shán of Haqq Ta'álá? Astighfirulláh!

O you brothers! O you sálikún! O you zákirún! O you tálibún! O you mútíyún! Do you understand? This is encouragement – instilling courage for those who have work to do! Have you understood the points made?

A sinner enters a masjid

It comes in the Hadíth Sharíf that when a mu'min bandah sets out to perform his namáz and he reaches the door of the masjid, then the malá'ikah attempt to stop him from entering. The reason being that he had committed some sins previous to this. And sins constitute filth and pollution. Now, how can the malá'ikah allow such a person to enter the masjid, the Royal chamber of Alláh Ta'álá, in this condition? They thus asks Alláh Ta'álá...

To digress a bit: The communication between Alláh Ta'álá and the malá'ikah is instantaneous. An instant also is a time period, but here there is not even a time period.

To illustrate this let us take the wireless (radio). These modern inventions make it easier to explain and understand. How much time does it take to communicate by radio? It is virtually instantaneous. Very early on I was in Pákistán. I had not as yet travelled by plane. Somebody took me to see a plane. When we were there I asked one of the officers: “I have heard that when a plane is flying a person can speak to another person flying in another plane. How does this work?” He said: “Quite right. Wait, I’ll show you.” He informed somebody of what he was going to do and then placed the earphone set on my head. He reassured me: “Do not worry, Hadhratjí!” There were four or five others standing there. A conversation then took place between the other party and myself. Not even a second’s delay. Do you understand? Here, there may still be fractions of seconds involved, but communication between Záte Bári Ta’álá and the malá’ikah does not even involve that much of a delay. This illustration of a wireless has been given merely to make one understand.

To continue: A malak says: “How can I allow him to present himself in Your Royal chamber in this condition, contaminated with filth as he is?” One is prone to commit some sin or other, a “big” sin or a “small” sin and become besmeared with “big” filth or “small” filth. One’s inner condition is known to the malá’ikah. If somebody were to be summoned by the wazír for a social meeting, would he go wearing clothes which have stains and blotches? Obviously not. The wazír will see only the external, but Záte Bári Ta’álá and the malá’ikah know the inner condition as well.

That is why it is written about a person intending entering the toilet: There are malá’ikah with him, these being the Kirámin-kátibín, one on the right side, and one on the left side. The one on the right side writes down the nékis (good deeds), and the one on the left writes down the sins. These are the C.I.D.’s, the detectives, who watch over all his actions. If only one can have this awareness all the time, it is also an achievement. Sub-hán-Alláh! That these two malá’ikah are performing the work of C.I.D.’s, is referred to in the Qur’án Sharíf in the following áyát:

إِذْ يَتَلَفَّى الْمُتَلَقِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٠﴾

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١١﴾

When the two receivers [guardian angels] receive (him), seated on the right hand and on the left, he utters no word but there is with him an observer ready [to record].(S.50.17-18.)

Therefore, on the day of Qiyámat every atom of good, and every atom of evil that has not been washed off with the waters of taubah, will be presented in one's Book of Deeds (Námah A'mál), as Alláh Ta'álá states at another place:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ط وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it. (S.99.7-8)

Alláh Ta'álá is reminding us, warning us.

Behaviour in the toilet

To continue: It is written that this person now enters the toilet. He thinks that he is now alone in the toilet and that there is nobody else there, because the malá'ikah, Kirámin-kátibín do not enter – they remain waiting outside. He now thinks of Alláh Ta'álá just in his heart. Because it is not permissible to make the zikr of Alláh Ta'álá in the toilet with one's tongue, he thought of Alláh Ta'álá, he remembered Him and he made His zikr just in his heart.

On the other hand, if he did not do this, but he thought to himself that there is nobody present, and even the Kirámin-kátibín are not present, so he indulges in some self-enjoyment, playing and stimulating himself. He then comes out thinking that nobody is aware of his self-indulgence. Now, we find there are experts at physiognomy – those who claim to assess a person's character merely by looking at his face – this being so, then how can the Kirámin-Kátibín not know what he did while he was in the toilet?

So, when he leaves the toilet and he had remained in the toilet with nékis, as in the first instance, then the malak on the right will write down nékis for him, even though he may not have said anything with his tongue, the zikr of Alláh Ta'álá having been made in his heart. The nékis of the heart are written down. If, on the other hand, he performed some unbecoming and indecent act while in the toilet, the person having the misconception that he is alone and that nobody knows about it, then the malak on the left will write it down.

Do you understand? If this awareness exists that nothing can be concealed, then jalwat and khalwat are equal. Then being in seclusion or being among others would have the same significance! Is my voice reaching you? Jalwat and khalwat will be the same. Who is there present in the toilet with him? Even though the Kirámin-kátibín are not present in the toilet, yet they write down one's activities. They are such.

To continue: This person is proceeding to the Royal chamber of Alláh Ta'álá i.e. the masjid, when he is stopped from entering by the malá'ikah. A malak says: "How can I allow him to present himself in Your Royal chamber in this condition, contaminated with filth as he is?" Immediately the order of Alláh Ta'álá is given: "O malak! Lift up the sins that this person is laden with! Remove the filth that is in him and on top of him!"

Do you see the bounty of Rabbul-Álamín, of that Being who is our sustainer and our nourisher?

The malak immediately remove his sins. The person now enters the Royal parlour of Alláh Ta'álá, the masjid, in a pure (pák) condition. This is something to ponder over.

The moment the filth of his evil actions has been lifted from him, he enters and he performs his namáz, in whatever manner. He then departs from the masjid, but the malak is waiting for him on the outside. He has no option. He then asks Alláh Ta'álá, – this is from Hadíth Sharíf – "The impurity (ná-pákí) which I had lifted from him, shall I settle it on him again?" Haqq Ta'álá replies. "When you have lifted off from him his sins, why burden him again? Throw them away!"

Do you see? Alláh Ta'álá has stated:

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

Your Lord has ordained mercy for Himself. (S.6.54.)

Alláh Ta'álá has made it compulsory on Himself to show mercy. Can you see the application of this incumbency? Is this not an act of love and affection? Does it not behove us to sacrifice ourselves on His orders?

Alláh Ta'áá is appreciative

Just see further: We know the poor quality of our deeds. Yet, Záte Bári Ta'áá states: "And Alláh Ta'áá is appreciative and well-knowing of one's deeds:

You have made namáz. You have not performed it with the intention of showing any person. Deliberately you did not make the niyet of showing the people. The niyet was for the pleasure of Alláh Ta'áá. So, Alláh Ta'áá knows the condition of the heart, the sincerity, the ikhlás, that the deliberate intention was to please Alláh Ta'áá and not – Alláh forbid! – to show the people. On the other hand, how can you perform any deed the way it should be performed, according to the shán of Alláh Ta'áá? No, never. Despite this, Alláh Ta'áá's attitude is: "Seeing your effort is for Me and not for the creation. And seeing it was done for My sake, if I do not accept who is there to accept? In whatever manner it has been performed, the point is that it has been performed. Therefore, qabúl! Accepted!"

Do you understand, dear brethren?

But, on performing namáz! The above point is valid if one performs namáz. On not performing namáz, there is no question of having hopes of acceptance! Therefore, first continue with your effort, then have hope.

So, now when he leaves the masjid he leaves pure – cleansed and clean. Alláh Ta'áá has purified him without him having made the effort himself at purifying himself, and He has allocated a servant, a malak, to cleanse him. So, upon leaving the masjid he needs to have some prudence and sensibility, an awareness of his state of cleanliness. And, especially seeing that he has now even heard this with his own ears, should he now contaminate himself again? He should rather, as far as is possible, take care and be vigilant to safeguard himself from obscenity, from sins, from evil, from flagrant undignified acts and from scandalous and disgraceful acts.

These are aspects that one should sacrifice oneself for – for that person with a sharíf-ut-taba' and a salím-ul-qalb (an honourable nature and a heart that is conducive to accepting goodness). Therefore, now that you have left the masjid cleansed, keep a close scrutiny on yourself. Keep pondering. Keep on safeguarding your gaze. Keep on restraining your tongue. Keep your ears also curbed. Keep your feet also from being wayward: do not travel to just any old

place; do not go to places where acts of disobedience take place; save your footsteps from walking to places of iniquity. Do not deliberately bring evil thoughts into your heart.

Why? The reason is that Alláh Ta'álá has said that we should safeguard our feet, safeguard our ears and safeguard our eyes. It is stated in the Qur'án-e-Pák:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ فَأُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). (S.17.36.)

Places of evil

Furthermore, Alláh Ta'álá states in the Qur'áne Pák:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

And those who do not participate in false activities. (S.25.72.)

It is the shán, the honour and dignity, of a mu'min Muslim that he does not go to places of evil. He does not sit in places of iniquity. Do you understand? This is the dignified and honourable status of a mu'min Muslim. Alláh Ta'álá does not want him to sit in places of evil.

Alláh Ta'álá states further: Never mind sitting in wrong places, but...

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

When they pass by idle pursuits, they pass by with dignity. (S.25.72)

If he were to pass by any evil places, places where people are sitting involved in futile activities, if this mu'min were to pass that way, he proceeds with his eyes cast down, with complete dignity and utmost grace. He passes by in such a manner that it is apparent that he does not look with contempt at those involved in those wrong activities, and that he does not consider himself to be superior to them.

Wáh! Wáh! What a splendid statement! Is my voice reaching you or not?

To repeat: When he passes by people involved in futile activities - “marrú kirámá” – he proceeds in a very cultured manner that, by his manner of behaviour, there is no sign of him showing any superiority, and there is no

evidence of him looking with contempt at them and considering himself to be better than them. The mu'min does not even incline towards them. He does not even look at them. Neither does he think himself superior, nor does he consider them inferior. Provided that he is a tálíb! So, never mind sitting there, rather he passes by such places. This is the shán of a mu'min Muslim.

Coming back to what I had said initially, that some actions are such that, externally, they do not appear to be zikrulláh, nevertheless, these actions are carried out to encourage others and for their dil-jo'í – to make them happy. In this event they are also included in zikrulláh. They are also acts enjoined by the Sharí'at (mámúr-behí) from among many other acts.

A person's temperament: an important mas'alah

What was the reason for bringing this topic to my lips and mentioning the incident concerning Hají Imdádulláh sáhib رحمه الله عليه? This is something I have not mentioned before, but the purpose is to mention something connected to the tape recorder that has been placed here. Leave it here – I have already given permission previously. However, my tabiyet does not approve of it. In the first instant, it jolts me – it causes me an inner agitation. My tabiyet feels ashamed. This does not mean that you should not record. I am merely intimating the condition of my temperament.

What I mean to indicate is that there are certain matters that are not harmful from the dunyáwí (worldly) point of view, and they are not harmful from the point of view of the ákhirat (hereafter). The dunyáwí harm would be harm to ján (life and limb), harm to mál (wealth), and harm to ábrú (honour). Harm to honour is considered to be severer than harm to life, limb and to wealth. It is indeed considered a very severe harm. Yes, that person who has no sensitivity to and awareness of disgrace, he is no ádmí (human being). So, worldly harm would be bodily harm, material harm and harm to honour and dignity. What would constitute Díní harm, harm to one's ákhirat? This would be sin (ghunah).

So, in placing the tape recorder here, what bodily or material harm is there to me or to my honour? To the contrary, in the eyes and in the thinking of others, it is a means of greater honour. The thoughts running through their

minds most probably are as follow: “Oho! Just see how great a personality is Hadhrat! Just see the people listening to him! Also, how attentively are they not listening! And they are even taping his talk! What great worth do they not place on his talks!” Such thinking is a basis of honour and not harm. So, there is no harm in it for me, neither worldly nor in the hereafter.

Any harm to one’s hereafter is intolerable. Obedience in such matters is not wájib. A statement of Rasúlulláh صلى الله عليه وسلم states,

وَلَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ

And do not obey in the transgression of Alláh Ta’álá’s orders.

On the other hand, it is also wrong to think that people may say what they like, but we are unconcerned.

Is my voice reaching you?

Hayá – and what people think

Remember! Hayá (a sense of modesty and shame) is a very virtuous quality. The Hadíth Sharíf states:

الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

Hayá is a branch of ímán.

Hayá is a good quality. Insán abstains from a lot of evil because of it. If one’s sense of shame were to disappear, then to abstain from evil becomes very difficult. To the extent of one’s hayá, one will abstain even from the minutest of evils. Hayá and a sense of shame are great qualities. These are branches of ímán.

Thus, to think: “Arè Mian! People may say what they like, I could not be bothered in the least!” this is not an ádmí (civilised human being). The reason is that that person who has a conducive temperament, a respectable disposition, will be extremely concerned. Even though he may not be guilty of the actions people attribute to him – he may be uninvolved and completely pák – yet he will be affected. When he comes to know that this type of filthy rumours concerning him have spread from people’s lips his temperament will definitely feel aggrieved. He is blameless, nevertheless, he feels hurt when

such talks reach his ears. So, that person who thinks to himself: “I could not be bothered in the least!” is no ádmí – he is not one whom we would call respectable and cultured.

I have proof of this. And not only one proof, but many.

Take the case of Ummul-mu’minín, Hadhrat Á’isháh رضى الله تعالى عنها. Was she slandered or not? The incident is mentioned in Súrah Núr. Yet she was innocent, was she not? Yet a hue and cry arose. Hadhrat Á’isháh رضى الله تعالى عنها herself was unaware of the slander against her. An elderly lady, Hadhrat Umme-Mustah رضى الله تعالى عنها brought her attention to it:

“Do you know something? There is a hue and cry about you. This is the slander levelled against you.” Yet, she was innocent. She was chaste. Alláh Ta’álá revealed 10 áyát in the Qur’án Sharíf concerning her chasteness (S.24.11 & following áyát.)

However, by these slanderous statements having come to the lips of the world, what happened to her? When she heard about them she developed a fever, even though she was pure and chaste.

So, a person who thinks: “Ah! Let the people think what they like, I am unconcerned!” is he an ádmí? Take into account that Ummul-mu’minín Hadhrat Á’isháh رضى الله تعالى عنها who was siddíqah, faqíhah, álimah, ábid’ah, záhidah, árifah, zowjah-mutahharah of Rasúlulláh صلى الله عليه وسلم, was also affected and developed a fever, chaste and pure as she was.

Therefore, It is imperative to save oneself from such situations where people have an opportunity to pass comments. So much so that Rasúlulláh صلى الله عليه وسلم has stated:

اتَّقُوا مَوَاضِعَ التُّهْمِ

(Always) save yourself from situations of slander.

As I was saying: in keeping the tape recorder here, there is no Díní or worldly benefit for me. Nevertheless, from the aspect of my disposition, I sense it to be shameful and a barrier. However, it does not mean that you should not bring it tomorrow. This I had already clarified earlier. There may be some who may feel: “Oho! Hadhrat’s temperament is bashful about the tape recorder. He finds

it distasteful. Therefore, we will not bring it tomorrow.” The answer I have already given – this is a question of disposition.

In any case, going back to what I was saying initially: I had mentioned the situation with Hají Imdádulláh sáhib رحمه الله عليه, that he was conversing with others in emulating Rasúlulláh صلى الله عليه وسلم, with passionate love for the sunnat. Rasúlulláh صلى الله عليه وسلم has stated that one should deal with people according to their habits and akhláq. So, whatever type of person presented himself to Rasúlulláh صلى الله عليه وسلم, he behaved towards them accordingly. For example, if a farmer came to him, then he would converse about farming; if a merchant came to him he would converse with him along lines of business. There were lessons in these. Every action and statement of Rasúlulláh صلى الله عليه وسلم contained lessons and teachings for us. If our behaviour is according to these criteria, then it is sunnat, otherwise not.

Humour in Islám

For instance: Some sahábah رضى الله تعالى عنهم enquired...

You have studied Bukhári Sharíf, in which there is a chapter on “Humour”. Shamá’il Tirmizí sharíf also contains these references.

To continue: some sahábah رضى الله تعالى عنهم asked: “O Rasúlulláh صلى الله عليه وسلم! You prevent us from being jocular, but you yourself are jocular?” Rasúlulláh صلى الله عليه وسلم replied: “In my jocularity there is ‘ilm and lessons, which are not to be found in your jocularity. That is why I forbid you.”

However, when a person also reaches such a comprehensive status of dignity, then he will be an exception to the rule. Occasionally, with the niyet (intention) of sunnat, in order to bring cheer to another’s heart – as a means of bringing joy – it would be permissible.

On the other hand, if one’s jocularity is the cause of creating discord and enmity, and the other person is offended – no matter how great a friend he may be, but the jocularity is of this nature – he should refrain. He would be committing a sin. We are speaking of making hearts happy, but here his heart is grief-stricken. How can this be bringing cheer to him? How can this be considered to be making him happy? An injury has been caused. That is why

Rasúlulláh صلى الله عليه وسلم stated: “There is a difference between my humour and yours.”

If one is not permitted to be a party to jocularly, then – Alláh Ta’álá forbid! Alláh Ta’álá forbid! – how can one ever be a party to others’ unnecessary, futile and nonsensical deeds, activities and sinning?

Some instances of jocularly have great lessons in them. An incident comes to mind concerning a sahábí رضى الله تعالى عنه and which is related in Shamá’il Tirmizí Sharíf: The sahábí’s رضى الله تعالى عنه name was Záhír. He was a peasant. That is, he lived in a farming area. Occasionally when he came to Madínah Munowwarah he used to bring gifts from the farm to present to Rasúlulláh صلى الله عليه وسلم. In reciprocation, Rasúlulláh صلى الله عليه وسلم used to present him also with something. So that whenever he came, Rasúlulláh صلى الله عليه وسلم used to comment: “He is our farm and we are his city.”

It so happened that, once, when the sahábí Záhír رضى الله تعالى عنه came to Madínah Munowwarah and was proceeding towards the bazár, Rasúlulláh صلى الله عليه وسلم also came out of his home and proceeded in the same direction. Rasúlulláh صلى الله عليه وسلم recognised him, upon which Rasúlulláh صلى الله عليه وسلم quietly came up to him from behind and laid his hands on his shoulders. Bear in mind that Rasúlulláh صلى الله عليه وسلم had great strength in his arms. The sahábí Záhír رضى الله تعالى عنه did not recognise who it was, and asked: “Who are you?” Through the corner of his eyes his gaze fell on the mubárák hands and he realised immediately that it was Rasúlulláh صلى الله عليه وسلم. Immediately, he stepped backwards with the intention of pressing his back against the mubárák breast of Rasúlulláh صلى الله عليه وسلم with this thought in mind: “When will this opportunity arise again? If my back were to touch the mubárák breast of Rasúlulláh صلى الله عليه وسلم I will possibly be saved from the fire of Jahannam!”

With his hands still on the shoulders of Záhír رضى الله تعالى عنه, Rasúlulláh صلى الله عليه وسلم said: “Who is there who will buy this slave?” ‘Abdulláh – the bondsman of Alláh; the slave of Alláh. This was in a manner of speaking. Záhír رضى الله تعالى عنه was not a slave in the Shar’í sense of the word. But was he not a slave of Alláh Ta’álá – ‘Abdulláh? How did Záhír رضى الله تعالى عنه respond?

Is my voice reaching you?

Záhir رضى الله تعالى عنه said: “O Rasúlulláh! That person who is of no use to himself, how can he be of use to others? Who will buy me?” Huzúre-Akram صلى الله عليه وسلم (the sheikh), replied: “That is what you are saying. Ask Alláh and the Rasúl of Alláh صلى الله عليه وسلم of what degree of worth you are, of what great value you are!”

This incident appears, on face value, to be of a humorous nature, but in reality, it has great ta’lím (lesson/s; teaching/s) in it. It is proof of ease in methodology. What great and glad tidings are not contained in it! Huzúre-Akram صلى الله عليه وسلم is congratulating him and that he is happy with him. Credence should be placed on this statement.

A mas’alah of Sulúk

From this also is proven the mas’alah concerning the relationship between the sheikh and the muríd. What does the muríd say and what reply does the sheikh give? The sheikh may state: “Mubáarak! Congratulations!” By the sheikh’s words of comfort, there is peace of mind and tranquillity. Therefore, the sálik should not consider the sheikh’s ta’lím to be superficial. He should consider it to be truthful and investigated (haqíqí tahqíq), because every statement of the sheikh is based on truth (wáqí’í).

A second aspect should also become quite clear. What is it? This has to be explained. Very briefly: The question arises as to why did Rasúlulláh صلى الله عليه وسلم place his hands on the shoulders and why did he not place his hands over the eyes, as is the custom here? What we see happening here is that a friend creeps up silently from behind and then clasps his hands over the eyes of the friend to see if he can be recognised: “Tell me who is it?”

Now why did Rasúlulláh صلى الله عليه وسلم not place his mubáarak hands over the eyes of the sahábí رضى الله تعالى عنه, but placed them on his shoulders? The reason is that, by placing the hands over the eyes, a person becomes terrified. A burden settles on the heart.

So, Rasúlulláh صلى الله عليه وسلم is giving the ta’lím that it is not correct that a mu’min should behave towards another mu’min in such a manner and in such ways as to cause a burden to settle on him. Rasúlulláh صلى الله عليه وسلم gave the ta’lím of placing the hands on the shoulders and not over the eyes.

What was the reason for this? As explained: by suddenly placing the hands over the eyes the heart becomes agitated. A weight settles on the heart. Rasúlulláh صلى الله عليه وسلم has shown by his action that a mu'min should take the utmost care and precaution not to behave towards another mu'min in such a manner as to cause a burden to settle on his heart.

Du'á

May Alláh Ta'álá grant us the kámil taufíq to continually practise and live our lives in accordance with this. وَأَخْزِدْ عَوَانَانِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



APPENDIX

Extracted from SAHÍH BUKHÁRÍ Sharíf, Volume: 1.

Narrator: Hadhrat 'Abdullah bin 'Abbas رضى الله تعالى عنه

Abú Sufyán bin Harb's response to Heraclius' questions

[The incident that Hadhratjí رحمه الله عليه had alluded to is being reproduced here. It should be borne in mind that Abú Sufyán had not accepted Islám at the time this incident took place. Therefore, it cannot be said that Abú Sufyán spoke out of sympathy for the Muslims. To the contrary, he was one of the leaders of the Quraish who waged war against the Muslims on several occasions.]

Abú Sufyán bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shám (Syria, Palestine, Lebanon and Jordan), at the time when Alláh's Apostle صلى الله عليه وسلم had a truce with Abu Sufyán and the Quraish infidels. So, Abú Sufyán and his companions went to Heraclius at Ilya (Jerusalem.) Heraclius summoned them to the court and he had all the senior Roman dignitaries present around him.

He called for his translator who, translating Heraclius's questions, said to them: "Who among you is closely related to that man who claims to be a Prophet?" Abú Sufyán replied: "I am the nearest relative to him (among the group)." Heraclius said: "Bring him (Abú Sufyán) close to me and make his companions stand behind him." Abú Sufyán added: "Heraclius told his

translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet (صلى الله عليه وسلم)), and that if I told a lie they (my companions) should contradict me.” Abú Sufyán added: “By Alláh! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet.

“The first question he asked me about him was: ‘What is his family status among you?’

I replied: ‘He belongs to a good (noble) family among us.’

“Heraclius further asked: ‘Has anybody among you ever claimed the same (i.e. to be a Prophet) before him?’

“I replied: ‘No.’

“He said: ‘Was anybody among his ancestors a king?’

“I replied: ‘No.’

“Heraclius asked: ‘Do the nobles or the poor follow him?’

“I replied: ‘It is the poor who follow him.’

“He said: ‘Are his followers increasing or decreasing (day by day)?’

“I replied: ‘They are increasing.’

“He then asked: ‘Does anybody among those who embrace his religion become displeased and renounce the religion afterwards?’

“I replied: ‘No.’

“He asked: ‘Have you ever accused him of telling lies before his claim?’

“I replied: ‘No.’

“Heraclius said: ‘Does he break his promises?’

“I replied: ‘No. We are at truce with him, but we do not know what he will do in it.’ I could not find opportunity to say anything against him except that.

“Heraclius asked: ‘Have you ever had a war with him?’

“I replied: ‘Yes.’

“Then he said: ‘What was the outcome of the battles?’

“I replied: ‘Sometimes he was victorious and sometimes we.’

“Heraclius said: ‘What does he order you to do?’

“I said: ‘He tells us to worship Alláh and Alláh alone, and not to worship anything along with Him, and to renounce all that our ancestors had said. He

orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.'

"Heraclius asked the translator to convey to me the following: 'I asked you about his family, and your reply was that he belonged to a very noble family. In fact, all the Apostles come from noble families among their respective peoples. I questioned you whether anybody else among you claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative; and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others, could ever tell a lie about Alláh? I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And, in fact, all the apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing and, in fact, this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative. And, in fact, this is (the sign of) true faith, when its delight enters the hearts and blends within them completely. I asked you whether he had ever betrayed. You replied in the negative, and likewise the apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Alláh and Alláh alone, and not to worship anything along with Him, and forbade you to worship idols, and ordered you to pray, to speak the truth and to be chaste.

"If what you have said is true, he will very soon occupy this place underneath my feet. And I knew it (from the scriptures) that he was going to appear, but I did not know that he would be from you. And if I could reach him, definitely I would go immediately to meet him. And if I were with him, I would certainly wash his feet.'

“Heraclius then asked for the letter addressed by Alláh’s Apostle صلى الله عليه وسلم, which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read.

“The contents of the letter were as follows: ‘In the name of Alláh, the beneficent, the merciful (this letter is) from Muhammad, the slave of Alláh and His Apostle, to Heraclius, the ruler of Byzantine. Peace be upon him who follows the right path. Furthermore, I invite you to Islám; and if you become a Muslim you will be safe, and Alláh will double your reward. And if you reject this invitation of Islám, you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Alláh’s statement): ‘*O people of the scripture! Come to a word common to you and us, that we worship none but Alláh, and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Alláh. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Alláh. S.3:64).*

Abú Sufyán then added: “When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abí-Kabsha (the Prophet Muhammad صلى الله عليه وسلم) has become so prominent that even the King of Baní Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet صلى الله عليه وسلم) would be the conqueror in the near future till I embraced Islám (i.e. Alláh guided me to it.)”

The sub-narrator adds: “Ibn An-Natur was the Governor of Ilya’ (Jerusalem), and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that, once, while Heraclius was visiting Ilya’, he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood. Heraclius was a foreteller and an astrologer. He replied: ‘At night when I looked at the stars, I saw that the leader of those who practise circumcision had appeared (and become the conqueror). Who are they who practise circumcision?’ The people replied: ‘Except the Jews nobody practises circumcision, so you should not be afraid of them (Jews). Just issue orders to kill every Jew present in the country.’

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Alláh’s Apostle صلى الله عليه وسلم to Heraclius, was brought in.

Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied: 'Arabs also practise circumcision.' (After hearing that) Heraclius remarked that the sovereignty of the Arabs had appeared. Heraclius then wrote a letter to his friend in Rome, who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend, who agreed with him in his opinion about the emergence of the Prophet صلى الله عليه وسلم and the fact that he was a Prophet صلى الله عليه وسلم.

On that, Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they had assembled, he ordered that all the doors of his palace be closed. Then he came out and said: 'O Byzantines! If success is your desire, and if you seek right guidance and want your empire to remain, then give a pledge of allegiance to this Prophet (i.e. embrace Islám).' (On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers [wild Asian asses], but found the doors closed. Heraclius realized their hatred towards Islám. And when he lost the hope of their embracing Islám, he ordered that they should be brought back in audience. (When they returned) he said: 'What I have said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).

[Christians cannot deny the truth of Islám, as the a above recorded incident, together with many others, demonstrates that the Christians of that time recognised that Rasúllulláh صلى الله عليه وسلم was the true messenger of Alláh Ta'álá.]



MALFÚZ.

(*Hadhrat Mauláná Masihulláh Khán Sahib رحمه الله عليه related the following:*)

There was a buzurg who lived in the district of Saháranpúr. Once, an associate of his went up to him and said: “I have seen that your wife is giving you a hard time. Why do you not give her taláq?”

The buzurg replied: “If I did, there are two possibilities: she may get married again or she may not. If she does get married again, this other brother will suffer the same problems I have. If she does not get married again, there are again two possibilities: she will either have to suppress her nafs or give in to it. If she does not suppress her nafs, then she will be involved in harám. I will be the cause of her falling into sin. If she does suppress her nafs, this will cause her undue hardship. Again, I will be the cause of this. That is why I do not give her taláq, because I will be the cause of all her problems and difficulties.”

Nowadays, just on petty issues, the husband will start beating his wife. This is absolutely against the shari’at. He may end up by issuing a taláq. See whether this situation applies to you or not.

Not causing harm to others is the effect of developing a good character, which is achieved by attaining the akhláqe-hamídah. Therefore, when the akhláqe-hamídah have been attained, then one’s social relationships and interactions will also become rectified. If this does not happen, life will become very bitter, something that we see happening. By discarding the teachings of Alláh Ta’álá, what dissensions and discords are not taking place.

External politeness is to be seen in abundance, but there is no sign of good character. Life in this world will be bitter, additionally, there is tremendous loss.

