

NUMBER

10



FOR FRIENDS

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

BIOGRAPHICAL NOTE

Hadhrat Mauláná Muhammad Mas'ihulláh 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 عليه 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 عليه 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 عليه became bai'at to Hadhrat Ashraf Alí Thánwí رحمه الله عليه, from whom Hadhrat رحمه الله عليه received his Khiláfat. This was in the same year that Hadhrat رحمه الله عليه qualified from Deoband. Hadhrat Ashraf Alí Thánwí رحمه الله عليه stationed Hadhrat رحمه الله عليه in Jalálábád, where Hadhrat رحمه الله عليه established the madrasah, Miftáhu-l-Ulúm, and a khánqáh where sálikín stayed for their self-rectification. Hadhrat رحمه الله عليه passed away in Jalálábád on the 17th Jamádul-Ulá 1413 A.H., corresponding to the 14th November 1992.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Alhamdulillah! Through the fadhli of Alláh Ta'álá and the barkat of our sheikh, this tenth booklet (not counting the “Special Issue”) is now ready.

This tenth number is meant to be a “bonus” issue, in that the ambitious task has been undertaken of translating three consecutive majális that Hadhratjí رحمه الله عليه held in Lahore, Pakistan, in October 1986. The occasion was the annual jalsah of the organisation “Majlis Siyánatul-Muslimeen, Pakistan”. It is appropriate, therefore, to note down a few comments concerning the “Majlis Siyánatul-Muslimeen”:

Very briefly: When Hadhrat Mauláná Ashraf 'Alí Thánwí رحمه الله عليه saw the decline in the Muslim ummat, compounded with the onslaught from outside forces, he wrote two kitábs to remedy the situation. The one was “Hayaatul-Muslimeen” and the other was “Siyánatul-Muslimeen,” wherein an all-comprehensive programme was laid down for the revival of the ummat. In order to give practical force to the programme the body “Majlis Siyánatul-Muslimeen” was formed. This was approximately in the year 1930.

The object was to put into practice the teachings contained in the two kitábs – that is, that Islám be practised in its all-comprehensive form, taking into account 'aqá'id: 'ibádat, mu'ásharat, mu'ámulát and akhláq. Branches of the organisation were subsequently established in different areas, with the main centre, subsequent to Hadhrat Thánwí's رحمه الله عليه demise and after the formation of Pakistan, being established in Lahore by Hadhrat Thánwí's رحمه الله عليه senior khalífah-e-khás, Hadhrat Mauláná Sháh Hafiz Jalíl Ahmed Sharwání Sáhíb رحمه الله عليه in 1953. Upon the latter's demise the reins were taken over by Hadhrat Mauláná Sayyid Najmul Hasan Sáhíb Sharwání رحمه الله عليه. Annually, an ijtímá' is held in Lahore, where those connected to the “Majlis Siyánatul-Muslimeen” gather and the aims of the organisation are propagated.

It is at one such ijtímá' that our Hadhratjí رحمه الله عليه spoke. The first majlis

conducted by our Hadhratjí رحمة الله عليه after the 'Asr namáz, is directed more towards those connected to the "Majlis Siyánatul-Muslimeen". The theme is that of nisbat, which is then developed in the subsequent majális held on the following two days.

At the end of this booklet is a translation of a letter written by Hadhratjí رحمة الله عليه on the subject of nisbat. This letter very nicely summarises and rounds off the subject.

May Alláh Ta'álá grant all of us, the readers, those who have assisted and the translator and all our families true and correct nisbat m'Alláh.

Dr.I.M.



[Here follows a translation of a series of majális held by Hadhrat Maulána Muhammad Masíhulláh Khán Sáhíb رحمه الله عليه on being invited to address those attending the annual ijtimá' of the "Majlis Siyánatul-Muslimeen (Pakistan)" in Lahore. Dates: 16th 17th and 18th October 1986, corresponding with the 3rd, 4th and 5th Safar 1407.]

NISBAT – AFFILIATION/CONNECTION THE FIRST MAJLIS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What can one say? Bayáns continue to be delivered. And here, there are limitless bayáns being delivered!

In any case, what I wish to state is that last year as well, this servant was invited to attend the annual ijtimá' of the "Majlis Siyánatul-Muslimeen". However, one may put it that the water and grain of this place was not in my taqdír then, or one may say that the length and severity of my illness were the causes for this servant's non-attendance. Otherwise, it is obvious that whatever is specifically linked to one's sheikh – the nisbat is to one's sheikh – and one is invited to it and there are no special hindrances, then not to attend, is not to value one's nisbat! And especially those individuals who have a more specific and special affiliation, a very special nisbat, they have no grounds for excusing themselves or allowing obstacles to present themselves.

Nisbat is a great thing.

And when one considers that the person to whom one is affiliated is a Sáhíbe-Haqq – a person who is on Truth – and him being a Sáhíbe-Haqq has already been established by various proofs, then the nisbat is taken into even greater consideration. One does not then search for excuses for not attending. To the contrary, one searches for excuses that will make it possible in whatever way for one to definitely attend.

This is applicable to each individual according to his 'aqídat in (faith and confidence) and ta'alluq with (affiliation) the Sáhíbe-Haqq.

Sir Sayyid Ahmed Khán Sáhib and the beggar

A qissah comes to mind concerning an incident from which one may learn a great lesson:

This incident concerns Sir Sayyid Ahmed Khán Sáhib, the founder of Aligarh College. For some years now it is a fully fledged University.

It was a hot summer's day. Sir Sayyid Ahmed Khán Sáhib was relaxing on a couch in his room. A companion of his, one of the nobility of Hyderabad Deccan, was Similarly, relaxing on a couch nearby. The nobility in those days used to cool themselves by having a screen of sweet-smelling grass suspended in the room while an attendant used to sprinkle water on it and fan them with large hand-fans. There were no electric fans or coolers in those days. These two were resting thus when Sir Sayyid Ahmed Khán Sáhib observed through the glass doors the arrival of a beggar outside. The beggar stopped at the well situated just outside and laid down his knapsack.

Sir Sayyid Ahmed Khán Sáhib commented to his companion: "This person is going to come here in the guise of a durwesh, but I will not give him even one paisah!"

As predicted, the beggar, having changed into the garb of a durwesh, came up to the door and knocked. His knock was ignored. But these beggars tend to be daring and tenacious. The hint from inside had no effect and the knocking continued persistently. Finally, the attendant was told to open the door. The "durwesh" entered, made salám and sat down. However, Sir Sayyid Ahmed Khán Sáhib, having seen that this was just an ordinary person who had merely changed into the garb of a durwesh, continued to ignore him.

The "durwesh," seeing the indifference, spoke sharply: "Do you not recognise who I am? I am that person who has had the honour of visiting such and such a person! My eyes have been blessed by gazing at his radiant núr-filled face!" On hearing this Sir Sayyid Ahmed Khán Sáhib immediately sat up. Asking his attendant to bring his cash-box, he took from it a generous sum, got up from his couch, went over to the "durwesh" and standing respectfully before him, handed over the money. "Huzúr! Kindly accept this gift!" The "durwesh" accepted the

money and left.

The companion from Hyderabad commented drily: “Just now you were adamant that you would not give him a single paisah, but then you went and handed over to him a substantial amount!” Sir Sayyid Ahmed Khán Sáhib said: “Do you not realise what he said?” The companion said: “He merely said that he had met a certain person.” “Do you know the person he said he had visited?” his companion said. “No. I don’t.” Sir Sayyid Ahmed Khán Sáhib said: “The person whose name he took, was my sheikh! When he took the name of my sheikh, saying that he had visited him, he was showing an affiliation (nisbat) to my sheikh. Heavens! Then how could I be so audacious as to ignore him and refuse his request?”

Let us stop to ponder! Those whom we consider to be *dunyádár* (worldly people), just see the qualities they have in them. Note that the “*durwesh*” was not his sheikh, but had merely claimed to have seen his sheikh. Only Alláh Ta’álá knows whether he had seen him or not. These people are very professional. He may have fished out this information from somebody, as to who Sir Sayyid Ahmed Khán Sáhib’s sheikh was. But see, Sir Sayyid Ahmed Khán Sáhib did not cross-examine him: “When did you see him? Where did you see him? What was his appearance like? Describe his features and complexion.” No. He did not delve into all that.

His attitude was: “If I have no proof to the contrary, why should I consider a Muslim person to be a liar?” Thus, he handed him the money and the beggar left.

To continue: Sir Sayyid Ahmed Khán Sáhib, still addressing his companion, said: “It is a good thing that he accepted what I had presented to him. If he had told me: ‘Hand over the entire cash-box to me, I take a *qasm* on Alláh Ta’álá that, because of the *nisbat*, I would have picked up the entire cash-box and handed it over to him!’”

Ponder! This is a so-called “*dunyádár*” individual, yet showing such qualities which should be seen in us who are considered to be “*díndár*” people.

So, if something has a *nisbat* with a person and that person is of the

ahle-Haqq and one also has nisbat with that person, is it possible to look for excuses for being absent? Can this be proof of respect within his heart for that person?

Yes, if some special obstacle were to present itself, then with heartfelt grief – with utter grief – he will be absent. Otherwise, there is no reason for not being present and this applies more so to those who have a special connection (ta'alluq).

Moreover, when that particular cause that we are speaking about, has been structured by the said ahle-Haqq and the very foundations have been laid by him, then it is not only for the duration of his life time. It is for afterwards as well, even after he has passed away. Such individuals do not “die” (wafát páná), but they become “transposed” (muntaqil honá).

Intiqál honá – to be transposed: Hají Imdádulláh رحمة الله عليه and his sheikh

The reason why the term “intiqál” is used for a mu'min on his death is because he will now receive full and complete reward in the hereafter. He is now transposed from this world to another, where he will receive full and complete compensation for those amal which he had performed with complete sincerity, with the tawfíq of Alláh Ta'álá. Both terms – wafát and intiqál – are used to denote physical death. In appearance, the person appears to “die,” but, in reality, the person remains alive. And from the graves of certain special individuals tremendous spiritual benefit is derived and abundant faiz is attained.

I am reminded of something related to us by Hadhratwálá, Hadhrat Thánwí رحمة الله عليه:

Our par-dádá pír Hadhrat Mianjí Núr Muhammad Sáhib رحمة الله عليه had become ill. The illness took a serious turn and did not appear to abate. So much so that he realised that he would not live long. Originally from a place called Jinjání, he had come to live in a place called Lohárí and he now yearned to return to his hometown. He called forth for a sedan-chair to be brought and he went to sit in it and set forth.

Incidentally, in that era [early 19th century] the 'ulemá would travel on horseback and the mash'ikh travelled in these sedan-chairs. We are

not speaking of present times.

In order to reach Jinjání he had to pass through Thana Bhawan. When passing through, Hadhrat Mianjí Núr Muhammad Sáhíb رحمه الله عليه ordered the sedan-chair to be stopped outside the khánqáh and requested the chair-bearers to call Hajísáhíb.

Who was Hajísáhíb? This was none other than Hají Imdádulláh رحمه الله عليه, the sheikh of Hadhratwálá, Hadhrat Thánwí رحمه الله عليه. He had already acquired fame in his youth. Originally, he had entered the Naqshbandí silsilah and had already been given khiláfat. But he did not rest.

We, on the other hand, experience a few effects of zikr and we sit back completely satisfied and complacent. But Hajísáhíb's thirst was not quenched. Even after having reached the stage of a khalífah, his search continued. One night, Hajísáhíb had a dream in which he had made ziyárat of Rasúlulláh صلى الله عليه وسلم, who had indicated to him to become bai'at to a certain person whose features were shown to Hajísáhíb in the dream. That was all.

At that time there lived here in Jalálábád a great buzurg. He had the special honour of making ziyárat of Rasúlulláh صلى الله عليه وسلم in a state of wakefulness. Hajísáhíb used to come to this buzurg to study the kitáb "*Hisne Hasín*". This buzurg noticed Hajísáhíb's restlessness and advised him: "Mianjí!"

In those days the pious and scholars were addressed as "mianjí" or "mulláhjí," but nowadays one cannot use these titles because people feel insulted.

"Mianjí! You appear still to be thirsty spiritually. There is a village called Lohárí, nearby here. There is a buzurg there. Why do you not go and see him?"

Hajísáhíb went to Lohárí. When he entered the khánqáh there and set eyes on Hadhrat Mianjí Núr Muhammad Sáhíb رحمه الله عليه, with a sudden jolt he realised that this was the same buzurg shown to him in his dream by Rasúlulláh صلى الله عليه وسلم! Hajísáhíb became bai'at in the Chistiyah silsilah to Hadhrat Mianjí Núr Muhammad Sáhíb رحمه الله عليه and progressed here as well to the stage where he was again given khiláfat.

To continue: Hadhrat Mianjí Núr Muhammad Sáhíb رحمه الله عليه, being

very ill, had stopped at the khánqáh in Thana Bhawan and had ordered the pálkí-bearers to summon Hajísáhib. Hajísáhib came out and peered into the pálkí through the curtains and saw his sheikh lying ill in it. Saláms were exchanged, musáfahah was made and Hadhrat Mianjí Núr Muhammad Sáhib رحمه الله عليه said: “Hajísáhib! My idea at this moment is that I should take more work from you.” Remember that Hajísáhib had already been given the responsibilities of khiláfat from two silsilas. Hadhrat Mianjí Núr Muhammad Sáhib رحمه الله عليه repeated: “My heart desires that I should take more work from you. It appears as if my time is limited.” Hearing this, tears came to the eyes of Hajísáhib, indeed as they should!

These august personalities do not shed tears at the thought of separation that death brings, but they weep with the grief that: “Tomorrow, should I be in need of my sheikh or some obstacles come across my path, to whom shall I turn to in order to solve my problems? My spiritual progress will come to a standstill!”

Seeing his tears Hadhrat Mianjí Núr Muhammad Sáhib رحمه الله عليه remarked – and this is the purpose of relating this episode: “Do not feel concerned. Do not distress yourself. A faqír does not die – he is merely transposed! I will not be around, but my grave will be there. You should frequent it. In-shá-Alláh Ta’álá, you will then still attain the same faiz as you have attained in my lifetime.”

This is something to ponder over.

As I was saying: When a person has established something and laid down the foundations for it and structured it, then should not those who are connected to him, those who are his followers, direct their attention at bringing about further progress and elevating it higher? This is what those who have ikhlás and sidq would desire! Or should they be doing the opposite – bringing about retrogression and destroying it? And this applies even more so to those who have an extra-special affiliation, like being the offspring.

Hadhratwálá, Hadhrat Thánwí رحمه الله عليه once spoke thus, concerning Mauláná Jalíl Ahmed Sáhib رحمه الله عليه, who was known as “Piyáre-mian” and who was my brother-in-law. “If there was a custom of doing it, I

would have made Mauláná Jalíl Ahmed my adopted son.”

This is something to ponder over. Take a lesson from it.

Mauláná Jalíl Ahmed Sáhíb رحمه الله عليه left all his possessions in Hindustan and came to Pakistan, bringing with him the “Majlis Siyánatul-Muslimeen” and dedicated his whole life and wealth in propagating its ideals. Whatever he had he sacrificed, spending the remainder of his life in difficult circumstances.

Mauláná Ilyás رحمه الله عليه and the Tablígh Jamá’at

Take the situation of Mauláná Ilyás Sáhíb رحمه الله عليه, who founded the Tablígh Jamá’at which has its markaz in Nizámuddín, Delhi. When he passed away, the Tablígh Movement did not come to an end, but it was fostered by his son Hadhrat Mauláná Yúsuf Sáhíb رحمه الله عليه, who was also the son-in-law of Sheikhu-Hadíth Hadhrat Mauláná Zakariyyá Sáhíb رحمه الله عليه and he propagated the movement further. He put his full effort into it and spread it even more. When Hadhrat Mauláná Yúsuf Sáhíb رحمه الله عليه passed away, the reins were taken over by Hadhrat Mauláná Inámul-Hasan Sáhíb, who was also the son-in-law of Hadhrat Zakariyyá Sáhíb رحمه الله عليه. And he, too, fully exerted himself in this effort, causing the movement to grow and grow, with fadhle-iláhí and taufíqe-iláhí. Just observe the sincerity in them, the unity and muhabbat they had within themselves.

People from outlying areas come to the markaz in Nizámuddín, Delhi, in connection with the affairs of the Tablígh Movement. From time to time, some of them come to visit me in Jalálábád as well. Once, quite a big group of people came to meet me. A bit surprised at their number, I asked them what was happening? They explained that Hadhrat Mauláná Inámul-Hasan Sáhíb had gathered in Delhi people from different parts of Mysore and Madras in the south of India. Every six to 12 months, workers are called and instructed on how to go about the work of Tablígh. This was the purpose for their coming to Delhi from Mysore and Madras.

Methods of advertising

The point I wish to make is that there is no necessity for them to hand out handbills. You will have seen that they never ever give out handbills, because each individual is himself a “handbill”! Whenever an ijtimá’ is taking place you will not find any printed notices and handbills publicising the event, but jamá’ats will go out to different areas, localities and towns. They will then make ghaṣṭ, inviting towards the ijtimá’ and taking out with them newcomers in their thousands to attend the ijtimá’!

Whereas at our ijtimá’s, those of the “Majlis Siyánatul-Muslimeen,” handbills and notices have to be printed and distributed and even then only a handful of people present themselves.

Collection of funds

In the same way, they do not have to go around collecting funds, because they are a “fund” in themselves! They have many well-to-do people, millionaires and billionaires, who are jamá’at workers. They themselves make their funds available on a continuous basis. It is not necessary for anybody to tell them to donate funds. They have dedicated themselves with such sincerity that they have worn themselves out, body, soul and wealth, in this effort.

Because of this nisbat with Hadhrat Mauláná Ilyás Sáhib رحمه الله عليه, with what great compassion and courage and painstaking effort, did Hadhrat Mauláná Yúsuf Sáhib رحمه الله عليه and, now, Hadhrat Mauláná Inámul-Hasan Sáhib, steer the movement ahead.

These points I have brought up to underline that my sheikh, Hadhrat Mauláná Ashraf ‘Alí Sáhib رحمه الله عليه was the one to establish “Majlis Siyánatul-Muslimeen”. Its nisbat is towards him. So, those who have a ta’alluq and have ikhlás and sidq, have no grounds for excuses.

It is necessary to keep one’s hearts clean at all times, which is termed “husne-zin” (to harbour good thoughts and not to entertain evil suspicions). This work is not to be kept dependent on the presence or absence of any individual, or on the founder being alive or not.

Husne-zin (nék-gumání) and sú-e-zin (bid-gumání)

Husne-zin is a great quality, whereas the opposite – sú-e-zin – is a very vile act. In the Court of Haqq Ta’álá, you will not be called to account on having had husne-zin with regard to a certain person, but you will definitely be taken to task on why you had sú-e-zin with regard to a certain person. Why did you have bid-gumání towards a certain person – why did you harbour evil thoughts about him? You will not be questioned as to why you thought well of him. Have nék-gumán with regard to every mu’mín.

Have nek-gumán with regard to every mu’mín – ظَنُّوا بِالْمُؤْمِنِينَ خَيْرًا

Verily, some suspicion is a sin. – S.49.12 – إِنَّ بَغْضَ الظَّنِّ إِنْثِمٌ

Until and unless there is a shar’í basis, bid-gumání is a sin. There has to be a proper shar’í investigation and shar’í evidence or the person himself either acknowledges or refutes the allegations. Bid-ghumání and sú-e-zin creates fasád (mischief/trouble/dissension) and causes fitnah to spread.

Hadhrrat ’Alí رضى الله تعالى عنه **making salám to Hadhrrat Abúbakr** رضى الله تعالى عنه **first**
An incident comes to mind:

Once, Hadhrrat Abúbakr Siddíq رضى الله تعالى عنه was walking along in a certain direction. Approaching him from the opposite direction was Hadhrrat ’Alí رضى الله تعالى عنه. When they were fairly close, Hadhrrat ’Alí رضى الله تعالى عنه made salám to Hadhrrat Abúbakr Siddíq رضى الله تعالى عنه, who replied to the salám. It so happened that a sahabí رضى الله تعالى عنه was passing by and took note of this meeting between the two, where Hadhrrat ’Alí رضى الله تعالى عنه made salám first. He thought to himself. “What transpired is contrary to the normal practice of Hadhrrat Abúbakr Siddíq رضى الله تعالى عنه. It was always the habit of Hadhrrat Abúbakr Siddíq رضى الله تعالى عنه, whenever he met Hadhrrat ’Alí رضى الله تعالى عنه, to greet first. Whereas, on this occasion, he did not initiate the salám, but Hadhrrat ’Alí رضى الله تعالى عنه made salám first. Is there not, perhaps, some discord between the two, some change in their hearts, some ill-feelings, some unpleasantness?”

The sahabí رضى الله تعالى عنه went straight to Rasúllulláh صلى الله عليه وسلم and

reported the incident to him: “I always used to see Hadhrat Abúbakr Siddíq رضى الله تعالى عنه make salám to Hadhrat ’Alí رضى الله تعالى عنه first. Today, the opposite happened.” Whenever anything happens contrary to normal practice, it is only natural that suspicions are aroused.

Another incident springs to mind, one that Hadhratwálá, Hadhrat Thánwí رحمه الله عليه, related to us. Let me mention this incident before continuing:

One buzurg used to be in the habit of visiting another buzurg.

You will find birds of a kind, together they will fly along,

Dove with a dove, falcon with a falcon.

One day this buzurg did not come visit him as was his normal routine. The thought came to the other buzurg that there must be some valid reason for him not coming. The following day also he did not come visit him and on the third day as well. The doubts now assailed him. “I must have done something wrong for him not to visit me, contrary to his normal habit.”

He proceeded to the house of the buzurg and knocked on the door. The first buzurg answered the knock, saláms were exchanged, musáfahah was made and he asked. “Why have you taken the trouble to come?” “Huzúr!” The second buzurg replied. “You used to visit me daily. Three days have passed and you have not visited me. The thought came to me that perhaps the reason is that I may have been rude or insulting to you, that I may perhaps have said or did something to upset you.” The first buzurg said: “If that were the case, the Hadíth Sharíf states that if there is some discord with one’s friend during any discussion, clear it up there and then, in that very majlis. One should not leave it for some other time. So, if there was anything you said or did along these lines, I would have brought it up there and then and clarified the matter. Rest assured that I have no complaints against you.”

Much relieved, the second buzurg asked: “Then, why did you not come?” “The reason is that I had developed an abscess and that is why I could not come.” The second buzurg asked: “Where is the abscess?” This time the first buzurg gave no reply. He remained silent.

There are two possible reasons for him to have kept silent. One is

due to his natural disposition, his temperament; the other is due to a shar'í reason.

Firstly, the disposition of some individuals is that of being naturally very modest and shy and to mention certain anatomical parts of the body is difficult. The person feels extremely shy to mention these.

Secondly, the shar'í aspect is as follows: Seeing that the second buzurg now knew that the reason the first buzurg could not visit him was that he had an abscess, which caused him great pain and difficulty in walking, then the question as to where the abscess was situated, was an irrelevant and useless question, what is termed lá-yání.

Shun what is useless and futile – lá-yání

Ayyuhat-tulláb! Ponder a bit! What is the relevant Hadíth Sharíf?

مِنْ حُسْنِ إِسْلَامِ الْمُزَوَّكَةِ مَا لَا يَغْنِيهِ

Of the beauty of a person's Islám is that he shuns what is useless/futile.

These were the súfíyá-muhaqqiqín who acted on the Hadíth Sharíf and áyát of the Qur'án Sharíf! This is that Tasawwuf, that Sulúk, which is an extremely exquisite section of the sacred Sharí'ah! This Tasawwuf, this Sulúk is not a category apart from the Sharí'ah. Nay! It is very much a part of it and a very delicate and extremely exquisite part, which Hadhratwálá, Hadhrat Thánwí رحمه الله عليه, used to express as follows:

“Do you know what Sulúk is? This Sulúk is a rúh. To which rúh can one liken it to? The rúh of the malá'ikah!” The rúh is an extremely delicate and exquisite entity, even more so of such a delicate creation as the malá'ikah.

To continue: The first buzurg had kept silent. He had not replied because the second buzurg had asked a question that was irrelevant (lá-yání). Seeing that he now knew why the first buzurg had not visited him why ask: “Where did you have the abscess?” When the object had been achieved why ask further? This question was superfluous – it was contrary to the teaching of:

مِنْ حُسْنِ إِسْلَامِ الْمُزَوَّكَةِ مَا لَا يَغْنِيهِ

The second buzurg also sensed that his question was superfluous. He went back home and on his return he fell prostrate in sajdah, lamenting and beseeching forgiveness in that he had been involved in lá-yání!

These are the effects of Sulúk! These are the results of zikr and taqwá, combined with Sulúk! This tongue that we possess has not been given for lá-yání. Haqq Ta'álá has created the tongue for His zikr and the heart has been created for His yád (remembrance).

It comes in the Hadíth Sharíf that Rasúlulláh ﷺ has stated that the tongue should be zákir (making zikr), that the heart should be shákir (making shukr) and the body should be sábir (making sabr). This tongue has been created for the zikr of Alláh Ta'álá, so why is there lá-yání kalám (useless and futile speech)? And the heart is for the yád of Alláh Ta'álá.

Just ponder: Alláh Ta'álá is One. There is only one tongue and the heart is single. Other parts of the body come in pairs: two hands, two feet, two eyes, two ears, two kidneys, and so forth. So that One Alláh Ta'álá has created one tongue for His zikr and one heart for His remembrance! A tongue not making zikr, can it be called a tongue? That heart not in yád, can it be called a heart?

وہ دل دل نہیں جس میں تو نہیں

That heart is no heart in which You are not present!

The zikr of Alláh Ta'álá is demanded from us all the time, whereas the five daily namáz are for set and limited times.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۖ

When you have performed your salát, remember Alláh standing, sitting and reclining. (S.4.103.)

Alláh Ta'álá is addressing us, as if to say. “When you have completed performing your namáz do not imagine that you have fulfilled all My rights on you. Nay! Nay! That namáz was for a limited period. Whereas, while standing or while sitting or while lying on your sides, you should still be involved in My zikr!”

Zikr lisání and zikr qalbí and the aspect of riyá

Zikr has two locations – there are two sites in the body where zikr is made. One is the tongue and the other is the heart. Making zikr with the tongue is called zikr lisání and zikr made in the heart is called zikr qalbí. With zikr lisání there should be zikr qalbí and with zikr qalbí there should be zikr lisání – this is the ideal, that there should be zikr taking place in both places simultaneously. This is the comprehensive form of zikr. Otherwise, at times, one is deceived into thinking that even though one is not making zikr lisání one is involved in zikr qalbí, whereas the heart is devoid of zikr – the heart is not zákir. The heart is empty! In contrast, zikr lisání is a conscious act and one cannot be deceived. That is why some individuals carry a tasbîh in their hands. By doing so the thought should never enter one’s mind that this is riyá – doing something for show.

Hadhrat Junaid Baghdádí رحمه الله عليه used to hold a tasbîh in his hand. Somebody enquired: “Hadhrat! You have already reached a very lofty status spiritually, in that the yád of Alláh Ta’álá is all the time in your heart and you are making zikr all the time. So, what need is there for the tasbîh?” Hadhrat Junaid Baghdádí رحمه الله عليه replied: “This tasbîh in my hand is my benefactor. It was the initial means and cause for our gaining that stage of being in the remembrance of Alláh Ta’álá. So, should I now be ungrateful and discard it?”

Take note: Those asbáb (procedures/causes) that make us neglectful of the yád of Záte-Báris Ta’álá, they are worthy of being discarded. Whereas those asbáb that draw us closer to the zikr of Záte-Báris Ta’álá, we have to hold firmly on to.

To continue with the topic of “husne-zin”: I had related that Hadhrat Abúbakr Siddíq رضى الله تعالى عنه had not initiated the salám on meeting Hadhrat ‘Alí رضى الله تعالى عنه and the sahábí رضى الله تعالى عنه who had witnessed this had gone to relate the incident to Rasúlulláh صلى الله عليه وسلم, fearing that perhaps there was some discord between the two. “Today Hadhrat Abúbakr Siddíq رضى الله تعالى عنه did not make salám first, but Hadhrat ‘Alí رضى الله تعالى عنه had to make salám first. Huzúr صلى الله عليه وسلم, would you not investigate?”

Hadhrat Abúbakr Siddíq رضى الله تعالى عنه was summoned. Rasúlulláh صلى الله عليه وسلم asked: “Abúbakr, did any incident take place today between you and ‘Alí?” “Yes,” replied Hadhrat Abúbakr Siddíq رضى الله تعالى عنه. “‘Alí was approaching as I was proceeding along. As we neared one another, he made salám and I replied. I did not make salám first.” Rasúlulláh صلى الله عليه وسلم asked: “And what was your habit previous to this?”

Take note that Rasúlulláh صلى الله عليه وسلم did not act merely on the statement of the sahábí رضى الله تعالى عنه. No judgement was made, but the matter was investigated first.

Hadhrat Abúbakr Siddíq رضى الله تعالى عنه replied: “Previously it was my habit to make salám to ‘Alí first.” “Then why did you act contrary to your habit today?” asked Rasúlulláh صلى الله عليه وسلم. Pay attention now!

Hadhrat Abúbakr Siddíq رضى الله تعالى عنه replied: “For this reason that, whenever I used to initiate the salám, I used to notice that the showering of anwár-e-iláhí (spiritual radiance from Alláh Ta’álá) was greater on me and less on ‘Alí. Today I adopted ithár so that the anwár of Záte-Bárá Ta’álá should shower more on my brother ‘Alí and less on me!”

What was revealed after investigation? Whereas what were the assumptions prior to this? After investigation, the true picture was revealed that there were no differences, no discord between the two. Investigation revealed an amazing aspect!

Thawáb of initiating salám is greater

Students may raise a query here: To make salám is sunnat. To reply is wájib. The reward of a wájib act is more and that of a sunnat act is less. However, from the above incident it is apparent that initiating the salám, which is sunnat, drew greater anwár-e-iláhí and, therefore, greater thawáb, whereas replying to the salám, which is wájib, drew lesser anwár-e-iláhí and, therefore, lesser thawáb.

This is the direction in which a student’s mind will race, as it should. That is why a Fársí poet said some quatrains the meaning of which is:

That student who sits in front of his ustád without asking any “whys?” and “wherefores?” and that muríd who sits in front of his sheikh full of “whys?” and “wherefores?”— both of them should go and stay in the

jungle! They have no need to reside among humans!

It is part of the student's work and study to do academic research. Whereas the work of the muríd is to take the treatment that is prescribed to him.

As I was saying, the student may raise a query as to the apparent contradiction in the thawáb attached to the salám.

The answer to this query is that the thawáb is based on the mujáhadah. Initiating the salám is not an act that everybody has the courage for! Only that person is able to do so who has real, genuine humility in his tabiyet, genuine lowliness, a nafs that is subjugated (kasre-nafs). Initiating the salám is a manifestation of one's humbleness, whereas in replying there is a type of boasting: "I am being greeted!" This is especially so when somebody important makes salám to a lesser person, then the latter's ego is even more inflated and he goes around saying: "Today such and such a person greeted me!" Thereby trying to impress on others his own rank.

So, in replying to a salám there is a type of boast, whereas in initiating the salám there is humility. And thawáb and qurbe-Iláhí is based on humility. Alláh Ta'álá loves humbleness, very much so!

All this is an elucidation of sú-e-zin and husne-zin and the importance of first investigating before jumping to conclusions.

We were speaking about nisbat that this is a great entity. In whichever direction one has nisbat, one places importance to it to the degree of that connection (ta'alluq) – one attaches importance to it and one takes the necessary care and consideration to preserve and propagate it. Yes, if on some rare occasion, by a process of deduction, some contrary thought comes into one's mind, that is a different matter.

However, even then if somebody places a reasonable argument in front of one to dispel this notion and one has no actual proof to reject this argument – and there is no obstinacy in oneself and one is not proud or conceited – then one should accept the argument.

Nisbat and Hadhrat Abúbakr رضى الله تعالى عنه

Huzúre-akram صلى الله عليه وسلم had passed away. However, during his blessed

lifetime, shortly before his demise, he had handed the standard – the flag taken by the commander when proceeding for jihád – to Hadhrat Usámá رضى الله تعالى عنه. He was instructed to proceed forth. Hadhrat Usámá رضى الله تعالى عنه left. Shortly thereafter, Rasúlulláh صلى الله عليه وسلم passed away. There was consternation and panic among the Muslims. Some tribes even became apostate. Some refused to pay zakát.

Over here the Muhájirín and Ansár were having mashwarah (consultations) as to who should succeed to take over the role of head of state. Rasúlulláh صلى الله عليه وسلم, besides being a nabí, was also a king, an amír, the head of a state. So, it was necessary to have somebody to take over the reins so that the administration and the application of the laws could be kept intact.

Hadhrat 'Umar رضى الله تعالى عنه saw that there was much vacillation and uncertainty and that this was causing an undue delay. He thought to himself: “Who can be more worthy and deserving than Abúbakr Siddíq?” He thus took the initiative and took bai'at at the hands of Hadhrat Abúbakr Siddíq رضى الله تعالى عنه. On seeing this, others also starting taking bai'at at the hands of Hadhrat Abúbakr Siddíq رضى الله تعالى عنه and shortly there was a general consensus (ijmá) of the sahábah رضى الله تعالى عنهم on the khiláfat of Hadhrat Abúbakr Siddíq رضى الله تعالى عنه.

Now, on the one hand, there were those who refused to pay zakát and they had to be brought under control. On the other hand, the army under Hadhrat Usámá رضى الله تعالى عنه was ready for jihád and the Muslim forces in Madínah appeared depleted. Hadhrat 'Umar رضى الله تعالى عنه advised Hadhrat Abúbakr Siddíq رضى الله تعالى عنه: “Wait a while, make sabr. Do not, as yet, send any forces against those who refuse to pay zakát. However, if you insist on doing so, recall the force sent under Usámá, for they are still on their way and have not reached the position they were posted to.”

Hadhrat Abúbakr Siddíq رضى الله تعالى عنه retorted: “O 'Umar! What has happened to you? In the Age of Jahálat you were very stern and now you have changed to become very soft! Usámá was given the standard by Rasúlulláh صلى الله عليه وسلم and dispatched. Rasúlulláh صلى الله عليه وسلم himself handed the standard to Usámá. Its nisbat is with Rasúlulláh صلى الله عليه وسلم.”

Are you asking me to separate it? That will never happen! If all of you decline to support me, then I will proceed all by myself!” Hadhrat ‘Umar رضى الله تعالى عنه commented afterwards: “It was then that light dawned on me!” Do you understand? We are speaking of nisbat.

Nisbat and the sahábah رضى الله تعالى عنهم

Furthermore: It was that period after the demise of Rasúlulláh صلى الله عليه وسلم. His mission of dáwah to ímán was completed. This responsibility now rested on the shoulders of the sahábah رضى الله تعالى عنهم. An insight into their qualities is the following:

During the lifetime of Rasúlulláh صلى الله عليه وسلم there were a group of munáfiqín in the community. Wahí used to come to Rasúlulláh صلى الله عليه وسلم on who they were. A scribe was entrusted with the task of writing down their names, but this was in strict confidence. Among the sincere (mukhlis) sahábah رضى الله تعالى عنهم there were some who feared: “Are our names not included among them?” They would thus approach the scribe and pose this very question to him!

But coming back to the point: That which Rasúlulláh صلى الله عليه وسلم had established – Haqq and Tauhíd – to what extent was it not propagated? The responsibility was placed on the shoulders of the sahábah رضى الله تعالى عنهم. How much toil and effort did they not put into it? How much did they not train themselves and trained others as well? How much firmness and steadfastness did they not display? How much strength and force did they not exert? How committed were they not in their obedience? Note that proof of muhabbat is through obedience (ittibá’yet.) Proof of muhabbat is not through lip-service. And the degree of obedience will be proof of the proportionate degree of muhabbat. A mere claim of muhabbat is not sufficient proof, for example, as was seen with the munáfiqín and their lip-service to Islám. The mukhlis – sincere – sahábah رضى الله تعالى عنهم were different.

It is well known that there were approximately 120 thousand Ambiyá عليهم السلام that were sent by Alláh Ta’álá. The approximate number of sahábah رضى الله تعالى عنهم that Rasúlulláh صلى الله عليه وسلم left behind were also in the region of 120 thousand. Taking note of the Hadíth Sharíf:

لَمَّا أَتَيْتَنِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ

The 'ulemá of my ummat are like the Ambiyá of the Baní-Isrá'íl.

120 thousand Ambiyá came before Rasúlulláh صلى الله عليه وسلم; and there were 120 thousand sahábah رضى الله تعالى عنهم after him. It is as if each sahábí رضى الله تعالى عنه stood for a Nabí عليه السلام of the Baní-Isrá'íl.

So, after the demise of Rasúlulláh صلى الله عليه وسلم the sahábah رضى الله تعالى عنهم maintained and established that nisbat, which will remain till the day of Qiyámat. From this one should understand that there are two factors to take into account: One is that personality towards whom there is nisbat; the other is that particular item that has been established by the personality in question. The continuation of what has been established is not dependent on the continued existence of the personality. Even though that personality ceases to exist, what he has established will continue to flourish. The reason is that the nisbat was to such an exalted personality, that the muhabbat for that person motivated those who were connected to him into maintaining and further propagating what had been established. It is not a situation that, as long as the personality is there that those who are connected to him, maintain it and the moment he is not there, they forget about it.

Just see! Whatever Rasúlulláh صلى الله عليه وسلم had presented as objectives, the sahábah رضى الله تعالى عنهم clutched these to their breasts and, not only during the lifetime of Rasúlulláh صلى الله عليه وسلم, but even after his demise, they maintained these and propagated these further, as we saw Hadhrat Abúbakr Siddíq رضى الله تعالى عنه doing. To have maintained the foundations laid by Rasúlulláh صلى الله عليه وسلم only during his lifetime and not bother after his demise would have been merely showing one's face. This would not have been ikhlás.

Nisbat! Here understand as well that there are two words which are very similar. One is nisbat (affiliation) and the other is nasab (family lineage). The amount of concern and effort a son puts into an item established by his father – the care and concern that he has that it should not be spoiled and that it should progress further – no one else will have. In the same way, nay, even more so, this applies to that person

who has attained a bání nisbat! At times, this nisbat is greater than nasab – the favourable and promising condition is this.

As I had said, the affiliation of the “Majlis Siyánatul-Muslimeen” is to my sheikh, Hadhratwálá, Hadhrat Thánwí (nawwaral-Alláhu-marqadahú). The foundation was laid by him and brought into existence by him. Therefore, there can be no excuses for not attending, unless some special insurmountable obstacles present themselves. However, one should not look for excuses for not attending.

Some say it was four years since my previous visit here (to Pakistan) – I tend to think that it was three years back, but others insist it was four years ago and perhaps it was so. In any case, I was quite ill while I was here and I left while still in that condition and even afterwards I remained ill; and the illness became aggravated, so much so that there was no hope of my surviving. There was no hope that I would remain alive. But then Alláh Ta’álá blessed me with more years of living, as if to say that I am being given an opportunity to compensate for any of my shortcomings of the past and if I have any expectations for the future, I should continuously make du’á for taufíq for these.

At that time I was extremely ill. Even now I am exceptionally weak, to that extent that it is difficult for me to walk without support. One may say that it is due to good nutrition or some other external factors that I have had the strength to be able to walk. Then, also, some have honoured me by extending an invitation time and again for me to attend and thus to see to their needs; and also the encouragement and support of the individuals back home are also factors – in any case, whatever the factors, by the taufíq of Alláh Ta’álá, I am here, despite my weakness.

This follows on what I had stated previously: Never at any time, or on any occasion, with regard to any person whomsoever, should one bring any bid-gumání into one’s heart. How is it that such and such a person, who has some ta’alluq and he is not here? That he, more so than others, should have come and participated! There could arise some valid reasons for him not attending. So, nék-gumán is compulsory and it is necessary that one should abstain from bid-gumání. Alláh Ta’álá

will not put the question: “Why did you have *nék-gumání* with regard to a certain individual?” But the question will be asked. “Why did you have *bid-gumání* with regard to a certain individual?”

May Alláh Ta’álá give us and all mu’minín, the *taufíq* to keep our hearts clean and pure towards other mu’minín!

Reasons for disunity

These are the factors that are the root causes of all disunity. This has been mentioned in the Qur’án Sharíf that as long as these items keep on appearing in practice, to create unity is impossible, a daydream. If you so wish you may deliver lectures on the topic of unity; you can discuss unity ad infinitum in the newspapers and in essays; you may hold innumerable marches and processions for unity; but unity will never be achieved by these lectures, discussions, essays and marches as long as the habits and roots of disunity are still present within individuals. These are illnesses within ourselves.

Have we not been told the following?

لَا تَحَاسَدُوا – Do not have *hasad* (jealousy).

لَا تَبَاغَضُوا – Do not have *bugz* (hatred).

لَا تَنَافَرُوا – Do not have *nafrat* (repulsion.)

لَا تَنَابَذُوا بِأَلْسِنَةٍ أَرْسِلُهَا – Do not defame one another.

وَلَا يَغْتَابَنَّ بَعْضُكُم بَعْضًا – Do not make *ghíbat*. (Do not backbite one another.)

(*Ahádíth & S.49.11-12.*)

These are illnesses within us. Within us we have *kínah* (malice), we have *hasad* (jealousy), we have *bugz* (hatred), we have the tendency to call one another by despicable names and we make *ghíbat* (backbite). As long as these qualities are kept within us there is no question of creating unity. Yes, should we vehemently oppose these qualities, unity will be seen.

As far as it is possible, as much as one can, one should keep one’s heart completely clear and clean as far as our fellow mu’mins are concerned. It comes in the *Hadíth Sharíf* that when a person with even the slightest

amount of kínah within his heart presents himself at the door of Jannat, he will be stopped. No doubt he is a Jannatí – he has permission to enter Jannat. But anybody with kínah within himself will not be allowed to enter Jannat. He will be ordered: “Halt!” While he is thus kept waiting, other Jannatís will be seen to be entering Jannat. Záte-Báří Ta’álá greatly desires that this person should also enter Jannat. However, there is within him a fragment of filth, of evil. Haqq Ta’álá will say: “Jannat is not a place in which to argue and fight. It is a place to stay with muhabbat.” He will be told to stand up and Záte-Báří Ta’álá will Himself remove the kínah from his chest. Only now will the order be given: “Go! Enter!”

Wisdom behind Rasúlulláh صلی الله علیه وسلم not having sons

It is nearly time for the azán. At this moment this thought has come to mind: This ijtimá’ is that of the “Majlis Siyánatul-Muslimeen,” whose founder was our sheikh, Hadhratwálá, Hadhrat Thánwí رحمة الله علیه. Efforts should be made to promote it and cause it to progress and expand more. There is no filial succession. That is: there are no children of our sheikh who could take over. And it has happened for the best that Hadhratwálá had no son. Remember that Rasúlulláh صلی الله علیه وسلم had sons and daughters, but the male offspring passed away. This happened for the best. Note that other Ambiyá عليهم السلام who had existed previously had sons who were Ambiyá and grandsons and progeny who were Ambiyá as well.

Rasúlulláh صلی الله علیه وسلم had sons, but they were not allowed to survive by Alláh Ta’álá. If they had survived there were two possibilities: either they would have been Ambiyá or they would not have been Ambiyá.

If they were not made Ambiyá and the progeny of other Ambiyá were made Ambiyá... “How could that be that the male progeny of My Habíb صلی الله علیه وسلم then would not be Ambiyá?”

Another point to ponder over: The mas’alah of khatme-nabúwat (finality of prophethood) becomes easy to understand from here also. Záte-Báří Ta’álá had no intention to continue the chain of prophethood. This is very perceivable and easy to comprehend. Alláh Ta’álá is

virtually stating: “My Habíb صلى الله عليه وسلم should have a son and he lives to adulthood and he is not made a nabí?” It would not be possible that with such an exceptional bond existing, where Rasúlulláh صلى الله عليه وسلم is the most honoured prophet and the Habíb of Alláh Ta’álá, but his son, were he to survive, not be made a nabí.

Do you understand this point? The issue is quite clear and easy, that Alláh Ta’álá intended to terminate the chain of nabúwat and thus did not allow any male children to survive.

Speaking about Hadhratwálá: if he had children, one does not know how they would have turned out to be. And how lofty was not the stature of Hadhratwálá رحمه الله عليه! They may well have been the cause of grief to him. So, it happened for the best that he had no children.

Marrying a second wife not advocated

Similarly, as I have often stated, it was a good thing that Hadhratwálá married a second wife. By doing this he has left a lesson for us, that we should not be audacious enough to marry a second wife! The reason? The reason being that we would never be able to treat both wives as fairly and justly as we saw Hadhratwálá treat his two wives. This road has been closed for all of us.

I had stated that nisbat is a great thing. We should pay greater and even greater attention to that organisation that Hadhratwálá had brought into existence and had laid the foundations of.

It is time for the Maghrib azán. If Alláh Ta’álá keeps us alive, then, in-shá-Alláh Ta’álá, I will speak again some other time. Make du’á that Alláh Ta’álá grants us the taufíq to safeguard our nisbat and fulfil its haqq. May He grant us ímáne kámil and the taufíq to perform amal-usáleh. May He grant us firmness and constancy in these and bless our last moments on these.

وَصَلَّى اللهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
يَا رَبَّ الْعَالَمِينَ بِحُزْمَةٍ سَيِّدِ الْمُرْسَلِينَ



THE SECOND MAJLIS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[The second majlis took place on the following day, Sunday, 4 Safar.]

بِعْدَ الْحَمْدِ وَالصَّلَاةِ

Yesterday, a few aspects concerning nisbat were discussed. Nisbat has a special effect. Some episodes were also related in this regard.

The meaning of nisbat is “ta’alluq” – “to have a connection with.” It implies having ta’alluq from both sides. A one-sided connection cannot be termed ta’alluq whatsoever! This one-sided connection is merely a deception, making only oneself happy! A correct ta’alluq which is produced from both sides is termed nisbat.

Effects of nisbat

One finds different types of ta’alluq: the husbands with the wife; the wife’s with the husband; the father’s with the children, the children’s with the father; the master’s with his slave; the slave’s with his master; and so forth. Each ta’alluq is of a different nature: the slave’s ta’alluq with his master will be of a different nature and the master’s ta’alluq with the slave will be of a different nature; the children’s ta’alluq with the father will be of a different nature and the father’s ta’alluq with the children will be of a different nature; and so forth. However, the ta’alluq will be from both sides and the extent to which there is ta’alluq, the degree to which there is nisbat, to that extent there will be a strength and force within oneself.

Take another situation: Some professional ranks are of a very insignificant nature. For example, a simple orderly (choprásí) in a government department has no rank or status – it is merely a position. The policeman (chokidár) has also a position and so has the Governor (Collector-sáhib), but there are vast differences in their ranks. However, each one is also part of the Royal services and the orderly and policeman consider themselves to be part of the same group as the Governor who is held in high esteem. So, the policeman will sense within himself a

special strength and force in that he is part of the Royal establishment. Even though he may be wearing a mere policeman's uniform, but the uniform will identify him with the Royal establishment. If anybody were to interfere with him while he is still in his official uniform, this person will be guilty of an offence. However, if he is not in his official uniform, but is wearing ordinary civilian clothes and anybody now interferes with him, that person will not be considered to have committed a criminal offence. The reason is that it is accepted that among people there are bound to be squabbles and these are not worthy of taking note of.

Uniforms are distinctive to various ranks

Every rank has its own distinctive uniform. If a person has one rank and he dons the uniform of a person of another rank, then he will be considered to have committed an offence.

For example, the army has a uniform and the police force also has a uniform. In both forces there exists the rank of a captain. Say, the captain in the police force were to don the uniform of a captain in the armed forces and it so happens that he is then summoned by his superior, the Inspector-General. He then goes to his superior in this uniform of the armed forces. His superior will have cause for amazement when he sees him thus. "I sent for a captain from the police force. Why has a captain from the armed forces come?" The captain will be interrogated and when his wilful change of uniform becomes known he will be charged for having committed an offence. He will not be able to say in his defence: "This uniform is of the Royal services and so is that other one." There are distinctive differences between the two. His having committed an offence will be confirmed and he will also be reprimanded: "Are you trying to interfere with the laws and regulations? How is one to recognise that you are a captain in the police force?"

So, in whichever direction one has one's nisbat and ta'alluq, that connection and affiliation has also to show itself. By showing itself one will be able to recognise the type of ta'alluq the person has. This nisbat may sometimes be weak; sometimes it may be strong; and sometimes

very strong. Sometimes it is at an intermediate level and sometimes it is at a very elevated level. And who is it who does not know that in every field the objective is to attain the highest level?

So, from this aspect, taking nisbat into consideration, when a person has stated with a sincere heart (tasdíqe-qalbí) as well as verbally (iqráre-lisání):

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is none worthy of worship except Alláh and that Muhammad ﷺ is the Rasúl of Alláh.

Then he has revealed that ta'alluq with a statement uttered previously. That is, when he was in the Álime-Barzakh and he was asked:

أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ

“Am I not your Rabb?” [He (and others) then responded:] *“Verily!”*

By this exclamation he has acknowledged Rabúbiyet and disclosed Rabúbiyet. Just see, Haqq Ta'álá had asked: “Am I not your Rabb?” and not. “Am I not your Deity?” By using the term “Rabb” Haqq Ta'álá has clearly indicated His complete and absolute ta'alluq with His bandah on the basis of being his Creator. The term “Rabb” means “to create and sustain”. So, by having asked: “Am I not your Rabb?” and our voices having rung out: “Verily! (You are definitely our Rabb!)” Haqq Ta'álá had obtained our acknowledgment and acceptance of His attribute of Takwín – of being our Creator and Sustainer.

So, now, after having come into this dunyá, the manifestation of that attestation from the aspect of Tashrí (Shar'at) is in the form of the attestation of “Lá-iláha-illalláhu Muhammadur Rasúlulláh”

We are being explicitly shown: “Takwín is in My control, takwín is with Me, and takwín is aligned to Me, so, too, Tashrí is fully and completely aligned to Me!” Takwín is to be found in the answer of “Qálu balá” in response to “Alastu-Birabbikum” and Tashrí is to be found in “Lá-iláha-illalláhu Muhammadur Rasúlulláh”

We have been made responsible for the full and complete Tashrí

In this way, we have been made responsible for the full and complete Tashrí. Now understand what Tashrí means: Tashrí implies 'abdiyet (servitude) and ma'búdiyet (bondage). That is, from the side of the servant the acknowledgment and acceptance of his 'abdiyet and the ma'búdiyet to the Creator. This is at the level of attestation of Tashrí and Divinity as contained in the Kalimah-Tayyibah. However, just staying at this level shows a very weak nisbat. This is a very weak ta'alluq. This is not a strong connection. It is merely a basic or primary ta'alluq. Another name for it is Taqwá-Tauhídí, which means that by this declaration and attestation one has left off shierk and kufr and one has accepted tauhíd. The wájib right that Alláh Ta'álá has on one from the aspect of Takwín (Alláh being the Creator) one has fulfilled at the basic level of Tashrí. This Alláh Ta'álá has mentioned in His Kaláme-Pák:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنِيَكُمْ وَأَنْتُمْ تَعْلَمُونَ ۝

*O you who believe! Do not betray [fall short in fulfilling the rights of]
Alláh and His Rasúl (S.8.27.)*

Ponder a bit! Alláh Ta'álá is addressing us and saying: “You have left off kufr and shierk and have accepted ímán. (That is, accepted tauhíd, together with the attributes [sifát] of Alláh Ta'álá). This is one right that has been fulfilled. You now have a responsibility”.

So, the meaning of the verse would be as follows: “O you who believe! Do not fall short in fulfilling the rights of Alláh Ta'álá and His Rasúl صلی الله علیه وسلم and let there, also, not be shortcomings in those items that are in your custody.” That is, there must be no misappropriation in trusts and securities.

So, having abstained from shierk and kufr, having shed these, you have accepted Haqq – i.e. tauhíd. This has laid the foundation of taqwá. The foundation of taqwá is leaving off shierk and kufr. However, this is a weak nisbat, a feeble nisbat. It is now necessary for it to gain some strength and force. Notwithstanding the fact that this nisbat is weak, yet at its level it is also a stage of wiláyet (being a walí of Alláh Ta'álá),

as Alláh Ta'álá states:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا³

Alláh is the Friend of those who believe. (S2.257.)

That is, those who have brought only ímán, they have also been called “walí”. However, this level of wiláyet is a weak one. It is obvious that one’s objective is to attain the strongest or highest levels. Hence, those huqúq which come after and are linked, until one has not become firmly attached to these, until proper nisbat has not been attained to these, until they are not fulfilled at a level of complete perfection, until then kámil wiláyet will not be attained.

Recognising kámil wiláyet

How does one recognise kámil wiláyet – perfection as far as wiláyet is concerned? How can one perceive which individual has attained kámil wiláyet and who has not? This, too, has to be asked of Haqq Ta'álá. Our explaining and commenting will not achieve anything. Haqq Ta'álá states:

إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ

Verily, only the muttaqún are the auliyá. (S.8.34.)

This is in reply to the question: “Who are the auliyá?” Answer: “Only those who are muttaqí!” The two are interchangeable: Question: “Who are the muttaqí?” Answer: “They are the auliyá!” The muttaqí are called auliyá and the auliyá are called muttaqí.

So, wiláyete-ámmah – ordinary/common wiláyet – as stated previously, is a weak state, after which there are stages of increased strength, as Haqq Ta'álá states elsewhere:

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

Verily, the friends of Alláh have no fear and they do not grieve. Those who believe and have taqwá. (S.10.62-63)

“Alá!” This means: “Listen with open ears! Be informed! Be alert!”

Then comes the word “Inna,” which emphasises: “This is a fact, this is a true statement.” And what is that? “Auliyá-Alláh,” that “The friends of Alláh,” what are the effects they reveal? “Lá khaufun-alayhim,” that “In their hearts they have no fear for anybody”. (That is, mentally.) “Walá-yahzanún.” “And they do not become depressed.” When anything happens contrary to their temperament they do not feel grieved. And who are these people? “Allazína-ámanú wa-kánú yattaqún.” “Those who believe and have taqwá.” Here, after the word “ámanú” comes the phrase “wa-kanú yattaqún”. It is obvious that after “ámanú” there is something else that is required before the effects of “lá khaufun alayhim walá yahzanún” can become applicable. This effect of “lá khaufun alayhim walá yahzanún” will only become applicable in that person in whom, after weak ímán, strong and forceful ímán has been developed. Otherwise, what was the necessity of mentioning “wa kanú yattaqún” after “ámanú”? The reason becomes obvious that after “ámanú” something else also has to follow.

Levels of nisbat differ: weak, strong and very strong

After stating all this, it must also be understood that nisbat has different levels: Weak, strong and very strong.

At the first level, after bringing ímán, the taqwá that is present is that which is a means of discarding shierk and kufr.

After this there comes a higher stage, that, after having brought ímán, one has to abstain from major (kabírah) sins. Having attained this, there is now force and strength in that nisbat.

Intoxicants: khamr and kibr

It is to be noted that sins are connected to the záhir as well as the bátin. For example, take the drinking of khamr (alcohol): this is a sin connected to the záhir. So, he has now left off drinking, but kibr, which is connected to the bátin, he has not discarded! When he took the step of stopping the drinking of khamr, Similarly, is it not wájib and necessary for him to discard kibr as well? Both have the same status – the one intoxicates the physical body and the other intoxicates the

nafs.

It becomes obvious that the khamr that he has stopped drinking is not due to the khauf of Alláh Ta'álá, but it is due to family status and considerations. Others will taunt and tease him, so he feels ashamed. He has a sense of modesty. If he had left off drinking khamr out of the khauf of Alláh Ta'álá, then this khauf of Alláh Ta'álá should also have eliminated the kibr that is brimming over within him.

Relative to leaving off khamr more concern should have been given to eliminating kibr. But he does not eliminate kibr! Why? Because the kibr within is not a visible item that others can see, therefore, this person does not feel ashamed or bashful, he does not feel disgraced. Whereas, in drinking khamr, others will come to know and he will be shamed. Others will tease and taunt him. So it is obvious that he has left off drinking khamr for worldly considerations and not because of khaufe-iláhí and not because of his ta'alluqe-nisbat. This ímán is weak. This is not the effect that strong ímán has.

And what was stated just now, that it is more imperative to eliminate kibr than it is to abstain from khamr, is because of the following:

The person himself feels ashamed of drinking khamr. He is aware of the indignity it is associated with. Also, the intoxicating effect of drinking khamr is relatively short-lived. Whereas the intoxicating effect of kibr will increase and increase in proportion to the availability of the causes of aggrandizement – the jáh, the takabbur!

Just ponder! If a person has real, meaningful khauf, then, together with abstaining from the záhírí forbidden and harám acts, he will also abstain from what is harám as far as the batiní forbidden and harám acts are concerned.

Also, it is possible that the imbiber of khamr may be forgiven, but it can never happen that a mutakabbir – one puffed up with kibr – who leaves this world while he is still filled with kibr, will be forgiven!

It has come in the Hadíth Sharíf that that person who has kibr in him, even to the size of a grain of rye, will not be entered into Jannat.

Ponder a bit! There is khamr and there is kibr. There are many among mankind who are safe and protected from khamr. However, as for kibr,

possibly there may be that rare person who will be free of this! This kibr is such a balá (disastrous quality), that even though one concentrates fully on removing it, it comes out so slowly that a lengthy duration of time passes by before it is removed. Also, until a complete cure is not undertaken, until then it will not be eliminated.

If somebody desires that his tarbiyet be done by means of 'ilm, or by means of 'ibádat and that his isláh will be made and he desires that kibr should be removed from within him, this is impossible in the normal course of events.

A lesson from Shaitán

May Alláh Ta'álá bless Shaitán! This is one way of expressing it! For Shaitán has left us an exemplary lesson! He has not done anything for himself. Whatever transgression he committed is a different issue. However, he has left us a very huge lesson, in that he has proclaimed: "O you group of scholars ('ulemá)! O you group of worshippers ('ábeds)! Just look at me! Was I in any way deficient in knowledge ('ilm)? Why do scholars become overawed with my knowledge? Why are they terrified? Did I lack in knowledge in any way? I had abundant 'ilm! Did I lack in any way as far as 'ibádat is concerned? My 'ibádat was unlimited! You cannot possibly make as much 'ibádat! Thousands of years I prostrated with my head in sajdah!"

Yes, he had even performed 'ibádat for thousands of years. So, what was lacking? The answer is: There was no tarbiyet! And the factor that was an obstacle to tarbiyet was takabbur!

That is why I am saying that he has left us a lesson and has shown us that it is impossible that merely through teaching and learning (ta'lím and ta'allum) kibr will go away and that through more and more 'ibádat, kibr will go away. This just cannot happen. "Just look at me!" is what Shaitán is telling us.

As more and more záhírí means arise for performing good, so too does takabbur increase: as there is progress in 'ilm, so too does takabbur increase; as 'ibádat increases, so too does takabbur increase; as the means of worldly progress increase, so too does takabbur increase. As

long as the special and specific measures are not adopted to remove the intoxicating effects of the sins of the batin, this intoxication will not disappear. This nisbat is weak. This nisbat is a feeble connection.

Alláh Ta'álá states: "O you believers! Do not be deficient in fulfilling the rights of Alláh and His Rasúl!"

The rights of muhabbat and khauf

What are these rights?

The rights are many: For example, the rights of muhabbat and the rights of khauf. So, what are the demands of muhabbat and what are the demands of khauf?

Take muhabbat: Muhabbat should have a number of effects following in its wake. This means, for example, that muhabbat demands that whatever deeds, whatever amal, that we have been ordered to carry out, they should be carried out in the easiest of manner, in the most simplified way. With muhabbat, a mere hint (ishárah) from the Mahbúb, the Loved One, is sufficient. It should not be that even as far as clear and straightforward orders are concerned, there are blatant deficiencies!

Among the clear-cut and indisputable orders is that of performing namáz. So, is it a demand of muhabbat that this explicit and binding order should be neglected? This is a sign of a very weak and feeble ta'alluq. Very appropriately has the poet said:

سامنے گھبرے ہے مسجد مگر آباد نہیں

بے خودی کا یہ عالم کہ خدا نہیں

In front of the house stands the masjid, but it is not frequented;

Selfish - unaware or unconscious - in this world, in that Alláh Ta'álá is not remembered!

To continue: At a different place Záte-Bárá Ta'álá states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ۝

O you who believe! Fear Alláh as He should be feared and die not save as those who have surrendered (unto Him.) (S.3.102.)

The stage after ímán is taqwá and the demand of taqwá is haqqe-

taqwá, which means to abstain from major sins and to abstain from minor sins as well. And this process has to continue until one abstains also from that which is doubtful. A Hadíth Sharíf in Bukhárí Sharíf states:

الْحَلَالُ بَيْنَ وَالحَرَامِ بَيْنَ وَبَيْنَهُمَا مُشْتَبِهَاتٌ فَاسْتَنْزَهُوا مِنَ الْمُسْتَبِهَاتِ

What is halál is clear and what is harám is clear; and in-between the two is what is doubtful. Stay away from what is doubtful.

The word “fastanzihú” is derived from the root word “nazhat,” which means “to be away from”. In other words: Until you cannot save yourselves from what is doubtful, you will not develop any cleanliness or elegance in your ímán.

Why has the order been given that we should save ourselves from that which is doubtful? The reason is that there should develop in one’s nisbat and bond a special force and strength. Until one does not also abstain from what is doubtful, until then that force and strength is not worthy of being termed “force and strength” in the true sense of these words. This I referred to earlier when I stated that nisbat has different degrees: weak, strong and very strong.

So, those venerable persons on whom this effect of nisbat has taken a hold, they take care and vigilance from way ahead to abstain from what is doubtful (mushtabahát). Not only do they carry out the rights of what is wájib, but they are also vigilant about the rights of what is optional (mustahab).

Now, take the word “mustahab”. The infinitive of this word is “istihbáb,” whose root is “hub”. The meaning of “hub” is “muhabbat” (love) and when there is “hub-filláh” (love of Alláh Ta’álá), then its effects will be seen in the záhir and bátin. So, it now becomes obvious that whosoever has muhabbat for Záte-Bárrí Ta’álá will not be contented with safeguarding merely the wájib rights on him, but the urge and demand that this muhabbat will have will be for him to fulfil what is mustahab – whose root is “hub” – as well.

Similarly, that person who has khauf will abstain not only from what

is clearly demarcated in nusús (Qur’án Sharíf and Hadíth Sharíf) as harám, but he will also abstain from all that which is considered to be doubtful – that is, whether to these items are halál or harám, according to strong evidence and the principles of the Sharí’at.

This nisbat will be “strong” or “very strong,” as we have seen from glimpses of the lives of our auliyá-Alláh.

The qissah of the two watermelons brought by a villager

An incident is related concerning our Hadhrat, Pír and Murshid, Hadhratwálá, Hadhrat Thánwí رحمه الله عليه:

Once, a villager came to him and presented him with two watermelons. Hadhratwálá رحمه الله عليه asked. “Why did you bring two? What was the necessity? You could have brought just one.” The villager replied: “Why, don’t you have two wives? That is why I brought two.”

Being a countryman, he had a simple an informal manner of speaking. “One is for the one wife and the other is for the other.” Hadhratwálá رحمه الله عليه said: “That seems to be in order. However, if the weight of one watermelon is more and the weight of the other is less, then one wife will receive the one that is greater in weight and the other will receive the one that is lesser in weight. This will be contrary to fairness and justice, because there is no equality between the two. And the order (of the Sharí’at) is that there should be equality.”

Hadhratwálá رحمه الله عليه was well known in the matter of dealing with equality between his wives.

The villager appeared unperturbed. He said: “I know you; Therefore, I have brought you two that are equal in weight. If you don’t believe me weigh them in that scale of yours.”

Hadhratwálá رحمه الله عليه kept a scale nearby. Whatever he sent to his wives he used to carefully weigh equally before sending the items to them. If any item was tied with a piece of string, he used to cut even the string in half, sending each half to each one.

Hadhratwálá رحمه الله عليه told the villager: “That won’t be necessary. You are a Muslim. Since you have stated that I should verify on my scale the weights as being equal, then it is obvious the weights of the two are

equal. But, dear sáhib, there is one other matter – let me clarify that as well: If one watermelon is less sweet and the other is sweeter, then the sweeter one will go to the one and the one that is less sweet will go to the other. So, where is the fairness? Where is there equality?”

The villager, quite abashed, said: “I did not dive into them! How should I know which one is less sweet and which one not? That you decide.” Hadhratwálá رحمه الله عليه said: “Fine. Bring both to the scale.”

The villager picked up both the watermelons and took them to the scale. Hadhratwálá رحمه الله عليه went over, took out a knife and, judging carefully and accurately, marked each watermelon in the middle. He then cut both of them, taking half of each, placed them on one pan of the scale and the remaining two halves he placed in the other pan. They balanced.

“Choudrey-Sáhib! The sweet and the less sweet, both are now combined. They have also been weighed equally. Now, even in the matter of sweetness there is equality. Is everything in order now?” The villager exclaimed. “You cut very fine points!”

That is to say that Hadhratwálá رحمه الله عليه went to a tremendous amount of effort in such a “petty” matter. Hadhratwálá رحمه الله عليه replied: “Choudrey-Sáhib! The effort and trouble incurred in this world is nothing compared to that which we will have to face in the hereafter!”

You see the effect of khauf and khashiyet? We were shown in a practical manner what khauf is, what khashiyet is. The Qur’án Sharíf states:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Verily, the learned (‘ulemá) among His bondsmen fear Alláh alone. (S.35.28.)

“Innamá” is there to add emphasis. When a person has abstained from what is harám in his záhirí actions because of khauf, then the effect of that khauf should be evidenced in his bátin also. He should abstain from what is harám with regard to the bátin as well. Just as there will be a reckoning on the drinking of khamr, there will be a reckoning on takabbur as well. Just as the former has to be discarded, the latter also has to be discarded. In actual fact, it is more important to discard the bátiní ill of takabbur.

Ghíbat is an evil of the b́atin. What is its basis? It is takabbur. So, a person may have abstained from ziná – ziná being a harám źahirí act – but ghíbat, which is a b́atiní harám and forbidden act, he has not discarded! Of these two, to discard the one and not the other, what is the reason for this differentiation?

The qissah of the wife of a sahab́í رضى الله تعالى عنه not leaving her house

Speaking about khauf, I am reminded of an incident concerning huqúqs, related to us by Hadhratwálá رحمة الله عليه. Possibly this talk is being relayed to the womenfolk as well, so they should also listen attentively.

It is related in the Hadíth Sharíf that a sahab́í رضى الله تعالى عنه became ill. He took a turn for the worse and it was feared that he would not live long. This sahab́í رضى الله تعالى عنه sent another sahab́í رضى الله تعالى عنه to his married daughter: “Go and tell her that her father’s condition is serious. He has an inner longing to see her. Please come.” This sahab́í رضى الله تعالى عنه went to the daughter and passed on the message. The daughter replied: “My husband has gone out having given me the instruction that, until he returns, I am not to set my foot outside the house. How can I go? Ask Huzúre-Akram صلى الله عليه وسلم and if he were to give permission, then I shall go. Otherwise, I shall abide by the prohibition of my husband.”

After getting married, the rights of the husband take precedence over the rights of the mother and father. In order to be able to fulfil rights correctly, one requires a great deal of ’ilm. And mere ’ilm, in itself, is also not sufficient because ’ilm will create only an awareness. But in order to act one requires ’ilm-e-kámil. What is ’ilm-e-kámil? It is that ’ilm that is associated with an intuitive force and fervour (zouq-o-wajadán) that motivates one into action. And that which does not motivate one into action, cannot be termed ’ilm. Ponder: If one possesses an item to perform a particular function, but it is not utilised as such, of what use is it?

The sahab́í رضى الله تعالى عنه went to Huzúre-Akram صلى الله عليه وسلم, Rasúlulláh said: “Because the husband has forbidden her, therefore it is not permissible (ná-já’iz) for her to go.” The sahab́iyah رضى الله تعالى عنها did not go.

Sometime later somebody else came to her with the message: “His condition is very serious. If you wish to see his face, go now.” The daughter gave the same reply as on the previous occasion. Huzúre-Akram ﷺ gave the same answer as well. “It is not *já’iz* for her to go. Her husband has forbidden her that she is not allowed to set her foot outside.” Her father passed away. A *sahábí* رضى الله تعالى عنه brought her the news: “Now he has passed away. Now go and see him.” She again repeated what she had said earlier: “Go and ask Huzúre-Akram ﷺ”. Huzúre-Akram ﷺ said: “Even now it is not *já’iz*.” So that even now she did not go.

Do you see the state of her *ímán*? Do you see the *nisbat*? This was the effect of the *ta’alluq* that had been established with *Záte-Haqq Ta’álá*.

She did not go. After passing away, *ghusl* was given and the *kafan* was wrapped and he was buried. Thereafter, Huzúre-Akram ﷺ returned home. *Hadhrat Jibríl* عليه السلام descended and said: “*Alláh Ta’álá* conveys to you His *salám*. And He has also says that convey to that girl the message that what she had done in observance of the rights of her husband, in observance of the *Sharí’at*, that by this action of her’s *Alláh Ta’álá* is so happy with her that, by virtue of her deed, He has forgiven her father!”

Ponder! This is fulfilling rights, which results from *khaufe-Haqq*! This can be termed “fulfilling rights,” in the real sense of the word. If she had gone to see her father she would have shed two or three more tears. However, the rights that she fulfilled through the effect of *khauf* and *khashiyet* by acting as she did, this is in reality correct knowledge (*sahíh ’ilm.*) Real *khauf*, in the true sense of the word, should have an effect, as far as what is *harám* and forbidden, in the *záhir* and, even more so, it should have an effect on the *bátin*. Actually, this abstention from *harám* is subservient and subordinate to the *taqwá* of the *bátin*.

The garments of *taqwá* are best of all

To understand this look at the clothes we are wearing. These clothes cover our body externally and are an offshoot of the *taqwá* of the *bátin*. As *Záte-Bárá* Ta’álá states in the *Qur’án Sharíf*:

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

Clothes of taqwá - these are the best! (S.7.26.)

So, if we do not have any taqwá, then these outer clothes also fall off.

Similarly, these eyes that are set in our head are our záhírí eyes. We also have an “eye” in the heart. If the “eye” in the heart visualises something, then that item will be visualised by the external eyes as well. For example: If the inner “eye” has hijab and shame and modesty in it, then the external eyes will also have purdah in them. When there is no purdah of the heart, then there will be no purdah of the eyes as well. It is incorrect to state: “The purdah of the heart is there – what is the necessity to make purdah of the eyes?” Remember well that, if there is hayá and sharam (modesty and shame) and hijab in the heart, then there will definitely be purdah of the eyes as well. Not having purdah of the eyes is evidence and proof that there is shamelessness and lack of hijab in the heart. If there is khauf of Záte-Bárí Ta’álá in the heart, then the eyes will make purdah when the individual leaves the house. And if the heart has no khauf of Záte-Bárí Ta’álá, then the eyes also will not make purdah.

Take note of this áyet of the Qur’án Sharíf:

(اللَّهُ) يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

(Alláh) knows that which they keep hidden, and that which they proclaim. Verily, He is aware of what is in the breast (of men)! (S.11.5)

Note well: Alláh Ta’álá is aware of your movements outside and He is aware of your staying in your homes as well.

Having been informed of the above what should one bear in mind? The following: that when you set your foot outside, ponder as to why you have set your foot outside. Set out with this concept in mind that Alláh Ta’álá is saying: “You have with you certain of My trusts. These five parts of your body are My trusts, which you have been made responsible to guard: The eyes, the ears, the tongue, the limbs and the heart. The custody of the eye is that you look at what you have been told to look

at; and what We have forbidden you to look at, do not look at it.”

So, if we have utilised the eyes to look at ghair-mahrams, then this is contrary to khauf, it is contrary to taqwá. It is apparent then that taqwá may be present, but it is a weak taqwá and not a strong taqwá. If strong taqwá was present, then its effect would be as follows: Alláh Ta’álá has stated that He knows your movements outside and also your activities in your homes. Then, when setting your foot outside your house, it would be with this awareness, this khauf, this thought: “The aforementioned parts of my body should not be utilised wrongfully!”

What is termed as being real khauf and real taqwá lasts not only for two or three days, but is ever present. Haqq Ta’álá states:

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ۝

And die not save as those who have surrendered (unto Him.) (S.3.102)

That is, fulfil the Haqq of taqwá until the time of death.

We had stated that nisbat and ta’alluq are great things. Yesterday the talk was on nisbat and some incidents were also related. Nisbat can be weak, or it can be strong, or very strong. The objective is to develop a very strong nisbat and that very strong nisbat is an objective till the time of death. In connection with this, I had related an incident concerning Hadhratwálá رحمة الله عليه, to demonstrate what the effects of khauf really are: Did the wives know who received what? Did they know what the weights of the watermelons were? Would they have known who received less or more? Would they have known who received the sweet watermelon and who received the one not as sweet? Who was there to see?

If one were to ask any Muslim: “Is it your i’tiqád that Alláh Ta’álá is Hádhir-Názir?” What will his answer be? “Definitely! Without doubt, Alláh Ta’álá is Hádhir-Názir.” This belief is at the intellectual level, whereas the objective is to have this ’aqídah at the level of hál. This means that the ’aqídah that Alláh Ta’álá is Hádhir-Názir should have the effect that in every action this belief should be manifest and evident. The effects of muhabbat will be evident on the basis of nisbat – that,

to the extent of the nisbat, to that degree will be seen the effects of muhabbat. In the same way, the different effects of khauf will be evident proportionate to the degree of nisbat one has.

Concerning nisbat, some issues were discussed yesterday and today too. The rest, in-shá-Alláh Ta'álá, will be discussed on some other occasion.

[As it was time for Maghrib, du'á was made and the majlis ended.]



THE THIRD MAJLIS

[The third majlis took place on the following day, Monday, 5 Safar.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَعْدَ الْحَمْدِ وَالصَّلَاةِ

Yesterday and the day before we spoke on the subject of nisbat – the ta'alluq of that affiliation and its effects.

Who should one listen to?

Who is the person speaking and what should he be like? Also, what should be the condition of those who are listening?

To listen to all and sundry [that is, to listen to every Tom, Dick and Harry] and for such persons to deliver lectures is contrary to the rules and principles in the Qur'án Sharíf. The principle in the Qur'án Sharíf is as follows: That person who has in him two qualities, can be listened to without putting forward any “whys?” and “wherefores?” any “ifs” and “buts”. Proof of this is in the Qur'án Sharíf. In Súrah Yásín, in the second rukú, Alláh Ta'álá has related a qissah which, briefly, is as follows: Záte-Bárá Ta'álá sent two Rasúls to Antioch for the hidáyet of the people. As on previous occasions in the past, the habit of the people

was to oppose any Rasúl sent to them and to harass such a Rasúl, to such an extent that a Rasúl would be killed as well. The people were not prepared to listen to the Haqq. When bátil becomes so forcefully ingrained, then the ears and the heart cease to place any importance to the words of Haqq Ta'álá.

So, this community also opposed these two Rasúls and were on the point of killing them. At this point Záte-Bárí Ta'álá sent to them a third Rasúl in order to support and assist these two. However, the community behaved in the same manner to this third Rasúl as well. A youth, Habíb Najár, a carpenter, had brought ímán on the guidance of these Rasúls. He lived some distance from the town. When he came to hear that this is the manner in which his community was behaving towards these Rasúls, the poor fellow, overcome with dread, came running to their aid and protection. He said:

قَالَ يَوْمَ اتَّبِعُوا الْمُرْسَلِينَ³ اتَّبِعُوا مَن لَّا يَسْأَلْكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ۝

“O my people! Follow those who have been sent! Follow those who ask of you no fee and who are rightly guided.” (S.36.20-21.)

As if to say: “O my people! What has happened to you that you are opposing these Rasúls? There is absolutely no reason for opposing them, but, on the contrary, the opposite should be the case.

That is to say, looking at it from the worldly point of view, there are two qualities, hubbe-mál and hubbe-jáh where a representative may do a certain piece of work for these objectives. Both these qualities are based on selfish and personal motives. And these Rasúls do not have these selfish motives. Their shán is this that they desire no remuneration. They are not asking for any compensation. They desire no material return for their service. They are inviting you purely to the cause of Lilláhiyet for your own welfare. They are calling you to what is a protection and safeguard against danger and what is a means of attaining benefit. And they do not ask for any material reward or compensation, which would be obstacles to listening to such individuals.”

Individuals expecting material benefits may be suspected of doing so

for personal gain. As we see these days that there is a flood of fundraisers. If the villagers come to know that this person has primarily come to raise funds and the wáz, and so forth, are merely incidental events, then they may even sit and listen to the talk as an act of politeness, but nobody is prepared to listen with the heart. Some, who are free in their speech, will finally even voice this thought: “Mauláná! When this was your purpose, then why did you make us sit so long and vex us unnecessarily? You should have said that you have come to collect funds for such and such a madrasah and we would have given you whatever.” So you see! Where did they listen? Everything gone to waste! The monetary motive was detected!

To carry on: The youth argued further: “That is the first point. The second point is that they are ‘muhtadá’. These are such that they are on the correct Path. They are Sáhibe-sirátam-mustaqím and Sáhibe-ihtidá. So, they do not possess one quality (having ulterior motives) and they do possess the noble quality of ihtidáyet (being rightly guided) and when the obstacles do not exist, then what prevents you from listening to their message?”

We can see that what this youth is saying is absolutely correct because this is being related by Záte-Bárá Ta’álá in that He is saying that one should look at the person to see if he has selfish or ulterior motives or not, whether he is desirous of mal or jáh. These are two qualities which are obstacles in listening to and accepting what a person has to say. When these two qualities have been negated and they are on correct hidáyet themselves, then there are no reasons for not listening to them. Also, for greater reassurance, look at their characters and conduct, their dealings, their social lifestyles, and so forth.

In other words, look at them from the aspects of ‘ibádat, mu’ámulát, mu’ásharat and akhláq. These are the criteria on which to assess and judge people. And, after being scrutinised, if these qualities are present in the manner they should be, then there is no reason for not listening to them. The presence of these qualities within them will be proof of their taqwá, that they have an extreme level of taqwá. And a muttaqí is one who has solicitude for others in this world and also in the hereafter.

Worldly friends will be enemies

Proof of this appears in the Qur'án Sharíf. Haqq Ta'álá states:

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ۝

Friends on that Day will be foes one unto another, save those who are muttaqí. (S.43.67.)

Haqq Ta'álá states that these worldly friends will, on the day of Qiyámat, be enemies one unto the other. Rasúlulláh صلى الله عليه وسلم also forbade us from making friends of such people. For himself, too, Rasúlulláh صلى الله عليه وسلم desired friends, but... Note the tone! Note the desire! Note the quest!

اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ

O Alláh! Bless me with Your muhabbat and the muhabbat of that person whose muhabbat, in Your eyes, will be of benefit to me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ

O Alláh! I am desirous of Your muhabbat and the muhabbat of that person who has muhabbat for You!

These are the criteria and the yardsticks for making friends! There is no question of making just anyone a friend! See, Haqq Ta'álá has stated that on the day of Qiyámat that friend who lays claim to be a friend in this world, may turn out to be your enemy! You may find somebody saying: “Janáb! Do not give it a thought! Where you shed your perspiration I am ready to shed my blood!” This is mere lip service. There is no reality in it. It does not come from the heart. It is a mere cliché.

A qissah of a real muttaqí friend

If one were to search for this quality one would find it only in a real muttaqí. Our Hadhratwálá, Hadhrat Thánwí رحمه الله عليه related a qissah:

A particular sheikh one day had a sudden desire for eating khír – khír is a dish prepared by boiling rice in milk with sugar added to sweeten

it. However, the sheikh did not have all the ingredients available.

Some days passed and it so happened that some milk arrived. The two khádims who stayed with the sheikh, informed the sheikh: “Hadhrat! Some milk has arrived! We have with us some sugar and we also have some rice. You had also expressed the wish to eat some khír. Therefore, grant us permission to prepare some khír for you.” The sheikh replied: “Go ahead!”

The khádims placed some rice in the milk and set the pot on the fire to cook. As it cooked the milk boiled up to the top of the pot and the two khádims, not wanting the milk to spill over, skimmed off the top with a spoon and sipped it up.

When the khír was made, it was dished out in a plate, allowed to cool slightly and then served to the sheikh. The sheikh scooped up a spoonful and brought it to his mouth, but stopped himself from eating it. The khádims were watching and coaxed the sheikh: “Huzúr! After much longing this khír is now available and you are not eating it?” The sheikh replied. “How can I eat it? I perceive the odour of theft emanating from it!” The khádims exclaimed: “Theft! But nobody came here! And we ourselves boiled the milk and added the sugar and the rice. We prepared the khír with our own hands!”

However, there exists a certain exquisiteness, a discernment and sagacity, qualities resulting from correct taqwá and an abundance of zikr. Mind you, mere abundance of zikr is not sufficient. An abundance of zikr and correct taqwá have certain effects through which these qualities can be recognised. This reminds me of the qissah of Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه:

The qissah of Hadhrat Gangohí’s رحمه الله عليه fine sense

It was a hot summer’s day and he felt thirsty. By the way, this was related to us by Hadhratwálá رحمه الله عليه. As a poet put it: *“The tongue is mine, but the talk is his.”*

To continue: When the hot summer winds blow it is pleasurable to drink water from earthen goblets. The earthen water pot was kept nearby and on it was placed the drinking goblet. The khádim poured

some water into the goblet and served it to Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه. When he touched his lips to the goblet he commented: “The smell of corpses is coming from this goblet! It appears this clay is from the qabrastán.

Among any student group there are some students who are very keen and enthusiastic and have a very strong urge to investigate; and so it should be. So, immediately a student ran to the potter from whom the earthenware was bought. He asked the potter: “Where did you obtain the clay for the last batch of earthen pots and dishes you made?” The potter replied, somewhat embarrassed: “You see, the weather was not too good. The rains had started. I secretly went to the qabrastán at night and brought the clay from there and made the dishes from that clay. The clay was from there.”

Look at the changes that were made to the original clay – water was added, then the clay was shaped into utensils, then these were dried in the sun and air and finally placed in an oven where the heat of the fire baked them. Despite all these changes taking place, when the goblet was lifted to his mouth Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه observed: “The smell of corpses is coming from this goblet! It appears as if this clay is from the qabrastán!”

This is the exquisite and finely attuned temperaments of such individuals! You can now gauge the degree of their perceptiveness. Now, when people of different temperaments present themselves and say things contrary to their temperaments, what degree of pain and grief do they not cause? However, these Alláh-wálá personalities also have a tremendous degree of hilm and they will not utter a single word of annoyance – except where it is an occasion for tarbiyet so that the feelings of the person addressing them is taken into consideration. This person should not be embarrassed. If the internal faults of the person were to be disclosed, he would sense it and feel humiliated.

Coming back to the qissah of the buzurg and the khír: When he had lifted the spoonful of khír to his lips he had remarked. “I perceive the odour of theft emanating from it!” The astonished khádims tried very hard to reassure him that nobody had come there who could

possibly have stolen from the khír, that they had prepared the khír with their own hands, while they themselves were present. The sheikh was adamant and would not eat the khír. The two khádims finally gave up and fell into thought.

Suddenly it struck them. “Is it not possible that the overflowing milk which we had skimmed off and drunk, without Hadhrat’s permission, that this is included in the category of theft?” Immediately they got up and informed the sheikh: “Huzúr! The milk that was boiling over, we skimmed the top and drank it.” The sheikh replied. “But this is exactly what I was referring to all the time!”

This is the way these personages speak! Their statements are innocent and guileless, sweet and charming!

So far, so good. However, for their error the khádims had to be penalised. This was not such a major crime that it could not be forgiven. The milk was drunk and that was it. But no! The purpose and object is isláh for the future. At times, an incident is very trivial, but its underlying basis may be very grave. And these personages do not look at the act only, but more at the underlying basis. The penalty will be according to that.

Punishment is for the sake of rectification

Here is another qissah:

You may have heard that there was a khádím, Ghulám ’Alí by name, staying in attendance to Hadhrat Mirzá Mazhar Jánjánah رحمه الله عليه. One day he was fanning Hadhrat Mirzá Mazhar Jánjánah رحمه الله عليه with a hand fan, fanning him very, very gently, with this thought in mind: “My sheikh has an extremely sensitive temperament, I must not annoy him.” Possibly hardly any breeze reached his sheikh. Hadhrat Mirzá Mazhar Jánjánah رحمه الله عليه exclaimed: “Don’t you have any life in your arm?” Ghulám ’Alí began fanning vigorously, upon which Hadhrat Mirzá Mazhar Jánjánah رحمه الله عليه exclaimed. “What! Are you now trying to blow me away?” Ghulám ’Alí muttered under his breath: “Neither is this good enough, nor that!” These words, although muttered very softly, were loud enough to reach the ears of the sheikh. “Set the fan down here!”

he ordered harshly. “Leave the khánqáh!” Ghulám ’Alí did as he was commanded. He set the fan down and left the khánqáh.

Outwardly, was it really such a big crime that he had to stop fanning his sheikh and be expelled from the khánqáh? Try to do this nowadays, and Shaitán will cause the person to run away! But those people were of a different calibre. Where would he run to? No! He apologised. He asked to be forgiven. He pleaded and entreated, he petitioned and begged. Finally, when the sheikh saw that, yes, the isláh of the nafs has been made, the lesson had gone to his heart, that it was firmly embedded, then he was forgiven. He was recalled to the khánqáh. The object was isláh and that had been achieved.

At this moment sitting in front of me are my children.

[Tulebá from the Jámi’ah Ashrafiyah were present.]

My temperament is also that of a student of Dín and I live with my students in a very informal way, so much so that some of my pírbháís and others from my own silsilah keep on admonishing me that it is not appropriate that I live with the students in such a manner. I tend to be very, very informal. I fully accept what these well-wishers have to say, but the problem is that this pattern of behaviour has become second nature to me. How is it possible that it will now change in my old age?

In any case, let us continue. On one occasion, when Hadhratwálá رحمة الله عليه related this incident concerning Hadhrat Mirzá Mazhar Jánjánah رحمة الله عليه to us in a majlis, a Mauláná Sáhíb posed the question: “Hadhrat! Ghulám ’Alí Sháh did not commit any such grave error, but his punishment was unduly severe. That is something I do not understand.” Hadhratwálá رحمة الله عليه replied: “What have the molvís studied? Yes, they know how to raise objections! You and I will object, but, in reality, the sheikh had captured the underlying cause of the error. What went through his mind was the following: ‘Oho! There is still some deficiency in his isláh! My comments that he has no life in his arm and then that he is trying to blow me away, caused a heaviness, a burden, in his temperament. He felt annoyed. This annoyance was such that he could not even contain himself and he had to blurt out that neither is this good enough, nor that! What is the

underlying basis for this reaction? It shows provocation. Even though there are no flames, live embers are definitely present!

Would you consider it permissible to place live embers in your clothes cupboard? Or, if somebody were to try to place live embers among your clothes, would you tolerate it? It is obvious that you would never allow it, because, even as flames will do their work (i.e. burn your clothes to ashes rapidly, live embers will do the very same: they may take long to blaze up, but when the clothes catch alight, that is the end!

So, the sheikh immediately understood: “The live embers of *razílah ghussah* are present, a flame is still present. If, by my remarks, the embers and flames blazed up then, were he to meet up with any situation contrary to his temperament when he is away from here, one does not know what devastation he will wrought when these flames of *ghussah* blaze up again!”

These are the ramifications of *isláh*! For you and I, these are “petty” issues, but as far as these personages are concerned these are grave and important matters. They desire to create such individuals – especially if the individuals have already created a close relationship – that there should be no sign or vestige of *ghussah*. They wish to create individuals who are a manifestation of the attributes, the *sifát*, of *Záte-Bárá Ta’álá*, that the quality of *hilm* and not mere *tahallum*, is produced in those connected to them.

The difference between *hilm* and *tahallum*

Ponder a moment. There is a difference between *hilm* and *tahallum*. *Tahallum* has the connotation of “difficulty” in its meaning. In other words, when somebody says anything contrary to the person’s temperament, he stops himself from retaliating, but only because of some expediency and only by exerting some force on himself, but still rankling within himself. On the other hand, *hilm* means that the person is completely indifferent: he does not even react within himself; he is completely deaf.

So, these personages wish to raise those connected to them to this level. So much so, that if a *bhanghí* (a sweeper who removes the night

soil) or his female counterpart, were to drop a basket of faeces on his head, there would be absolutely no trace of ghussah! Thus, in our opinion we feel that what grave error did Ghulám 'Alí commit that he was meted out such a severe punishment? However, ask the sheikh! Ask the rúhání physician! He recognised that, in one who was especially close to him, there were still embers of ghussah! There is still a flaring up! There is the necessity for isláh still. After some time, when he had assessed that the embers had been removed, he gave him permission to return. Ghulám 'Alí came back.

We were speaking about the theft of milk. The sheikh said: “There should be some punishment.” The khádims replied: “Huzúr! Whatever you deem fit!” The sheikh said: “Go and stand in the sun.” In the heat of summer he made them stand exposed to the blazing sun. People like us would have run away! However, these two went to stand in the sun. Soon, the perspiration started dripping on the ground because of the heat. After a short while the sheikh asked: “Do you wish to say something?” The two khádims did not have the courage to speak on their own, to ask to be forgiven, so the sheikh himself prompted them. To understand this, remember it was a question of isláh, that is why they were made to stand in the sun. In actual fact, there could be no greater degree of mercy in anybody else. He asked again: “Do you wish to say anything?” This time the two responded: “We have erred. We ask to be forgiven. It will never happen again in future.”

The punishment meted out was with an eye on the underlying cause of the error. The sheikh perceived that if this was their attitude with regard to the milk belonging to him, it must not happen that they start behaving in the same manner with items belonging to others, that they utilise others' items without permission, that they even start laying their hands on items belonging to their friends!

Ishráfe-nafs – a mas’alah of Sulúk

At times, when an item is obtained on the basis of “ishráfe-nafs,” these personages consider this also to be harám. This ploy has become prevalent among friends nowadays. For example: Somebody goes up to

his friend and asks: “Where did you buy this pen? It is lovely, má-shá-Alláh!” The poor person being addressed has a noble disposition. He is also a person of stature in the community. He realises that this person fancies the pen and wishes to buy one. He, therefore, tells him: “Don’t be concerned. I do have another pen as well. Here, you take this one.” This person takes the pen.

Taking this pen is ná-já’iz. Taking the pen on this basis is termed “ishráfe-nafs”.

Ishráfe-nafs – a qissah of a student bringing food for his ustád

A tálibe-’ilm was studying by a buzurgh álim. One day, as he arrived for his studies, he noticed some signs of hunger on his ustáds face. The tálibe-’ilm sought permission to go out and said: “Hadhrat, I’ll be back shortly.” He went home and brought back some food on a tray and presented the food to his ustád. “Huzúr! Kindly partake of the food.” The ustád replied. “Yes, I am hungry, but the moment you departed the thought came to me that you will bring me some food. This is ishráfe-nafs. This is why I cannot eat it.” Not saying anything, the tálibe-’ilm took the tray and went away. In a short while he was back with the tray. “Huzúr! I am certain there is no longer any ishráfe-nafs, so please partake of the food now.” The ustád replied. “Yes, the ishráfe-nafs is no longer present: there is no such yearning and anticipation left.” He was hungry and ate the food.

These are the isláhi masá’il of Sulúk – Sulúk which is a portion of the Sharí’at, an altaf portion – supremely exquisite, highly elegant, beautiful and delicate! Hadhratwálá رحمة الله عليه used to say: “People have despoiled Sulúk. Sulúk is an extremely exquisite field. How exquisite and delicate? As exquisite and delicate as constitutes the rúh. And whose rúh? As is the rúh of the malá’ikah! Such a thing has been despoiled!”

To continue: For the underlying reason that the two khádims had behaved in this manner towards their sheikh and that tomorrow they will behave Similarly, with their friends, the sheikh had meted out the punishment. They were made to stand for some time in the heat of the summer sun. When their punishment was over, the sheikh said: “There

is in the community a person who cups blood. Call him.”

In previous times, cupping, the cutting of a vein and letting out some blood, was a form of medical treatment. The khádims went to call him. When he arrived the sheikh said, pointing to the area where the ground was damp with the perspiration of the two khádims: “Kindly estimate the volume of liquid that would cause that dampness. Má-shá-Alláh, you are a man of experience. Gauge for me the quantity of liquid that would result in that much dampness.” This person scrutinised the area, pondered for a moment and then said: “Huzúr, this wetness is caused by two to three tolas of water.” The sheikh said: “This is not water. This dampness is the perspiration of these two friends of mine! It is my wish that you cup that much of my blood and shed it where their perspiration has dripped!”

Ponder a moment! The sheikh wishes to shed his blood where the sweat of his khádims had dripped! Upon hearing this, the two khádims immediately stood pleading with the sheikh: “Huzúr! What you did was for our isláh. Do not do this to yourself!” The sheikh said: “It will be so. Where you have shed your perspiration, I shall shed my blood!”

Concern for the muríd is a special quality of a sheikh

This is pírí-murídi! This quality of pír, by the fadhil of Alláh Ta’álá, still exists today! He has not become extinct. In previous ages, there were more such personages. Nowadays, not so many. If the pír is not such, then he is not worthy of being a pír. That is, he is not worthy of becoming a sheikh. To be a mere pír is one thing; to be a sheikh is another. This Sulúk is a specialty – a science and an art. Sulúk is not the name given to mere reading about Tasawwuf. It is not a question of having merely pulled through a chillah. This is a completely different thing. What you are listening to is something completely different.

Ponder a moment. The sheikh paid no heed to his khádims. He had his blood cupped and had it shed where the perspiration of the two had dripped. This he did despite the pleadings of the two.

Now you should have some idea that this is that muttaqí that will be of assistance to you in this world, as well as the hereafter. Your worldly

friend will tell you: “Brother! What are you saying? Where you shed your perspiration, I will shed my blood!” But when the occasion arrives, he will run away!

There are children sitting in front of me. They are busy making friends. For their benefit let me mention a qissah related to us by Hadhratwálá رحمة الله عليه. What can I say about what he had related to us? Boys! Listen! Take note of what type of friendship you should have and with whom. Also take note that to be a tálibe-’ilm and to make friends and acquaintances is contrary to being a tálibe-’ilm. Tálibe-’ilm and friendship? These two cannot co-exist. Ikhtilát (associating with others) is an extremely evil thing. It is poison for tulebá! Nay! Worse than poison!

A qissah of a youngster’s friend and his father’s friend

One youngster started coming home very late. Several days passed in this manner. One day the father asked: “Son, you come home late every night. Where do you go?” The son replied: “Abbáján, I have a friend. I visit him. Every night. We sit and talk. That is why it gets so late.” The father said: “Really? Does one still find friends in this age? I was under the impression that friends existed in previous times. What use is a friend these days? Are there really such friends in this age?” The son replied. “Yes, Abbá! He is such a friend, one who says that he will shed his blood where my perspiration drips!” The father said: “Very well. Tomorrow, when you go visit him, take me with.”

The following evening the father deliberately delayed setting off, with the result that it was past the normal time of his visit when they reached the friend’s house. The front door was locked.

The son knocked and also called out to his friend. After having called out several times, the friend, from inside the house, asked: “Who is it?” The son replied. “It is I, your friend,” mentioning his name. The friend said: “Oho! You have come rather late.” He came and opened the door. Before the son could say a word, this friend of his, the one who had said that he was prepared to shed his blood where the son’s perspiration drips, quickly spoke: “I slept rather late. I’m still feeling very drowsy. At this moment my tabiyet does not feel at all right. I ask

to be forgiven.” So saying, he closed the door and latched the chain again and went back inside.

The father spoke. “You had said that he is your friend. How has he turned out to be? Come. Let me show you. I have a friend living nearby. I have gone old and so has he. I have not visited him for several years. Come. Let us go to him. Then you can judge for yourself.”

So saying, they set off again. When they reached the father’s friend’s house, the father called out to his friend. Immediately the friend replied from inside: “Hang on. I’m coming! Its many years since you have visited me!”

Kindly note that the son’s friend did not recognise the voice of his nightly visitor, but the father’s friend immediately recognised who it was, even after a lapse of several years!

After a short delay the door opened, but what a spectacle the friend presented! On his head was a dish, in his one hand he held a bag and in the other hand a staff (lathí).

After salám and formalities were over, the father asked his friend, pointing to the items he was carrying: “What is all this?” The friend replied: “I thought to myself: ‘My friend has come, after such a long time, at such an odd hour! He must be in some difficulty! It is possible that he is impoverished and hungry. So, this dish contains some food. I shall feed him from this. Or, it may be possible that he owes somebody money and this person has made life difficult for him. So, this bag contains some money to give to him. Or, it may be possible that some enemy is after him and a fight is imminent. So, this lathí will serve some use. Dear friend! I’m somewhat old, but I’ll still be able to dish out a shot or two!’”

The father reassured him: “There is no fight, there is no debt and I am not famished. This here is my son. He has found himself a friend. I have seen this friend of his. So, now I have brought him to see my friend.”

Another qissah: a buzurg lends his friend some money

A friend is a rare species. Where is there a real friend today? Hadhratwálá رحمة الله عليه mentioned a qissah in this connection: A buzurg arrived at the

house of his buzurg-friend. He knocked on the door. His friend answered the knock and, after saláms were exchanged, asked: “What can I do for you?” The buzurg replied: “I am in need of 500 rúpís.” The friend went inside the house, took out 500 rúpís and came to give it to the buzurg, who took the money and left. There was no cross questioning. This buzurg friend then came back into the house, went to sit on the chárpaí (bed) and started weeping.

All of you know that a wife’s relationship is very informal and blunt. She will blurt out whatever she wants, whenever she wants and in whatever way she wants to! So, when this buzurg husband started weeping the wife commented: “Sub-hán-Alláh! Just now, in a fit of passion, you readily took out 500 rúpís and gave it away. Now it seems you are grieving as to why you gave away the money! If that is the case, why did you give away the money in the first place?” The buzurg replied composedly: “Begum! This is not the case.” “Then why are you weeping?” she countered. He replied: “I am weeping for the following reason: Tomorrow, on the day of Qiyámat, if Alláh Ta’álá were to ask: ‘Why was it necessary for your friend to come to your house for assistance? Why did you not make yourself aware of his need beforehand?’ What answer will I give? That is what makes me weep!”

Ponder a while! This is the friendship of the ahlulláh! These personages are of use in this world and they will be of use in the hereafter as well.

Seeking protection from deceitful friends

But you do not do the same! On my say-so don’t go and take out 500 rúpís and give it away! As I have said before: The friend of today is not this type of friend who could be termed a friend. In fact, Rasúlulláh صلی اللہ علیہ وسلم has actually asked to be protected from the type of “friend” one comes across today. He has said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ خَلِيلٍ مَّاكِرٍ عَيْنَاهُ تَرَيَانِي وَقَلْبُهُ يَدْعَانِي إِنْ رَأَى حَسَنَةً دَفَنَهَا وَإِنْ رَأَى سَيِّئَةً أَدَاعَهَا

O Alláh! I seek protection from such a trickster friend – I am seeking protection from such a deceitful friend – that he stares at me so fixedly with both his eyes and it appears that he stares at me with eyes of tremendous love, but in his heart he is tearing me apart and devouring me! I am seeking protection from such a cunning, conniving friend!

How does one know that he is such a deceitful person? Rasúlulláh ﷺ added. “Whenever he sees anything good in me, he buries it! Whenever he sees anything favourable, anything good, any perfection in me, he buries it! He does not bring it to his lips, never mind tell anybody about it. However, whenever he sees anything bad in me, he goes around telling others about it, he publicises it. He discloses my faults to others! O Alláh! I seek protection from such a friend.”

In these times one will find friends more of this type, illá-má-shá-Alláh (with a few exceptions). That is why I have to emphasise this point that you don't also take out 500 rúpís and start dishing it around!

We had touched on this subject when discussing the áyet:

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ۝

Friends on that Day will be foes one unto another, save those who are muttaqí. (S.43.67.)

Haqq Ta'álá is saying that this worldly friend is not going to be of any service to you. Here there is mere lip service and over there it will be enmity between one and the other. Yes, those who are muttaqí will be of service here and over there in the ákhirat as well.

The qissah of the kafan-chor

Another qissah comes to mind, related to us by Hadhratwálá ر.حمة الله عليه. I merely mimic Hadhratwálá ر.حمة الله عليه. I merely repeat what he narrated to us. He narrated:

A certain buzurg became ill. The illness grew worse. He realised that he would shortly pass away. It so happened that in that locality there lived a kafan-chor – a thief who would dig up the grave of a recently buried person and steal the shroud wrapped around the corpse, and

then sell it!

The buzurg gave the order that the kafan-char be summoned. When the kafan-chor pitched up, the buzurg said to him: “Bháí, it seems that my death is imminent. And I also know that it is your habit to steal the shroud from corpses. It must not happen that you come to steal my shroud and leave me lying there naked!”

Hearing this, the kafan-chor became petrified and hastily said: “Hadhrat! Your shroud? Taubah! Taubah! Can it ever happen?” The buzurg said: “Bháí, once habits have set in they are difficult to remove. How can I be convinced that you will not do that to me?” The kafan-chor replied: “Huzúr, you tell me what will convince you.” The buzurg asked: “For how much do you sell the shrouds?” The kafan-chor replied: “For 10 rúpís.” The buzurg ordered his khádim: “Give him twenty rúpís.” The money was handed over to the kafan-chor who gladly accepted the sum. The buzurg then said: “Bháí, now you will not steal my shroud?” The kafan-chor replied: “Hadhrat, even before this I gave my word. Now even more so, because I have received twice the amount of money!”

The buzurg did not recover from his illness. He passed away and was buried. Night fell and the kafan-chor pitched up at the qabr.

Remember very well, that when a bad habit has become ingrained, it cannot be discarded until complete rectification (isláhe-kámil) has not taken place.

The kafan-chor dug up the grave and uncovered the shrouded body. He extended his hand to remove the shroud when, suddenly, the hand of the buzurg moved swiftly, catching hold of the hand of the kafan-chor. This was the karámat of the buzurg. However, the shock was too great for the kafan-chor and he died on the spot.

The qissah of the mulláhjí whose beard was mocked

The mention of this karámat reminds me of another qissah of another karámat. There was one mulláhjí: the poor soul was a buzurg person, having a beard gone quite white.

Alláh Ta’álá values a white beard considerably. Huzúr ﷺ states,

إِنَّ اللَّهَ لَيَسْتَحْيِي مِنْ ذِي الشَّيْبِ الْمُسْلِمِ

Záte-Bárá Ta'álá feels bashful for a Muslim who has a white beard.

This buzurg used to buy his oil from a certain oil-seller (telí). Every time the buzurg came to him the oil-seller would remark: “Mianjí! Is your swinging beard better, or is the swinging bell around the neck of my bullock better?” This is the manner in which the oil-seller used to tease and joke with the mulláhjí.

Nowadays, it has become our habit not to keep a beard, which is an act of fisq (sinning openly). In other words that person not keeping a beard is a fásiq. However, to mock about a beard, to be derisive about it, is an act of kufr! For example, to say: “What is this you have kept as a sign-board?” Or to remark: “Goats keep beards!”

I advise my friends not to feel upset, but to be thankful to the person. When somebody says that goats have beards, this person is actually bearing witness to your masculinity! You will find a male-goat has a beard and that a female-goat has no beard! Also, you will find that respectable shops will have sign-boards, but places of ill-repute not necessarily so! So, what he is implying is: “You are kámil dándár and I am not kámil dándár!”

To continue: The oil-seller used to mock at the mulláhjí by comparing his beard to the bell around the neck of his bullock. Every time the mulláhjí went to the oil-seller, he was invariably mocked in this manner. However – Alláhu-Akbar! – those who are Alláh-wálá, have a tremendous degree of tolerance and quality of accommodation. He did not stop buying his oil from his shop and he thought to himself that the poor fellow is making these comments out of affection.

The mulláhjí became critically ill. Death was imminent. He instructed his close ones: “Upon my passing away, carry my janázah past the house of the oil-seller.” Acting on these instructions, when he passed away, his janázah was carried past the house of the oil-seller. The oil-seller was sitting at the entrance of his house at the time. As the janázah came in line with him the mulláhjí moved aside the shroud and sat up!

It comes in the Hadíth Sharíf that the karámat of the auliyá-Alláh are

Haqq in their lifetime and Haqq even after their passing away.

The mulláhjí then addressed the oil-seller: “O Mian-Telí! Today I can state that my waving beard is better than the bell hanging on your bullock!”

The question arises: Why did not the mulláhjí make this statement in his lifetime? He had heard the taunts repeatedly. After all, what type of heart is it that would not be affected at some time or other by such taunts? Think for yourself: Were not the remarks of the oil-seller such as to provoke anger? Definitely so! However, the buzurg must have straightened somebody’s shoes. That is, he must have had his tarbiyet made and, as I have mentioned previously, even if you were to drop excreta on somebody who has had his tarbiyet made, that person will not show any ghussah! In this age people become bai’at on the premise of having their isláh made. However, the term “isláh” is taken, but no work is done, illá-má-shá-Alláh (with some exceptions).

The mulláhjí, having said what he needed to, lied down and the janázah proceeded. The question arises: Why did he not make this statement while still alive? Why wait for this moment to make the assertion he did?

The reason is that he did not know whether his death would be with ímán or not! So, how could he make an assertion? The following went through his mind: “Alláh forbid! Alláh forbid! But if my death is not with ímán, then the waving of the bullock’s bell will be better than my beard! There is no punishment, no censure, no reproof for a bullock in the hereafter, but if my end is not with ímán, then I do not know what will be in store for me on the plains of Qiyámat!”

This is termed “khashiyet” – true fear of Alláh Ta’álá.

What happened to the kafan-chor? There was a muríd of the buzurg living nearby. The buzurg appeared in his dream and related to him how the kafan-chor had not kept his promise and had come and dug up the grave and how he was about to snatch the kafan when he caught his hand. However, the shock was too much for the kafan-chor and he died. At the moment the kafan-chor was lying dead in the qabr. The muríd should please come and remove him and bury him. The muríd was very

perturbed and, in the dream, he asked the buzurg: “Hadhrat! What will happen to the kafan-chor now?” The buzurg replied: “Seeing his hand is in mine, I will intercede for him on the Day of Qiyámat!”

Yes, those who are muttaqí will be of service here and over there in the ákhirat as well.

All this came up when we were discussing whom we should meet and whom we should not. Right in the beginning we had stated that nisbat is a very important thing.

Conclusion

The time of Maghrib is close. In conclusion, dear brothers, let me reiterate: This “Majlis” – “Majlis Siyánatul-Muslimeen” – has nisbat with Hadhrat Hakímul-Ummat Mauláná Thánwí رحمه الله عليه. And whosoever is even slightly connected to Hadhrat Thánwí رحمه الله عليه, he will definitely be connected to the “Majlis Siyánatul-Muslimeen”. Should such a person not have a connection with this majlis and with related affairs, then this is beyond understanding.

We make du’á that Alláh Ta’álá blesses us, with ikhlás and istiqámat, with the taufíq to perform the work of Dín and cause the “Majlis Siyánatul-Muslimeen” to progress.

امِينٌ ثُمَّ امِينٌ يَا اَرْحَمَ الرَّاحِمِيْنَ



A LETTER CONCERNING NISBAT

[Hereunder follows a translation of a letter written by Hadhratjí رحمه الله عليه on the topic of “Nisbat m’Alláh”. The letter appears in a booklet called “Maktúbáte-Thaláthah,” printed by the “Majlis Siyánatul-Muslimeen – Pakistan.”]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

That you worship Alláh as if you see Him; and if you are unable to see Him (know well) that He sees you!

My siddíq sádiq friend and mukhlis bandah:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Dear friend, to attain nisbat is fardh. And to attain the know-how (knowledge) of the methodology of attaining what is fardh is also fardh. Therefore, it is necessary that one comes to know the reality of what nisbat is and what the methodology is of attaining nisbat. For this reason, whatever has reached me from my pír and murshid, Álá-Hadhrat, Hakímul-Ummat, nawwaral-Alláhu-marqadahú, I present to you.

The reality of nisbat

The meaning of nisbat is ta’alluq and lagao (connection and attachment.) By this is meant the special connection that the bandah has with Alláh Ta’álá. This ta’alluq is one based on qabúl (acceptance by Alláh Ta’álá) and ridhá (the pleasure of Alláh Ta’álá), as one would see between an obedient and submissive lover and a faithful and loyal beloved. Thus, it is apparent that a fásiq and a káfir cannot become a sáhibe-nisbat (one who has attained nisbat.)

Signs of nisbat

The signs of nisbat are these that when one is in the company of a

sáhibe-nisbat the effect is that of a forceful attraction towards the ákhirat and a distaste and repulsion for dunyá; and díndár people incline more towards this person relative to worldly people.

Fruits (effects) of nisbat-m'Alláh

The person's ta'alluq is basically and intrinsically only with Alláh Ta'álá; and intrinsically with nothing else. When the ta'alluq is not with anything except Alláh Ta'álá then, when any item is lost, then there will also be no special anxiety or disquietude.

Pre-condition for attainment of nisbat

A pre-condition is to have kámil ridhá-e-Haqq – the complete pleasure of Alláh Ta'álá. Isolated or independent occasions of ridhá are not sufficient. Independent episodes of ridhá are accrued on every good act: If a mu'min is involved in a sinful act and, thereafter, is involved in some act of obedience – namáz, and so forth – then he will be inviting displeasure because of the sin he committed, but he will also gain ridhá because of the namáz, and so forth, which are acts of obedience and 'ibádat. In the same way, in evil acts and in good acts, he will attain displeasure and ridhá respectively, each on its appropriate occasion (which are signs of the phase of nafse lowwámah), but this type of situation does not entitle the person to be a recipient of nisbat. However, the pre-condition for attaining nisbat is ridhá-e-tám – continuous and complete pleasure (of Alláh Ta'álá).

The example of incomplete ridhá

The example of ridhá ná-tám (incomplete pleasure of Alláh Ta'álá) is like that of an ill person who experiences a temporary reduction and alleviation of his illness. This is a blessing for him, but one would not say that he has attained complete good health. In the same way, the combination of the occasional acts of obedience with acts of sinning cannot be termed nisbat m'Alláh. Therefore, In order to be an aspirant and applicant for the attainment of nisbat, the specific procedure that will bring about ridhá-e-tám, which is a pre-condition for attaining

nisbat, will have to be followed.

Details of this procedure for attaining nisbat

Knowledge of Dín ('ilme Dín) has to be acquired to the degree of necessity. Thereafter, firstly, perform two rakats of taubah namáz.

Then undertake the isláh of one's záhirí amal and one's bátiní a'mál, with forceful coercion of one's nafs. Give special attention to the isláh of the bátiní character, which is of extreme importance and which is more difficult.

One should vigilantly and assiduously be constant and punctual (with this programme) for a sufficiently long period, until a stage is reached when these a'mále-záhirah and bátinah become a hál – become part of one's disposition – that one performs these a'mál with ease. When these have become embedded and established firmly, it is termed as having reached a maqám.

All the azkár, ashghál, muráqabát, mujáhadát and riyádhát that are prescribed are to achieve this stage of ease. But the basic objective is the isláh of the a'mále-záhirah and bátinah. It is on this isláh that nisbate-haqíqí is dependent.

When the mu'min bandah is constant and punctual with his a'mále-záhirah and bátinah, then Haqq Ta'álá has a continual and permanent ta'alluq of ridhá with him.

That is it! This is the reality of nisbat m'Alláh!

Azíze-min – my dear friend! Mere constancy and punctuality with zikr, or constant awareness (hudhúr), or remembrance (yád-dásht) by a process of training and exercising, without isláh a'mále-záhirah and bátinah, is not the reality of nisbat. However, the above, together with constancy in the isláh of the a'mále-záhirah and bátinah, are very helpful and supportive in attaining nisbat. The reason is, azíze-min, that whoever has the thought of Haqq Ta'álá within him all the time, for him to be disobedient to Alláh Ta'álá is very unlikely.

In essence

Thus, the reality of nisbat is this, that Haqq Ta'álá develops a special

ta'alluq of ridhá with the bandah, and this is dependent on the isláh of a'mále-sálehah, both záhirah and bátinah.

The distinctive feature of nisbat

The distinctive feature of nisbat is a special injizáb (absorption), which has, as its necessary consequence, by the fadhl of Alláh Ta'álá, ease in obedience (tá'at) and worship (ibádat), constancy with zikr and constant awareness (hudhúr).

Baqá (permanence) of nisbat

Azíze-min – my dear friend! This is that nisbat m'Alláh which, in the normal course of events, does not ever decline or fade away, just as that situation that when a person becomes báligh (pubertal), he does not revert to pre-puberty. This is that stage which the súfíyá-karam have expressed as faná:

الْفَانِي لَا يُرَدُّ

On one who has attained the stage of faná does not ever become a reprobate.

Incidental lapse into sin

My sádiq friend! Do not let the following suspicion enter your mind: Even after attainment and establishment of nisbat some sahábah رضى الله تعالى عنهم and auliyá-Alláh have been involved in sin, so how can they be still deserving of ridhá-e-iláhí and how can nisbat m'Alláh still exist?

Azíze-min! Such occasional or incidental lapses are neither contrary to permanence of ridhá, nor do they cancel nisbat m'Alláh. Understand very well, that even after having developed a very intense and profound friendship, there may still occasionally arise tiffs and temporary estrangements between friends. However, after reconciliation the same deep and profound friendship is re-established. In actual fact, even during the period of estrangement and displeasure, that same friendship still exists in its customary position and it does not decline.

The estrangement and displeasure were merely temporary.

Understand the above very well and embed it in your heart.

An illustration of temporary lapse

Understand it as follows: When an ill person has attained complete good health, it does not necessarily follow that he will never develop a cold even. If it happens that he occasionally lapses into a dietary indiscretion, will he not suffer some harm? Definitely he will! However, this will only be temporary. After correcting himself and compensating for the indiscretion, that same condition of good health will return.

Another example: Understand that an álim, after he has qualified, despite the fact that he had achieved distinctions in his studies and had developed great scholarly capabilities, will he never get stuck at any particular point? Obviously, occasionally he may falter somewhere, but by directing his attention to the problem, he will remove it.

Understand this very well.

It follows that a wásil-bi-Haqq sáhibe-nisbat, if he lapses incidentally into some sin, that this is neither contrary to permanent ridhá, nor does it cancel nisbat m'Alláh.

May Alláh Ta'álá bless my respected friend with permanent ridhá and real nisbat.

وَالسَّلَامُ

