

NUMBER

29



FOR FRIENDS

Selected discourses of
Masihul-Ummat Hadhrat Mauláná
Muhammad Masihulláh Khán Sáhib رحمه الله عليه

Prepared and published by
Dr. Ismail Mangera

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BIOGRAPHICAL NOTE

Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه was born in Sarai Barlah in the district of Aligarh in the year 1329 or 1330 Hijr . Hadhrat's رحمه الله عليه lineage is linked to the noble Sharw n  family of landed nobility Sayyid Hussain Ghaur  رحمه الله عليه . Being linked to him, Hadhrat's رحمه الله عليه 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 D n which he studied initially in his hometown and, thereafter, completing his studies in Deoband. Hadhrat رحمه الله عليه became bai'at to Hadhrat Ashraf Al  Th nw  رحمه الله عليه, from whom Hadhrat رحمه الله عليه received his Khil fat. This was in the same year that Hadhrat رحمه الله عليه qualified from Deoband. Hadhrat Ashraf Al  Th nw  رحمه الله عليه stationed Hadhrat رحمه الله عليه in Jal l b d, where Hadhrat رحمه الله عليه established the madrasah, Mift hul-Ul m, and a kh nq h where s lik n stayed for their self-rectification. Hadhrat رحمه الله عليه passed away in Jal l b d on the 17th Jam dul-Ul  1413 A.H., corresponding to the 14th November 1992.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Once again, we praise and thank Alláh تَعَالَى for His Fadhl and Karam in that another discourse is ready. We are indebted to the du'ás of our Sheikh رحمه الله عليه, and also the du'as of our readers.

Our Hadhrat, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه visited South Africa on several occasions. He made a point of visiting those who studied in Jalálábád and also those were bayat to him. This made him travel to all the major cities in South Africa (except Bloemfontein, which did not allow any "Asians" to reside there in those days of apartheid), as well as smaller towns. Nelspruit and Whiteriver in the Eastern Transvaal were also towns that he visited. Of course, wherever Hadhrat رحمه الله عليه went, there was a request for him to give some nasíhat. Hadhrat رحمه الله عليه preferred to hold majális rather than give bayáns. Hahdrat رحمه الله عليه mentioned that his Sheikh رحمه الله عليه had said that majális are of more benefit in this age than bayáns.

The present booklet is a translation of discourses held in Nelspruit and Whiteriver. As such there is no single theme connecting the various discourses.

Who is not aware of the dire straits Muslims find themselves in different parts of the world? The cries of those in difficulties ring out almost daily. What do our akábir have to say? In a kitáb of out Hahdrat's رحمه الله عليه malfúzát compiled by his khalífah, Maulána Ahlulluláh Sáhib of Parnambat, appears some sterling advice given by our Hadhrat رحمه الله عليه on what Muslims should do.

Hadhrt رحمه الله عليه had lived through several epochs. He had lived in the era that the British Raj was still ruling the subcontinent. He had lived through the period when the British had to leave. He had been through the turmoil of the partition of Pakistan and India when the British left. He was well aware of the problems

Muslims faced in India with constant friction with the Hindus. He was aware of the plight of the Muslims in Kashmir. The Russian take-over of Afghanistan was recent history with the Tálibán's efforts to repel them. He had been to Jerusalem as well, and knew of the plight of the Palestinians. He was aware of the plight of Muslims minorities, having visited England, South Africa and other countries. He was especially aware of the plight of Muslims here in South Africa under the apartheid government.

In other words, he was only too well acquainted with the miseries that Muslims faced all over the world at that time. Since then, these problems have increase greatly worldwide, as we are all aware, even though our situation here has changed with the change in our government.

The advice giiven at that time is even more releavant in this day and age. It is, therefore, more important for us to take note of the advice given. This malfúz has been translated by some 'ulemá and is re-produced at the end of the translated discourses..

May Alláh ﷻ grant us the taufíq to benefit from these discourses and from the advice appearing at the end.

Dr.I.M.



[At this stage, the reader should be familiar with the Urdu/ Arabic words that have appeared previously in these booklets. The English meanings of these words will be given only here and there in this booklet. Should the reader be unsure of the meanings, he can refer to the Glossary appearing in "For Friends", Volume 2.]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a few majális conducted by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Nelspruit and Whiteriver,]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ - اَمَّا بَعْدُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MUHABBAT FOR ALLÁH تَعَالَى AND HIS RASÚL صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Just now, when I saw the tiffin lying here, and the dastarkhán being cleared, Hadhrat Mirzá Jáni-Jánán رحمه الله عليه came to mind. He was invited somewhere. Who was he? He was of the great auliyá-Alláh and was resident in Delhi. His khalífah was a famous 'álim who lived in Pánípat, Hadhrat Mauláná Saná'ulláh Pánípatí رحمه الله عليه whose most amazing work was a tafsír of the Qur'án Sharíf, *Tafsír-e-Mazharí*. He was a very great 'álim. He belonged to the Naqshbandí silsilah.

There are four silsilas in fiqh and in sulúk

There are four silsilas in sulúk. Just as there are four silsilas in the field of fiqh: Hanafí, Sháfí, Málíkí and Hambalí; similarly, in sulúk, also termed Tasawwuf, tazkiyah akhláq, akhláqe batin, there are also four silsilas. Just as it is necessary to correct one's external (záhir), it is necessary to correct one's internal (bátin), one's nafs. And, until the cleansing and the refinement of the internal, the nafs, the heart, has not taken place, the rectification of the external, - that is, a'mál (deeds) to which it is connected - with firmness and permanence, is difficult. We see that, if the person becomes ill, he does not perform his namáz. When he is on a journey, he does not perform his namáz. When he meets one of his own who is there to see him, he performs his namáz. If he does not meet anybody, he is unconcerned.

The reason is that the tauhíd that had to be present in the bátin, with its accompanying rúháníyet, strength and purity, with fear and awe (khauf aur khashiyet) of Alláh تَعَالَى, with muhabbat of Alláh تَعَالَى, and ishq (passionate love) of Rasúllulláh ﷺ, has not been established as yet.

So, namáz is sometimes performed, and not performed at other times. Rozah are kept at times, and left out at other times. During illnesses and when on safar, there is indifference.

This is like that one person who came to Thánah-Bowen. It was the time of the majlis after Zuhr. He said: “I did not perform my namáz of Zuhr during my journey here, so I performed it now.”

Rules for a sáhibe-tartíb

He was a sáhibe-tartíb. This means that if a person has missed five or less namázes (and he has no other qadhá to perform at all, that is, no qadhá-e-umrí), he has to perform the missed namázes and perform the namáz of that waqt afterwards. If he does not perform the missed namázes and performs the namáz of that waqt, this namáz will be invalid. Yes, if he forgets to read the missed namázes, or the missed namázes are six or more, or the time for the namáz of that waqt is coming to its end, and performing the missed namázes will cause the namáz of the waqt to become qadhá also, then, in these three situations, it is permissible for the sáhibe-tartíb not to adhere to the rules [and to perform the namáz of the waqt without performing the missed namázes]. But, if these three situations are not present then, a person having missed five or less namázes, should first perform these, and then perform the namáz of the waqt. Otherwise the namáz of the waqt will not be valid.

A person with a complex is reprimanded

So, Hadhratwálá asked this person who had come to Thánah-Bowen: “Why did you not perform your namáz?” This person replied: “There were only Hindus present in the train compartment. The

thought came to mind that I will go into rukú' and I will perform sajdah, so these people of another religion, what will they think? That is why my tabiyet, my inner disposition, stopped me from performing namáz."

Hadhratwálá reprimanded him severely: "Don't you have any shame? Don't you have a sense of self-respect? What it implies is that you have considered the mode of this fardh act of namáz in which Alláh تَعَالَى has ordered us to perform, to be insulting? You were concerned that the Hindus will mock you? What will they say? Is that so? So, Hindus laugh at Islám as well – so leave Islám as well!" He was rebuked most severely.

Until tauhíd, with the attributes (sifát) of Alláh تَعَالَى is not entrenched in the heart, and ishq-e-Rasúl (passionate love for Rasúlulláh (صلى الله عليه وسلم) is not entrenched in the heart, the person will sometimes perform these, and sometimes not. By correcting the bátin, and by the bátiní akhláq becoming refined and perfect, the result will be that the záhiri a'mál will also be corrected.

Importance of knowing mas'alas

Otherwise, this situation will arise: He goes to the bazár to buy some gold coins – I do not know whether you deal with gold coins here. There used to be gold guineas in the past. Let us take silver: He goes to buy silver and he takes possession of the silver coins. He does not know – he has not learnt the fiqhí masá'il, that if he is going to buy some silver, he should not be committing the sin of being involved in interest. He thinks that just as it permissible to buy fruit, shoes, clothes and so forth on credit, gold and silver can be bought on credit. So he buys silver on credit. By doing so, he has committed the sin of being involved in interest.

So, until the correct bond with Alláh تَعَالَى and His Rasúl صلى الله عليه وسلم has not been established, where will he learn these types of orders of the Sharí'at? On the one hand, he has no fear. On the other hand, his muhabbat is defective.

Importance of isláh

So, just as there have been four a'immah-mujtahidín – the four schools of jurisprudence – and it being fardh to follow one of them, in the same way, there are four silsilas (of Tasawwuf) – Chistiya, Naqshbandiya, Qádariya and Suhrawardiya. In order to rectify, correct and refine the bátin, and also to bring about accomplishment (takmíl) in one's character, it is necessary to connect to one of these silsilas.

When the physical body develops illnesses – fever, diarrhoea, boils, cancer, and so forth – Alláh ﷻ save us from these! – the services of a doctor are sought. There is a lot of running around in treating these, because the body is experiencing distress. And if a person is afflicted with riyá (ostentation), hasad (jealousy), takabbur (arrogance), hubbe-jáh (love of prestige), hubbe-mál (love of wealth), ghussah (anger), kínah (malice), no physical discomfort is experienced. So, there is no concern that these should be removed. However, these are such that, if a person has kibr even to the size of a mustard seed, he will not enter Jannat. The Hadíth Sharíf states:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ حَزْدَلٌ مِنْ كَبُرٍ

That person in whose heart there is takabbur to the extent of even a mustard seed, will not enter Jannat.

We now have to check and see if there is takabbur in us or not. It will become obvious by a person's actions and behaviour. Should somebody say nasty things, does this person lose control of himself and he reacts aggressively and is ready to fight? Or not? If he does, then it shows that there is takabbur in him. What necessity was there? It shows that there is takabbur, a very big chunk!

Take hasad (jealousy). To see somebody else well off in worldly matters – eating and drinking well, financially well off, having a high professional status – and to feel a burning resentment in the heart, with these thoughts: “Why is he so lucky? He shouldn't

have these but I should have these. Alláh ﷻ should give these to me and not give them to him. May Alláh ﷻ snatch these away from him.” This is called hasad.

This hasad and this takabbur afflicted Shaitán in the first instance. Shaitán developed hasad in relation to Hadhrat Ádam عليه السلام. Shaitán said to himself: “Wáh! He came into existence just a few days ago, whereas I have been around for 80 000 years, occupied with 'ibádat. What is the story here?” He developed so much hasad and takabbur that, despite Alláh ﷻ trying to make him understand, he did not understand.

Shaitán was the first individual to be afflicted by this kibr and hasad in the first instance. So, whichever Muslim, being a Muslim, also has kibr and hasad, he is Shaitán's brother. What else can he be? If it is not Shaitániyet, then what else is it?

To remove this kibr and hasad from inside is fardh.

If a person passes away with ímán, after having being penalised and punished, he will enter Jannat. This is only after having being penalised and punished. If, even after this, he still harbours kínah (malice) in his heart towards another Muslim, he will still face difficulties. What is the meaning of kínah? It is the following: Something of an offending nature was encountered, coming from another. He now ponders: “Should the opportunity arise, I will not let it pass without causing him some difficulty or grief.” This is harbouring kínah in the heart. Additionally, he is on the lookout for such an opportunity that he does not have to bear any harm. But he did not find such an opportunity. He thus proceeded to the hereafter (áakhirat). The order to enter Jannat had also been given to those with ímán. However, when about to enter Jannat, Alláh ﷻ will remove the kínah from the hearts of those who still harbour kínah. They will be told: “Jannat is not the place for those who have kínah. First, go and have a bath. Jannat is not a place for quarrelling and fighting. It is a place where people will live in peace, luxurious comfort, cheer and friendship.” So, Alláh ﷻ will remove kínah from the hearts. Then only will Alláh ﷻ enter

them into Jannat.

Now see how important it is to correct the batin, to make islah of the nafs.

Riyá – showing off, seeking fame. His name has to be impressed on his brothers. This is riyá. It is a branch of kibr.

The opposite of it is ikhlás (sincerity). The intention (niyet) should be the pleasure of Alláh تَعَالَى, and there should be no other intention in any act or deed. Even in weddings, in mangní (marriage proposal), at the time of khatnah (circumcision), whatever one wishes to do, there is no permission to do anything that will be for show, name and fame. 400 or 500 people are invited for meals. And special types of furnishings have to be in place. It is to impress others, and for others to see the spectacle. This is riyá and it is takabbur. It is a sin.

It comes in the Hadíth Sharíf that whoever wears clothes for showing off, Alláh تَعَالَى will dress him in clothes of disgrace in the hereafter. This riyá and this takabbur, are such abased qualities seated within us, yet we are unconcerned.

To continue: Just as there are four silsilas in the field of Fiqh, there are four silsilas in the field of takhliyah-akhláq (refinement of character) and tazkiyahe-nafs (rectification of the nafs).

Hadhrat Mirzá Jáni-Jánán's رحمة الله عليه journey: from where to where

Hadhrat Mirzá Jáni-Jánán رحمة الله عليه was a great buzurg in the Naqshbandí silsilah. As mentioned, Hadhrat Mauláná Saná'ulláh Pánípatí رحمة الله عليه was his khalífah, a very great 'álim who had compiled that amazing work of tafsír, Tafsír-e-Mazharí.

I wish to tell the youngsters something: Hadhrat Mirzá Jáni-Jánán رحمة الله عليه was very handsome in his youth. He lived in Delhi and he was from a highly cultured and respectable family...

Listen carefully!

Some wicked youths, reckless in their behaviour, living in Delhi befriended him. He kept their company for a lengthy period. There came a time when Mirzá Sáhíb thought to himself: "How

long should this friendship last? One has to die one day. I need to attain tazkíyahe-nafs and tahzíbe-akhláq.” He found a sheikh and became his muríd. He went into solitude. He discarded all his friendships. He made sincere and complete taubah. All his friends abandoned him. They all ran away, except for one. One person remained. This person told him: “O Mirzá! When you were in our ways, we were one. Now that you have made taubah and have chosen the path of Alláh تَعَالَى, so I will also make taubah and choose the path of Alláh تَعَالَى. And the person with whom you have become muríd, I will also become muríd to him.” This one person remained. This is called solid friendship. Mirzá Sáhib said: “Very well.” This other person who was from a poor home was filled with hope. He also become a muríd. Both of them went to the sheikh and their teaching and training commenced. Both progressed so that they became khalifas of the sheikh and sheikhs in their own right. Mirzá Sáhib was a khalífah and the poor person was also a khalífah. Mirzá Sáhib followed the path of sulúk to a very high level and his friend also followed the path of sulúk to a very high level.

Why have I related this to you? The reason I have narrated this is because, at times, Shaitán says... Before that, let me relate something. There is a proverb by us: A cat, having eaten 100 mice, is now proceeding for hajj. It ate mice its whole life, and is now going for hajj. It is reformed from its so-called evil ways.

To carry on: Shaitán sometimes comes and says: “Mian! You have spent 10, 12, 15 years sinning doing this and that and everything else, what are you going to achieve by making taubah? Where will you become a walí? Where will you become a buzurg?” Shaitán arrives quickly to deceive. So, some pay no attention to their isláh. They are deluded, because they have passed their whole lives in eating harám and committing ná-já’iz deeds.

It is like Mauláná Rúmí رحمه الله عليه has written: One person who was ná-pák (impure) was proceeding somewhere and he passed by the banks of a river. The river addressed him: “Arè Ná-pák!

How long are you going to remain so? Are you just going to pass by the river? Just jump into me, O Ná-pák, and you will become pák.” The person replied: “Wáh! It must not happen that when I jump into you, I, with all my sins, make you ná-pák also!” The river responded: “You are a big fool! Even if a thousand of your type jump into me, you will all become pák. And I will still retain my pákí.” Their ná-pákí will be removed.

This is the manner in which Shaitán deceives.

How to become a walí in a few steps

Hadhratwálá used to say that the age of Núbúwat has passed. There will be no new Nabí عليه السلام now. Núbúwat has terminated with the Nabí صلى الله عليه وسلم of the final era, Rasúlulláh صلى الله عليه وسلم. However, the era of wiláyet has not terminated. If, today, anybody so wishes, he can become a walí today. In what manner? As follows:

- If you have usurped the material wealth of anybody, return it, or ask the person to forgive you. In this way the huqúqul-ibád – the rights of the creation – have been fulfilled.

- Next is fulfilment of huqúqulláh – the rights of Alláh تعالى. If you had not kept any fasts, not performed any namázes, and so forth, start compensating for these.

- Make a firm resolve that, in future, that you will safeguard your eyes, your ears, your tongue, your feet and your hands: do not usurp anybody’s rights; do not vex anybody.

- And, with full punctuality, both záhirí and batiní, keep on walking.

You have now become a walí. What, does a walí have horns?

[A walí does not have any special facial features, like horns, by which he/she is recognised!]

Hadhrat Junaid Baghdádí رحمه الله عليه and his neighbour’s status

Hadhratwálá then related an episode:

Hadhrat Junaid Baghdádí رحمه الله عليه was from the great auliyá.

You must have heard of him. After he passed away, somebody saw him in his dream. He asked Hadhrat Junaid Baghdádí رحمه الله عليه: “What transpired with you?” Hadhrat Junaid Baghdádí رحمه الله عليه replied: “Alláh تعالى forgave me. He also gave me high stages. However, I lagged behind my neighbour.” The person asked: “Why was that, Hadhrat?” Hadhrat Junaid Baghdádí رحمه الله عليه replied: “My neighbour was one who had a wife and children. He was also very poor. He was punctual in performing his five-times namázes; and he caused no difficulties of any type to anybody. He used work to earn a halál sustenance to feed himself, his wife and his children. He also had this niyet: ‘O Alláh! Should I be blessed with the free time that Junaid Baghdádí has, then I would make as much ’ibádat as he is doing, and be in Your remembrance just as he is.’ But the unfortunate soul passed away without him finding such free time, being involved all the time in earning halál, toiling with sweat and blood. He kept performing his namázes punctually – fardh, wájib and sunnate-mu’akkadah, and also nafl depending on time and opportunity. When he came here after passing away, Alláh تعالى forgave him and granted him a status higher than mine. My neighbour was one who had a wife and children. Toiling to earn a halál sustenance is difficult – there is a lot of pressure and a great burden on the nafs. But he stuck to his routine. However, he had made an intention to make ’ibádat like me. This niyet of wanting to make ’ibádat like me, earned him a separate reward (thawáb); and he earned a separate reward on his effort, toil and labour (mujáhadah) to earn a livelihood, taking into consideration what is halál and what is harám. That is why his status was higher.” Just see.

Hadhrat Junaid Baghdádí رحمه الله عليه is famous as being of the great auliyá-kirám. He is called “Sayyidut-Tá’ifah” – the leader of the congregation of auliyá. The poor neighbour was an unknown person, but Alláh تعالى knew that he had reached a higher status than him. So, a walí does not have horns by which he is recognised. A walí is one who is obedient to Rasúlulláh صلى الله عليه وسلم in a complete

and correct manner. He treads the path that Rasúlulláh ﷺ has shown.

Qissah: Mirzá Sáhib teasing his old friend

So Hadhrat Mirzá Jáni-Jánán رحمه الله عليه, having made a sincere taubah, became famous in his part of the world; and the poor person, having also made sincere taubah, became famous in his part of the world. From this it becomes apparent that, irrespective of how numerous are the sins committed in the past, irrespective of the gravity of the sins committed – no matter how many sins and no matter what the enormity of the sins – once sincere and firm taubah has been made, a resolution taken not to commit them in future, and the path of Dín is tread with firmness and steadfastness, with an abundance of zikr, continuous and permanent obedience, a person will become somebody of worth.

So, Hadhrat Mirzá Jáni-Jánán رحمه الله عليه reached a high stage, and so did his companion. He was from the nobility and lived in a big mansion, to which he returned. His companion was poor, so he took to one corner of the Jáme Masjid. He stayed in a room near the corner of the Jáme Masjid.

Now, whenever Hadhrat Mirzá Jáni-Jánán رحمه الله عليه came for the Jumu'ah salát, he used to tease his friend from the old days. In what way? He did the following: He gave him a light thump on his back; or he used to slide the straw mat from under him and throw it at a distance; or he used to take his clay lotá away from him. Having teased him, Hadhrat Mirzá Jáni-Jánán رحمه الله عليه would return home. The people, having seen all this, felt very upset. They told Hadhrat Mirzá Jáni-Jánán رحمه الله عليه: “What are you doing? This is a poor, buzurg person. Why are you troubling him unnecessarily? You thump him, and you throw away his chattai, and you take away his lotá.” Mirzásáhib said: “Very well. I will stop doing it.”

Hadhrat Mauláná Thánwí رحمه الله عليه narrated this to us.

So, the next Friday, Mirzásáhib went straight home without saying anything to Barè-mian, his old friend. The following Friday

as well, he left without saying anything. The third Friday as well, he left without saying anything to Barè-mian. So, now Barè-mian left his room went to the house of Mirzásáhib. He called out to Mirzásáhib who came out and invited him in and told him to sit. His friend came in and sat. He inquired of his friend: “What brings you here?” Barè-mian said: “Hadhrat! Why have you stopped teasing me? Listen! Remember well! This teasing that has been carrying on between us, continue with it. Continue doing so every Friday as you have been doing. If you stop teasing me, whatever you have attained, I will snatch it away!” This was the high stage of buzurgí that he had reached. “If you stop teasing me, whatever you have attained, I will snatch it away! Do not be under any misconceptions!”

The following Friday, Hadhrat Mirzá Jáni-Jánán رحمه الله عليه was back with the teasing, thumping Barè-mian, pulling his chattai from under him, throwing his lotá away. The people saw him back with his old habits. They again went to see Mirzásáhib at his house. “Hadhrat! You have started to trouble Barè-mian again.” Mirzásáhib replied: “Arè bhái! Barè-mian came to me. He told me to continue teasing him as I used to. Otherwise he will snatch away whatever I have attained from my Sheikh. What I have achieved, with the fadhil of Alláh تَعَالَى, I have achieved after a great deal of effort and toil – mujáhadah and riyádhát. Now, who would want to lose such great wealth? This is what he said.” The people said: “Oho! We leave it up to the two of you. We won’t say anything.”

This is the stage Barè-mian reached – a sheikh of a very high status – after making taubah. This is called steadfastness.

Qissah: Mirzá Sáhib’s informality and his strictness

To continue: I had said that, when I saw the clearing of the dastarkhán, I was reminded of Hadhrat Mirzá Jáni-Jánán رحمه الله عليه. He was invited by somebody. What I relate to you is what I have heard from Hadhratwálá رحمه الله عليه. You ponder, and we will also ponder, on why he related this to us? One thing has become

clear, that the doors of wiláyet are open. Become pakká – solid and strong. That is it! You have become a walí. And when the process of purifying the heart carries on, refinement of character carries on, to that extent that even petty or minor irritations become unbearable.

Mirzásáhib was invited by somebody. He arrived at his place. A carpet was laid out in the courtyard. The food was laid out. The food was in front of him, but Mirzásáhib would not eat. The host requested: “Mirzásáhib, please eat.” Mirzásáhib said: “How can I eat? Just see here: This cloth that you have placed over the carpet – why is it raised at this spot? Why is it not spread out straight and level, in the correct manner? I will not be able to eat on it.” He pushed his hand under the cloth to find what caused the cloth to be raised. He found a small pebble there. He took it out, threw it away and smoothed the cloth. Then he ate. This is how refined his temperament had become. It is called “latíful-mizáj” – a very cultured, delicate, sensitive and refined temperament.

He is not the only one like that. Staying with him was his khádime-khás (special, close attendant), Ghulám-Alí Sháh. The close relationship between the two is illustrated by this incident: There was special delicacy, *loz*, made of almonds being sold in Delhi in those days. A person, out of muhabbat, once presented this to Mirzásáhib, who accepted it. This person went away. Ghulám 'Alí Sháh came. Mirzásáhib asked him: “Ghulám 'Alí, will you have some of this *loz*?” He replied: “Hadhrat, yes, definitely!” He spread out his hand to receive it. Mirzásáhib said: “Ofo! You are upsetting me, wanting to take it in your bare hands! Go! Fetch some paper.” Ghulám 'Alí Sháh brought some paper. The delicacy was placed in the paper. Ghulám 'Alí Sháh wrapped the paper over it any old how. Mirzásáhib said: “Give it to me.” He took the delicacy and wrapped the paper over it in a very neat fashion, making sure that the edges were straight. He then handed the delicacy back to Ghulám 'Alí Sháh, who took it and left. The following day, Mirzásáhib asked; “Ghulám 'Alí, did you

eat the delicacy?” Ghulám ’Alí Sháh replied: “Yes, Hadhrat, I did.” Mirzásáhib asked: “How much is left?” Ghulám ’Alí Sháh replied: “How much is left? Hadhrat, I ate the whole amount all at once!” Mirzásáhib said: “Oh dear! Are you a human or an animal? It was something only to taste, to eat a little after a meal, as a special delicacy. You ate the whole amount?”

This was the degree of informality between the two. However, it was a different story when it came to isláh, as this qissah illustrates:

One day, Ghulám ’Alí Sháh was fanning Mirzásáhib. He was using a hand-fan to fan him. Knowing Mirzásáhib to have a very sensitive and delicate temperament, Ghulám ’Alí Sháh was fanning him very, very lightly. Mirzásáhib said: “Don’t you have life in your arms?” Ghulám ’Alí Sháh started fanning him more vigorously. At this, Mirzásáhib exclaimed: “What! Are you trying to blow me away?” Ghulám ’Alí Sháh muttered under his breath: “Únh! Neither is this good for him, nor is that good for him.” Neither was fanning gently good for him, nor was fanning him more forcefully good for him. Mirzásáhib overheard him, and ordered: “Put the fan down and leave the khánqáh!”

This has now to do with the issue of isláh. The informal relationship was in its place; but tarbiyet was in its place.

You may wonder: What great error did he commit? We may consider it to be a minor shortcoming, but ask the sheikh. In his eyes it was a major error! What was this error? The error revolved around his statement: “Únh! Neither is this good for him, nor is that good for him.” Neither was fanning gently good for him, nor was fanning him more forcefully good for him. It caused a certain heat in Ghulám ’Alí Sháh’s temperament when Mirzásáhib rebuked him. A heat arose; a spark was set off; a flame shot up; a resentment was felt. The odour of anger (ghussah) was detected. To Mirzásáhib it was apparent that, “Oho! There is still deficiency, and his isláh was not complete. There is still a taint of ghussah. If, upon my saying something caused a resentment in his

temperament, then, after going out from here, if somebody were to do something against his temperament, he will die fighting him. He still has some heat in him.”

The object was to remove this heat. Do you understand? It was to remove this heat. This is termed *isláh*. It is called *tazkíyahe-nafs*. It is called rectification – for the *nafs* to come into complete control. Even if anybody were to swear one, one should not be offended. That is why he was expelled from the *khánqáh*.

Ghulám 'Alí Sháh was remorseful. He begged for forgiveness. He promised not to commit the same error again in future. Mirzásáhib relented: “Fine. Come back. You are forgiven. Do not do so again in future.” He was forgiven and he returned to the *khánqáh*.

As I was saying: How filled are we with such illnesses, but we have no concern about removing them.

Summary

So, these are traits that are corrected. “Why is there this flaring up? Why did this resentment develop? Why is the *nafs* not completely dead as it should be? What will you do when leaving here?” That is why he was rebuked. He was once like that [wayward in his young days], then he became like this, one with a delicate, refined and sensitive temperament – the result of *tazkíyahe-nafs*, of *taqwá* and abundance of *zikr* of Alláh تَعَالَى.

The *azán* has started.

[It was time to conclude. Hadhrat رحمه الله عليه quickly summarised the discourse.]

Just as one has to make *isláh* and correct our 'ibádat in respect of *masá'il* according to the *Sharí'at*. Similarly, one has to make *isláh* of one's internal self, one has to bring purity and cleanliness of one's *nafs*, so that jealousy (*hasad*) is removed, arrogance (*takabbur*) is removed, ostentation (*riyá*) is removed, love of wealth (*mál*) and fame (*jáh*) are removed, greed (*hirs*) and avarice (*tama'*) are removed, rage (*ghussah*) is removed, malice (*kínah*)

is removed. All these which fill the inside of the nafs, and which cause calamities to spread across the world and wars to be fought, need to be removed from within. These should be replaced with perfection in sincerity (ikhlás), perfection in patience (sabr) and gratitude (shukr), perfection in contentment (qaná'at), perfection in conviction (yaqín), perfection in trust (tawakkul). One should create within ourselves acceptance (taslím) and being pleased (ridhá), and annihilation (faná'). These need to be produced within one. The rúh should be embellished with goodness, and the nafs should be rid of evil.

The azán is being called out. *[The majlis ended at this point.]*



AGONY AT THE TIME THE RÚH LEAVES THE BODY

[The next majlis. Something was said prior to the commencement of the majlis (not on the recording) and Hadhrat رحمه الله عليه carried on from there.]

Agony is based on physical strength & connection

For this reason, for the extraction of the rúh, severity is experienced. This is experienced by those who have strength and who have a ta'alluq. This – the ease and labour with which the rúh departs – is not dependent on sinning and obedience or disobedience. People have the wrong concept. When there is difficulty experienced, and those above are seeing this, they think: “Ohoho! This is the consequence of sinning!” This is incorrect.

The ease and difficulty with which the rúh leaves is not dependent on sinning and obedience. It is dependent on the physical strength of the body and one's ta'alluq. It is dependent on these two. If this was not the case, then Rasúlulláh صلى الله عليه وسلم would not have experienced any difficulty when his rúh was extracted. Rasúlulláh صلى الله عليه وسلم experienced difficulty at the time his rúh was extracted.

Rasúlulláh صلى الله عليه وسلم told Hadhrat Isrá'il عليه السلام when he came, to wait. Any Nabí's عليه السلام rúh is not taken without his permission.

This is from their ádáḅ – the etiquette, the honour and respect that they are entitled to. Alláh ﷻ said: “Convey saláms, and then take permission.” Rasúlulláh ﷺ said: “Wait. Convey my saláms to Alláh ﷻ and ask: ‘Will my ummate-Muslimah experience such difficulty at the time that the rúh is extracted?’”

In the obedience of the muhabbat of Rasúlulláh ﷺ, whatever we spend of our lives, is insignificant. It is nothing. The reason is that Rasúlulláh ﷺ remembered us in such situations that no other biggest of big or most affectionate person has done.

No matter how much love one has for Rasúlulláh ﷺ and no matter how diligently one follows the sunnat, it is still insignificant. Wáh! Alláh-Mian, wáh! And wáh, Rasúlulláh ﷺ, wáh! To what extent did you not show mercy, and to what extent did you not show affection!

“In love for me and love for Alláh ﷻ, even in the fear (khauf) of Alláh ﷻ – there is nothing to fear from my side – you should not experience any difficulty.” The fear of Alláh ﷻ should also be with equilibrium. And the passion of love should also be with equilibrium.

Excess of fear or love leads to difficulties

The tongue is mine, the statements are his

Excess and exaggeration (ghulú’ aur mubálagah) should not manifest. These will not be tolerated. This is the reason for the du’á that Hají Imdádulláh Sáhib رحمه الله عليه made.

When Hajísáhib (Hají Imdádulláh Sáhib رحمه الله عليه) was teaching Mathnawí Sharíf, he used to make a du’á. One day, he said: “The du’á that I have made to Alláh ﷻ has been accepted.”

Acceptance of du’ás used to happen on an ongoing basis. There is a special moment, a passionate state (josh) that the mashá’ikh experience.

What was the du’á that Hajísáhib made that was accepted?

This is what I heard in Hadhratwálá’s majlis. There is a method

of saying something: The tongue is mine, the statements are his. Whatever Rasúlulláh ﷺ used to say, the tongue was his, but what was said was from Alláh ﷻ through the tongue of Rasúlulláh ﷺ. Hadhrat Jibra'íl عليه السلام used to descend and relate to Rasúlulláh ﷺ. The tongue was that of Rasúlulláh ﷺ but the message was that of Alláh ﷻ.

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ * إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ *

Move not your tongue concerning it (the Qur'an Sharif) to make haste therewith. It is for Us to collect it and recite it. S75.16-17

It is Alláh ﷻ who is speaking. What we recite is what Alláh ﷻ is saying, though the intermediary tongue is that of Jibra'íl عليه السلام .

Let me give you an illustration: What is this here? [Hadhratjí pointed to the tape recorder.] I am speaking; and my speech is recorded in it. This is an illustration in order to make you understand.

If I went away, and this recorder was kept here, and somebody switches it on. The recorded voice will be heard. If somebody were to come, he would ask: "Who is speaking?" One would say: "It is Masíhulláh. It is Hadhrat Mauláná Masíhulláh Sáhib who is speaking."

Do you now understand? In this manner, Alláh ﷻ had filled wahí into Hadhrat Jibra'íl عليه السلام .

May Alláh ﷻ look favourably on those from Europe who had invented these new gadgets, in that the doubts that used to be raised by them, Alláh ﷻ has caused them to be explained by the very machines that they have invented, bringing an end to these doubts. They should now have given up their ways, but they refused to forsake their waywardness. Now, the truth has been preserved and protected only in the religion of Rasúlulláh ﷺ. Whatever religions came previously, have been abrogated and terminated. It is not permissible to practise on their teachings. Our ímán is on all the kitábs that were revealed previously that we are aware of, just as our ímán is on all the Rasúls who came

previously. If one rejects any Rasúl or, of all the kitábs that have been revealed by Alláh تَعَالَى, even if one of them is rejected, the person becomes a káfir.

However, as for practise? This should be based on the Qur’án Sharíf; and as for practical practising, this should be according to the way shown by Rasúlulláh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. All other religions have been abrogated.

Whatever Alláh تَعَالَى had filled into Hadhrat Jibra’íl عَلَيْهِ السَّلَام, only that much will be revealed. It has become finalised. If he wishes to say anything more, he will not be able to do so. Take this recorder: Whatever has been filled in it, whosever’s speech has been recorded, the matter is sealed. There is the sound of a “click” at the end of the tape and no further words will come out. If anybody wants it say anything more, it will not be possible.

So is it possible for Hadhrat Jibra’íl عَلَيْهِ السَّلَام to say anything more?

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ *

And neither does he speak out of his own desire: that [which he conveys to you] is but [a divine] inspiration with which he is being inspired. S53.3-4.

You do not speak what comes from yourself, from the desires of your nafs, from your own opinions. “My Nabí, Rasúlulláh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, does not speak from himself.” What is revealed from Alláh تَعَالَى (by means of wahí), that is what is said. Wahí is of two types: wahí-lafzí (matlú’) which is the text of the Qur’án Sharíf and which is recited (tiláwat). Wahí-mánwí or wahí-ghair-matlú’, is Hadíth Sharíf. This is not recited as tiláwat.

To continue: The tongue is mine, but the statements are his, Hadhratwálá’s.

Rasúlulláh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ favour on us

Rasúlulláh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had thought of us at such junctures, and had considered our welfare on such occasions, and had requested

from Alláh تَعَالَى, thereby revealing his status. This is his favour on us. No matter how much we are obedient to the sunnat, it is still little. It is his karam (munificence), that we are but children. But for how long? Therefore, out of benevolence, he was sent as a munificence to us, whilst Alláh تَعَالَى is the Most Benevolent – Arhamur-ráhimín. This being considerate to us.

That is why Rasúlulláh صلى الله عليه وسلم has said that one must observe a certain limit in regard to fear (khauf) – it must not be excessive – or one will land in difficulties. Similarly, in muhabbat as well, one has to observe a certain limit, or else one will land up in difficulties. If khauf is excessive, a person leaves off everything. Now, his life is one of misery. He thinks: “I have no hope of forgiveness for the future, so why should I stop sinning?” And if the ishq becomes excessive, he develops ill-manners, and he becomes audacious. And harm comes to the body.

At various junctures, we have been taken into consideration. And specifically in situations connected to our batin.

When I develop a very intense worldly attachment to and muhabbat with somebody, and his thought, his remembrance, and his portrait fill my heart every moment, just see if, that time, does the thought of anybody comes to mind? Yet, Rasúlulláh صلى الله عليه وسلم, at the time of birth, is concerned about his ummat: “Ummatí! Ummatí! This is validated in narrations (riwáyet). When he went for Me’ráj, he considers the ummat. Ponder over this! And when he approaches near death, then too, he remembers the ummat. Take note of these three occasions. Are these three such situations that one considers the ummat? The first situation: just being born, he goes into sajdah, and he remembers the ummat. That much consideration!

And at the time of Me’ráj, when he is in the presence of Alláh تَعَالَى and a dialogue is in progress, didár and ru’yat (meeting and seeing) is taking place, the ummat is remembered. And at the time of death – just think, does one consider others? Yet, here the ummat is remembered.

So, how much affection does Rasúlulláh صلى الله عليه وسلم not have with his ummat! How profound is this attachment not!

Concerning the rúh

As I was saying, at the time of demise, the difficulties experienced, are not dependent on obedience, sins, evils deeds and kufr. These are effects dependent on bodily strength and one's ta'alluq (bond/connection). That is why, that person who has infirmity in him – say one has this illness, marízul-diqq – I do not know what the western name for this illness is, T.B.? – where the person develops a fever that does not come down, and he slowly, gradually, gets weaker and weaker – such a person's rúh leaves with ease. This is because of his physical weakness. There are two types of rúh in a person. The first type is rúh-e-tibbí. This rúh is spread throughout the entire body. And with every solitary rúh (rúh-mujarrad), is this rúh tibbí.

The rúh comes from your Rabb.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ * قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا *

And they will ask thee about [the nature of] divine inspiration. Say: "This inspiration [comes] at my Sustainer's behest; and [you cannot understand its nature, O men, since] you have been granted very little of [real] knowledge."17.85

People ask of you concerning the rúh: "What is the rúh?" However, we do not have the capacity to understand the reality of what the rúh is.

It is not incumbent to answer every question posed

From this we can deduce the following: Any person who does not have elementary and rudimentary knowledge, cannot be given an answer to each and every question that he poses. First see what type of person the questioner is: What are his capabilities? What is the degree of his intelligence? What is the degree of his

knowledge? Then you answer him. Many people complain that the 'álim sáhib is unable to give an answer to their questions. This is a misconception. So, first see what type of person is the questioner.

Take this example: A person does not know how to add four and four. He does know the answer is eight. He does not know the answer when four multiplied by five will make 20. If such a person goes to an engineer who has an M.Sc. degree and asks him: "I have heard that there are various theorems. Can you explain to me the theorem of Pythagoras?" Who is asking this? One who cannot add simple numerals and cannot do simple multiplication. Will the engineer make him understand? Of course not.

Similarly, some people ask such questions of an 'álim that it is not possible to answer. So, one cannot give an answer to every question asked.

The first factor: physical strength

To continue: The kuffár of Makkah had asked about the rúh. They had also asked about the As-hábil-Kahf (Sleepers in the cave) and about Zul-Qarnain. The answer to the two latter questions were given. The qissah of Zul-Qarnain appears in the Qur'án Sharíf, that this is what he did. The story of the As-hábil-Kahf also appears with some detail, in anecdotal form. They were given this information. However, concerning the rúh? "They ask you about the rúh." Give them a short and simple answer: Say, O Rasúlláh ﷺ, that the rúh is an amr (order/instruction) from Alláh ﷻ from among His amrs. You will not be able to understand the reality of it. No further explanation was given. The questioners were such.

Now, the rúh permeates the entire body. The rúh that is incorporeal (mujarrad), is not physical – it is non-physical. And the rúh which is corporeal – the body being corporeal – is connected to the entire body. At the time of this rúh leaving the body, it leaves from every vein and sinew. If the person is one

who is strong, he experiences difficulties when this rúh departs. The rúh which is incorporeal, and which is connected to all the other rúhs, will experience this. Thus, the amount of difficulties experienced will be proportional to the physical strength of the person – the greater the strength the greater the difficulty. The experiencing of the difficulty is by the body. What is incorporeal does not experience difficulty.

That is why if even it is a káfir and he is thin and weak because of his illness – he also has T.B. – his blood is not flowing, his rúh will also depart with ease. It just leaves. Some káfir who are strong, and some mu'min who are strong, both groups will experience difficulty when their rúh departs.

Those observing the agony conclude that the person must have been involved in some great crimes, causing him to experience the agony. This concept is incorrect. This person had great power and great strength, and that is why he is experiencing difficulty when his rúh is departing.

Second factor: The question of ta'alluq

[The one factor was physical strength.] The other is ta'alluq (connection). He has greater connection with the dunyá. He has greater attachment with wealth and materials, with opulence, with his children. Now, to cut ties with these, he is experiencing difficulty.

Difficulty is not dependent on obedience, or on sins or on kufr. It is dependent on ta'alluq. The rúh has greater attachment to the body, to people, to wealth, to material items, to children, to orchards. This person will experience difficulty.

The difficulty that Rasúlulláh صلى الله عليه وسلم experienced was due to the following: Being a Nabí, how can there be difficulty? How can he experience difficulty? However, when he did experience difficulty, Rasúlulláh صلى الله عليه وسلم said to Hadhrat Isrá'íl عليه السلام: “Wait a bit. Convey my saláms to Alláh تعالى and ask: ‘Will my ummate-Muslimah experience such difficulty at the time that the rúh is

extracted?” At such a stage, the ummat was remembered!

Who remembers anybody else at this time? Everybody is concerned about his own life. Some say: “He is concerned only about himself.” Some even mock: “What are you so worried about?” He feels offended. Even being humorous, he will feel offended. If some close, dear friend arrives at a time that a person is involved in any type of problem – Alláh ﷻ not make it so – and the friend feels he needs to cheer him, lift up his spirits by saying something humorous, then too this person will find it offensive. “Why is he mocking me? How does he know what I am going through? If you have this problem, then you will know!” At this time of difficulty, one forgets everything, even a close friendship.

But Rasúlulláh ﷺ did not forget his ummat. He sent Hadhrat Isrá’íl عليه السلام to enquire from Alláh ﷻ. The reply came from Alláh ﷻ: “Convey My saláms to My Habíb and tell him that his ummat will not experience this difficulty.”

There are some wisdoms. If Rasúlulláh ﷺ were not to have experienced any difficulties, then how would this intercession for the ummat have taken place? And this difficulty is of that type – what type? As in this illustration:

Somebody has muhabbat for another person, and he comes from behind and embraces him tightly. It is a severely hot day, and this person was sweltering in the sun, his bare feet burning on the scorching earth, and the hot sun blazing on his head, when this person comes from behind to clutch him very tightly. Now he is groans with pain. This other person asks from behind him: “Janáb, if you are experiencing any difficulty, shall I let go of you?” He recognises the voice. Oho! It is that person whose love made him search for him madly in the wilderness. It is his beloved, his má’shúq! His initial reaction was taklíf: “Who is this stranger? Who is this enemy?” Now that he realises that it is his beloved friend that is claspng him, his response is different: “It is an honour! My soul may leave my body, but do not loosen your hold of me!”

The physical body is experiencing difficulty, but now his heart is cheerful, he is happy, in good spirits, all of which caused the bodily difficulty to be alleviated. The joyfulness has become predominant and that is why the hurt is not experienced.

There is a Fársí couplet, the meaning of which is:

“Kindly do not let go of me.” If the buzurg says: “Standing over there is another person, also desirous of my embrace. Shall I let go of you, and embrace that other person?” This person will be quick to respond: “What are you saying? Alláh forbid that the enemy attains this blessing! My head is at peace. If you so wish, you may behead me with a sword. ”

So, the difficulty is to the body. However, the ta’alūq-e-Iláhí substitutes it with happiness. If the auliyá-Alláh show happiness at the arrival of death, then what can one say about Rasúllulláh

ﷺ؟

Alláh ﷻ replied that the ummat will not experience difficulty. “Your ummat will not experience this agony. Extract [the rúh with ease].”

How to avoid the agony at the time of death

Hadhrat Á’ishah رضي الله تعالى عنها states in a Hadíth Sharíf: “I used to be very frightened [at the thought] of the difficulty at the time of my rúh departing, and I used to make du’á. However, when I saw the struggle and difficulty of Rasúllulláh’s ﷺ rúh departing, I stopped making du’á.”

It comes in the Hadíth Sharíf that, when a person is in the qabr, the qabr grasps him, and terrifying malá’ikah come. Rasúllulláh ﷺ said: “What are you thinking? Have you seen a mother closely embracing her child? Is the child happy or does the child experience difficulty? The child is happy. You would have seen one applying surmah to the eyes with an applicator, there is a bit of burning of the eyes,[which is tolerated in view of the benefit attained.] When a person is in the qabr, it will crush one. However, the crushing of a káfir is different from the crushing of a mu’min.

The mu'min is embraced like a mother embraces her child. Man will return to the sand from which he was created. The child is returning to his mother – mother earth. The earth embracing the mu'min will be like a mother embracing her child.

Hadhrat Á'ishah رضى الله تعالى عنها said that thereafter she had removed the fear and the dread from her heart, and she had stopped making du'á.

The du'á that is there to be saved from the punishment of the grave, is related to kufr.

The agony of death is dependent on bodily strength and ta'alluq. It is dependent on these.

I had mentioned that the difficulty that is experienced at the time of death when the rúh is extracted, happens to those who are strong and powerful, to those who have a connection (ta'alluq).

Rasúlulláh's صلى الله عليه وسلم **connection was not with dunyá**

So, the difficulty that Rasúlulláh صلى الله عليه وسلم experienced was not because of ta'alluq with the dunyá – a'úzu billáh (I seek protection in Alláh)! What ta'alluq did he have with dunyá?

[Take this incident:] He performed his 'Asr salát. Immediately on turning his face in the final salám, he got up and went to his room. The Sahábah رضى الله تعالى عنهم were sitting because Rasúlulláh صلى الله عليه وسلم used to sit, recite tasbíh and make du'á. Normally, Rasúlulláh صلى الله عليه وسلم would sit with the congregation on his right, or sometimes with the congregation on his left. That is why it is said that, after the 'Asr salát, the imám should sit either with the congregation on his right, or sometimes with the congregation on his left.

Rasúlulláh صلى الله عليه وسلم went into his room, leaving the Sahábah رضى الله تعالى عنهم quite bewildered: What was the problem? Rasúlulláh صلى الله عليه وسلم just got up and left after salám? They sat and waited and waited. After a while, Rasúlulláh صلى الله عليه وسلم returned. He said: "While in namáz, I remembered something. Ofo! There was a gold nugget lying in my house. I thought: 'How can there be dunyá in the house of a Nabí?' I went to fetch it. I have just returned after

giving it away in charity. That is why I left so quickly. How can there be dunyá in my house?"

From this, one can also deduce that some people have this desire that they should be in a state of istighráq (complete absorption) when performing namáz, that they should have such concentration (huzúre-qalb) in namáz that they are completely unaware of anything else. This is incorrect. Did not Rasúlulláh's ﷺ attention get diverted that there was an item – some gold – left in the house?

His ta'alluq was not with the dunyá. The ta'alluq Rasúlulláh ﷺ had was with his ummat. It was also mentioned that, when the connection is strong and if the bodily strength is strong, that much more perception or sensitivity there will be when it is time for the rúh to leave the body. The sensitivity that Rasúlulláh ﷺ experienced, was in regard to the ummat: What will happen to them? How will the ummat fare? What he experienced was due to his ta'alluq with the ummat.

May Alláh ﷻ protect us in that, for the mu'min, being a mu'min, to have a ta'alluq with items of the dunyá to such an extent that he pushes matters of Dín behind his back. He has thrust the orders of Alláh ﷻ behind him. Such a connection. May Alláh ﷻ protect us from such a ta'alluq! If such a ta'alluq comes to mind at that time, there will be unlimited difficulties. And that ta'alluq that was with Alláh ﷻ, is non-existent. That difficulty will be experienced in this world, because the overpowering muhabbat that he should have had [with Alláh ﷻ and Rasúlulláh ﷺ] is non-existent. It was because of this diminished muhabbat, that the ta'alluq has become weaker.

I had given the illustration of a person having muhabbat for another. It is because of this overpowering muhabbat of the beloved that the crushing is not causing any difficulties. And if there is not so much muhabbat with Alláh ﷻ – Alláh ﷻ not make it so! Alláh ﷻ not make it so! – the nett result will be that the body will experience difficulty and the rúh will also experience

difficulty.

So, this bodily strength, and the strength of ta'alluq have consequences physically and spiritually (in the ákhirat). The difficulty that Rasúlulláh ﷺ experienced was because of his ta'alluq with the ummat.

Those who are strong experience difficulty. Those who are weak do not experience difficulty. There should be greater and greater muhabbatí ta'alluq for Alláh ﷻ in our bodies and in our rúh, so that we do not experience any difficulties related to the dunyá or to the ákhirat.

To have just a little muhabbat for Alláh ﷻ is a great thing

Hajísáhib رحمه الله عليه used to read Mathnawí Sharíf and used to make a du'á afterwards. One day, after reciting Mathnawí Sharíf and making du'á, he said: "My du'á has been accepted." The auliyá, at times, disclose certain things, especially to their special associates and friends what du'á they make. "I made this du'á: 'O Alláh ﷻ, grant us Your shimmah-muhabbat (just a little muhabbat).'" Shimmah means just a little bit. "Alhamdulillah, the du'á got accepted." The results and effects these personages know.

Women cannot become imams, rulers

That is why I had said about the mother of Hadhrat Músá عليه السلام, that she received wahí. Did she become a Nabí? Not at all. A woman was not ever a Nabí. Similarly, she cannot be a sheikh or a peer, irrespective what elevated stages of wiláyet she may reach. She can also not lead the namáz or become an imám of the muslimín and mu'minín. It is not já'iz. Also, she cannot be made a sultan or a ruler of a kingdom. It is forbidden (mamnú'). Hadhrat Á'ishah رضي الله تعالى عنها was a faqíh and muhaddítha, with a deep knowledge of the Dín. Similarly, the pure wives of Rasúlulláh ﷺ had a very great degree of love. They did not become imáms, were not made imáms.

To continue: The du'á for shimmah-muhabbat was accepted.

Somebody asked: “Hadhrat shimmah-muhabbat? – Just a little love?” Hajísáhib replied: “Mian! Receiving even a little muhabbat of Alláh تَعَالَى is great muhabbat.” How will we be able to bear greater muhabbat?

Hadíth Sharíf:

اللَّهُمَّ إِنِّي أَسْأَلُكَ شَوْقَ إِلَى لِقَائِكَ وَأَعُوذُ بِكَ مِنْ صَرَآءِ مُضِرَّةٍ وَفِتْنَةٍ مُضِلَّةٍ

O Alláh! I ask of You the longing of meeting You. I seek refuge in You from the harm of harmful things and from a tribulation which causes one to go astray.

Rasúlulláh ﷺ had said: “O Alláh! I have shouqe muhabbat (passionat love) for You. O Alláh, I am asking for shouq for meeting You.” But he also laid down a condition. What type of muhabbat? “That muhabbat which should not be a cause of harm to me. That is the type of muhabbat I am asking for. A muhabbat that would not be harmful to me. I am desirous of a muhabbat of You that is non-injurious to me.”

The qualities in muhabbat

What else did he say?

وَفِتْنَةٍ مُضِلَّةٍ

“Also, I am asking of that muhabbat that will not cast me into calamities or waywardness. I do desire Your muhabbat, but such that is not harmful and that is not calamitous.” Why this restriction?

Rasúlulláh ﷺ laid down a condition that negates limitless muhabbat. Why? The reason is that when muhabbat comes into a person’s heart in excess, two things evolve from this: One is physical harm, and the second is the harm from rúhání calamity. Two tribulations are to be found in it.

The physical harm is that, when there is excessive muhabbat – shiddat-muhabbat – which is referred to as ishq, blood in the

body heats up and the body starts to waste away.

That is why, in Lukhnow, in an era of prosperity in that region, the person selling cucumbers (kakri), when making a sale, used to make an announcement, an amazing call:

*“Buy the kakri;
Majnún’s rib (pasli);
Laylah’s collar (hasli).
Two rupís each.”*

It was an age where items were inexpensive.

What a good example he gave! With the fire of muhabbat, in ishq, Majnún’s entire flesh wasted away, leaving only his skeleton (bones).

And Laylah too. It does not happen that the lover is in turmoil and the beloved is not similarly affected. So what happens? It happens that the passion of the lover is revealed and attains fame in different ways; but the passion of the beloved is concealed because of modesty (hayá). However, it is both-sided. A Fársí couplet states that, if the desire was not from the other side, why should there be a desire on this side?

So, Majnún wasted away. But, Laylah’s ishq was concealed. The ishq of the lover was revealed. It cannot be concealed. And ishq causes the blood to seethe deep inside, causing the person to become weak.

So, Rasúlulláh ﷺ said: “O Alláh! I desire your muhabbat, but not that much that it will be injurious to my body.” If the body has an injury, can the person make ’ibádat? He will not be able to.

Absence of manners

And what is the calamity (fitnah)? It is this that, when the ishq intensifies, adab (manners) do not remain. The person develops náz. Do you know what náz is? [*To be full of airs; to be conceited.*] In this state, improper and unmannerly statements may be made by the person. Just as some people, in muhabbat, even though the intention may be good, may say or do something which shows

impropriety towards the buzurg or walí. The intention may be good, but ill manners are displayed. For example, musáfahah is in process – people are shaking hands with a buzurg person. One person comes rushing in and pushes others away. This is causing harm to others. He now grabs the hand of the buzurg and pulls it, not concerned about causing harm to him. The intention is good, but it causes difficulties.

At times, the buzurg has his shoes off and carries them in his hand. He does not wish that someone else should carry his shoes. This person, out of muhabbat, wants to take the shoes, but the buzurg does not hand them over. So, he holds the one hand and snatches the shoes out of the other hand. This is causing grief.

So, hadhrat, when muhabbat is excessive to that degree, the condition of náz develops. Manners do not remain. That is why Rasúlulláh ﷺ desired that muhabbat which is not injurious to the body, nor did he desire that the muhabbat involves him in fitnah – that is, ill manners in respect of Alláh’s ﷻ majesty. That he should make any such ill-mannered statements.

The limit has been set down. When there is a limit to the muhabbat with Alláh ﷻ then, in the muhabbat of insán for another insán, should there also not be a limit? One should not have so much muhabbat for another that it causes one to put aside the orders of Alláh ﷻ and, instead, to listen to the person one loves.

For example: There is a wedding that is going to take place. This person says that there should be no music and singing at the time of the wedding. But his brother says: “How can that be? There should be.” He tells his brother: “It is not right. Alláh ﷻ has forbidden it.” His brother says: “It is quite in order – it is a wedding, not a funeral. And it is an occasion for joy that Alláh ﷻ has given us. Bháján, if you do not have any money to give to the musicians and singers, then I will pay them.” He is shaming his brother.

People will prohibit good and enforce evil

This is as predicted: It comes in the Hadíth Sharíf that Rasúlulláh صلی الله علیه وسلم has said that an age will come when what is ma'rúf will be considered munkar, and what is munkar will be considered to be ma'rúf. In other words, pious deeds will be considered to be sins, and sinful actions will be considered to be pious deeds. Such an age will dawn. The Sahábah رضی الله تعالی عنهم were astonished and said: "O Rasúlulláh صلی الله علیه وسلم, will such an age come?" Rasúlulláh صلی الله علیه وسلم said: "An age even worse than this one will come." What will that be? "People will stop others from pious deeds; and they will enforce evil deeds on others."

[Take this example, when it comes to constructing a masjid]: "What is there to argue about? Wáh! Is that why you earned. Is that why you made so much effort? Why are you spending on the masjid?" Another will say: "Rather spend that much on your home." People are spending so many thousands, tens of thousands, hundreds of thousands. See what type of friend he is!

Another person says: "Why lay down such an expensive carpet? Especially seeing that people will come with shoes, and sand will be fly on it! Why buy such a beautiful carpet? If you feel you need something for the cold weather, then just get a cheap one. Buy one that is thin, not so thick and heavy and extravagant one." See what type of friend he turned out to be.

And when this person is involved in doing nék 'amal and there is some needs of the masjid to be seen to, and he starts the project, his friend will not give anything, but will discourage him as mentioned above. I am not just making up stories. These are true incidents. You people should know whether it happens like this.

Just see: People stop others from good actions, and order them to do wrong. "Wáh! Is this a funeral house or a wedding house? In a funeral house one does not have any merriment. But in a wedding house one has joyous activities. There will be music and there will also be singing, and there will be this and that taking place." And

all the other items – gold and diamonds, furniture and garments which have been bought to give to the bride, are now displayed for all to see. Family and relatives have all gathered to view these. They are all watching. This is to show off, for fame. This person gave this and that person gave that. Showing eminence. Where there is fame, there are also some who will scoff: “What a paltry sum has been given? Mian! What a paltry sum has been given?” Even if double the amount was given, it would still be considered insignificant! Just see how much is filled in his house. The praises that the groom gets, soon come to an end. And the sin of doing something for name and fame, is separate.

What did Rasúlulláh صلى الله عليه وسلم say? One such an age will dawn that people will be stopped from doing good, and will be ordered to do wrong. One such age will come.

So, when there is a certain limit in the muhabbat of Alláh تعالى, that one should not exceed it, that there is harm in it, then how much harm will there not be in exceeding the limit in the muhabbat of some friend, relative or anyone else?

I gave you the example of Majnún, embroiled in his excessive muhabbat [for Laylah], what happened to the poor fellow? Just see: His father took him to the Ka’bah Sharíf and told him to grab hold of the covering sheet of the Ka’bah and make this du’á: ‘O Alláh! Remove the love of Laylah from of my heart.’” What did Majnún say? “Rabbí zední hubbe Laylah! O my Cherisher! Increase the love of Laylah even more in my heart!”

Some people have this condition of passion, this desire in the heart and of the temperament. They know well what they experience. As when Mauláná Rashíd Ahmed Ghangohí رحمة الله عليه became bai’at to our Hajísáhib, he stayed for 40 days in Thánah-Bowen. One day he said to his sheikh: “Hadhrat, those who are in your khánqáh, when they get up at night for Tahajjud, and sit to make zikr, their crying and their emotional outbursts are truly very amazing! I do not experience anything like that. I cannot cry.” Hajísáhib said: “Arè Mian, such things do happen. Such

occurrences do take place.” That night, when Mauláná Rashíd Ahmed Ghangohí رحمه الله عليه sat to make zikr at the time of Tahajjud, the tears rolled down his cheeks. Every time he sat down to make zikr, he started weeping. This carried on for a number of days. He then came to Hajísáhib and said: “Hadhrat, my rib cage is caving.” That is, the crying was so excessive that his bones were also aching. Hajísáhib said: “Mian, there is nothing to worry about. Crying comes and goes – it does not stay forever, but it also goes away.” The next night, when Mauláná Rashíd Ahmed Ghangohí رحمه الله عليه got up at Tahajjud time and sat to make zikr, no tears came. Several nights passed in this way, with no crying. He reported back to Hajísáhib: “The situation is such now that I do not cry at all.” Hajísáhib said: “Mian, let it pass, let it pass. Or else you will complain that that your rib cage is caving in!”

Mauláná Rashíd Ahmed Ghangohí رحمه الله عليه used to say – this is what Hadhratwálá related – that, thereafter, the tears never came back.

We are speaking about muhabbat.

When Rasúlulláh صلى الله عليه وسلم is stating a limit to the muhabbat of Alláh تعالى, then with the items of the dunyá, with the people of the dunyá, to have muhabbat beyond the limit, how great harm will this not cause. The muhabbat should be such that it causes no harm. To attach oneself to the dunyá to that extent, to establish such a bond with dunyá that, at the time of death one’s thoughts are occupied with these, will be something very painful.

That is why it is said:

*Jage jee lagane ki dunyá nahí hen;
Yeh ibrat kee jah hen – tamaashaan nahí
The world is not a place to attach oneself;
It is a place to take lessons from – not an entertainment/
amusement.*

Over here, Over here, take a lesson from one another. Listening to one another. See what he did. What happened here. What happened there. See what type of house he has, etc.

Earn halál, tayyib. Harám earnings are not considered to be rizq

Take a lesson. Earn abundantly. Nobody is prohibiting you. Earn as much as you are able to. It should be halál, tayyib. Because harám earnings are not considered to be rizq. To this extent: If one is eating, and one knows that what one is eating is not from my halál earnings, and the item is not halál, and that it came through harám means, and one recites bismilláh on it when sitting down to eat, there is the danger of kufr. Reciting bismilláh on it is not permissible. In the first place, one should not be eating it, but reciting bismilláh on it and then eating it, there is the danger of kufr. That item will not be called rozí or rizq. Rizq is what is halál and tayyib.

It is stated in the Qur'án Sharíf that one should eat what is from Alláh تَعَالَى, halál, tayyib. Tayyib is what is pure (pák) and halál.

So, nobody is prohibiting you from earning, that you should not earn. However, seek out the laws of Alláh تَعَالَى, and act within the laws. This is what is told to you. In actual fact, some of the Sahábah رَضِيَ اللهُ تَعَالَى عَنْهُمْ were so wealthy that few are as wealthy nowadays. When Islám progressed and some of the Sahábah رَضِيَ اللهُ تَعَالَى عَنْهُمْ from Madínah Tayyibah travelled to Syria, Iráq and other countries to trade, bringing goods from there and taking goods from Madínah Tayyibah, their trade flourished, and they had to hire many workers to assist. They had so much goods that, when their goods arrived from other areas to Madínah Tayyibah, their homes had no room for all their goods, and the workers were told to place the goods wherever they could. There was just no place in their homes for all the goods. They had to push the goods into any nook and cranny they could locate.

So, who is forbidding you? People are slandering the maulánás by saying that they are forbidding you, that they have closed the doors for you. Yes, the maulánás do forbid you to destroy yourself, in that you give no thought to what is halál and you give no thought to what is harám, that there will be no accounting,

that there will be no questioning and answering. Your welfare is at their hearts

If a person is suffering from an illness like T.B. and somebody points this out to him that the fever he has is due to the illness, this will be a gesture of kindness to him. He says: “It is still in the early stages. Now is the time to have it treated, otherwise you will waste away. Consult the doctors so that you can be treated.”

Nobody is forbidding you.

Hadhrat Abdur-Rahmán bin Auf رضى الله تعالى عنه, a prominent Sahábí رضى الله تعالى عنه, was very wealthy, very rich. So much wealth he had that he had no place to store his goods, the goods that were bought from other countries. Yet, what was his personal condition? His personal habit was that, twice a day – at midday and in the evening – hundreds of people came to his dastarkhán to partake of meals. Give this a thought. To spread out a dastarkhán for visitors is a different matter, but here, daily, it is related is the kitábs, that hundreds of people came to eat at his dastarkhán. How much was the expenditure? Just imagine how rich he was? As for himself, being so rich? People sat down to eat, a variety of dishes were served, and he used to sit down and be crying! He used to say: “I remember my condition previously.”

As for us? We forget what our condition was in by-gone days. We just get a few Rands and we forget our previous situation. We are intoxicated with our wealth and start boasting and bragging. We give no thought to the poor.

As for him? He was crying! He remembered what his condition was in by-gone days. “I saw Rasúlulláh صلى الله عليه وسلم. That age is engraved in my heart and mind.” Crying, he would tell the others: “You go ahead and eat. I will eat something else.” Others would partake of the food, but he would not eat with them. He would eat some simple food.

Was he not rich? How did he become rich? He became so wealthy that few are as rich as he was. He had no pomp and show that his wealthy situation showed. A poor Sahábí رضى الله تعالى عنه came to

Rasúlulláh ﷺ, relating his poverty. Rasúlulláh ﷺ wrote a name of a Sahábí رضى الله تعالى عنه on a note on a piece of paper, gave it to him and instructed him to take it to that Sahábí رضى الله تعالى عنه. It was night time. This person went to the house of the other Sahábí رضى الله تعالى عنه, and stood at the door. He heard the Sahábí رضى الله تعالى عنه speaking to his wife. What was he saying? The Sahábí رضى الله تعالى عنه whose name was written on the piece of paper and whose assistance was being sought, was saying to his wife: “Why have you lit such a bright lamp? It is going to incur more expense.” In those days, they used oil lamps. He was scolding his wife for having used too much oil in the lamp. The poor Sahábí رضى الله تعالى عنه was standing at the door and hearing this. He thought to himself: “Oho! If he is warning his wife against using too much oil because of the expense, what will he give me?” He went away. The next day when this Sahábí رضى الله تعالى عنه came to find out, he called him, and was given the piece of paper. Now, his trade was such that goods used to come from other countries and, at the same time, the money from goods that were sold in those countries, was also brought by his workers. Having been informed by his workers that they were on the way and would arrive at any moment. This Sahábí رضى الله تعالى عنه told the poor Sahábí رضى الله تعالى عنه to wait a while. He waited. Shortly, the goods-laden camels arrived. The worker came with the money of the sales. A full account of the trade was given to the Sahábí رضى الله تعالى عنه by the worker. He took the piece of paper which the poor Sahábí رضى الله تعالى عنه had brought, the note from Rasúlulláh ﷺ with the request for assistance, and wrote on it: “All the goods of mine that came from outside with this caravan, together with all the cash, should be given to this Sahábí رضى الله تعالى عنه.” This was done. Everything was given to him. He was now wonderstruck. He said to himself: “When I came last night, he was scolding his wife for using too much lamp oil. He could not tolerate that, but here he is giving me thousands in goods and money! Why so?” So he asked the Sahábí رضى الله تعالى عنه: “Hadhrat, last night you were upset with your wife for using too

much oil, but here you have given me thousands. Why so?" What reply did the Sahábí رضى الله تعالى عنه give? He said: "I and this wealth are not mine – both belong to Alláh تعالى. When she could see to our needs with a small lamp, to light a big lamp is extravagance (isráf)." Alláh تعالى states in the Qur'án Sharíf:

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ *

And do not waste [God's bounties]: verily, He does not love the wasteful! 6.141

Alláh تعالى does not love those who waste.
At another place it is stated:

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ *

Behold, the squanderers are, indeed, of the ilk of the satans - inasmuch as Satan has indeed proved most ungrateful to his Sustainer.17.27



COUNSEL: THE MESSAGE OF THE HAQ

by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه
[Hadhrot رحمه الله عليه commenced by quoting an áyet of the Qur'án Sharíf:]

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ *

*Whatever misfortune hits you is on account of your sins.
(Surah Shoora 42, Aayat 30)*

Who is oblivious of the waves of anxiety crashing down upon Muslims in these times? Who is not in pain and sympathetic to these problems? This sympathy has pressed me to diagnose the anxiety and present the remedy.

It is therefore submitted that the luxury, pleasure, tranquillity and comfort which Muslims are in search of today – the road and remedy they wish to follow – can never be found under the guidance of the doctors, professors and scientists of the west. Following in their footsteps and affiliating with their political stunts it (the road and remedy to escape the problems we are

beset with) can never be found.

As a matter of fact, the correct cure, the right road, the exposition of the causes, the prescription and medicine is the Kitaab (the Qur'aan and Shari'at) which the Greatest Physician, the Master Hakeem, the Gracious Rasúllulláh صلى الله عليه وسلم came with. Only that (the Kitaab of Alláh) can diagnose our sicknesses and explain its causes. Its prescriptions can eliminate the viruses, and by virtue of it (the Qur'aan) we can live a life of peace even in this dunya.

The reason for the above is that just as every person's disposition is different and hence his treatment differs, similarly the disposition of every nation differs and the sickness and treatment for every nation are therefore respectively different. Thus, if any nation can attain the highest stage of progress on earth through self-centredness and ostentation, and the nation can live a life of pleasure and happiness in idol-worship, it is not conceivable for the Muslim Nation to choose, Alláh forbid, such actions and ways to achieve glory and comfort in this world. In fact, if such actions and ways are antidotes for other nations then the same is poisonous for the Muslim Nation.

The Book of Cure, the Qur'aan Kareem has thus diagnosed our sickness in this manner:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا*

Whoever turns away from My remembrance and obedience then truly his life in this world will become miserable. (Surah Taha 20, Aayat 124)

The Tafseer of this is that the punishment for sinning is indolence which will overcome one in Ibaadat, one's life will become stressed out and one will look for pleasure but will not find it.

Furthermore:

أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا * قُلْتُمْ أَنَّى هَذَا * قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ *

When you (O Muslims) were overcome with the misfortune of defeat

(in the Battle of Uhud), whereas they (the disbelievers) were hit with double the misfortune (at Badr), then you (O Muslims) said: 'What has happened?' Say (O Muhammad): 'It is on account of your erroneous judgement (of abandoning the mountain pass against the instructions of the Rasool Sallallahu alayhi wasallam). (Sura Aali Imraan, Aayat 165)

The diagnosis of the sickness is thus sinning. Now, the one and only cure is prescribed:

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا*

Whoever is obedient to Alláh and His Rasool then unquestionably he has attained a magnificent success. (Surah Ahzaab 33, Aayat 71)

Thus, Haq Ta'ala has enshrined comfort, glory, tranquillity, success, succour, and victory in this world coupled with everlasting enjoyment and cheerfulness in the Aakhirat in His Taa'at (submission to Him).

Sinning and transgressing are lethal poisons for the personal disposition of the Muslim Nation. The only treatment and medication for all our sicknesses and for complete divine help and victory are Taubah and Itaa'at (contrition and submission).

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا*

O Believers! Turn to the Doors of Alláh with sincere contrition.
(Surah Tahreem 66, Aayat 8)

It should be noted that it is the obligatory duty of every Muslim to protect the Shi'ár of Islám (the Features of Islám) and it devolves as first responsibility upon Muslim leaders to strive and drive tirelessly and relentlessly to protect and preserve the Features of Islám.

If, Alláh تَعَالَى forbid, anything unfavourable emanates from the authorities then bring this to their attention through repeated correspondence. If unsuccessful, then never adopt an anarchical approach. Adopt sabr and engage in reforming one's deeds and supplicating to Alláh تَعَالَى. The One Who holds absolute power and Who is the True Benefactor will grant you succour in your hour

of need just as it transpired in the incident of the As-hábe-Fíl (Army of the Elephants). It is His promise:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ *
 Surely We will help Our Messengers and the Believers, in this world
 and on the Day of Qiyámat.” (Surah Mu-min 40, Aayat 51)

Furthermore, He proclaims:

وَأُخْرَى تُحِبُّونَهَا * نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ *
 Besides that (the Garden of Paradise), there is something else which
 you love, (O Muslims). Listen to this wonderful news: the Help of Alláh
 (is with you) and imminent victory.” (Surah Saff 61, Aayat 13)

Again, He says:

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ *
 Do not lose courage and do not become sad. You will be
 dominant if you are True Believers. (Surah Aali Imraan, Aayat 139)



PRINCIPLES OF THE SHARÍ'AT CONCERNING PRACTICES

[Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه said:]

Where something is permissible, however there is fear of disgrace and insult in doing it, then that permissible act should be discarded.

In like manner, if something is mustahab, but it is beset with makrúh and munkar factors (reprehensible and abhorrent factors in the Shari'at) then that mustahab act shall be discarded.

If, however, the act is among the wájibát (the obligatory acts) and makrúhát and munkarát have set in then the makrúhát and munkarát shall be corrected. The wájib act shall not be discarded.

These are Shar'í principles. They should be safeguarded and duly implemented. If you implement these then you will never grind to a halt in confusion.

