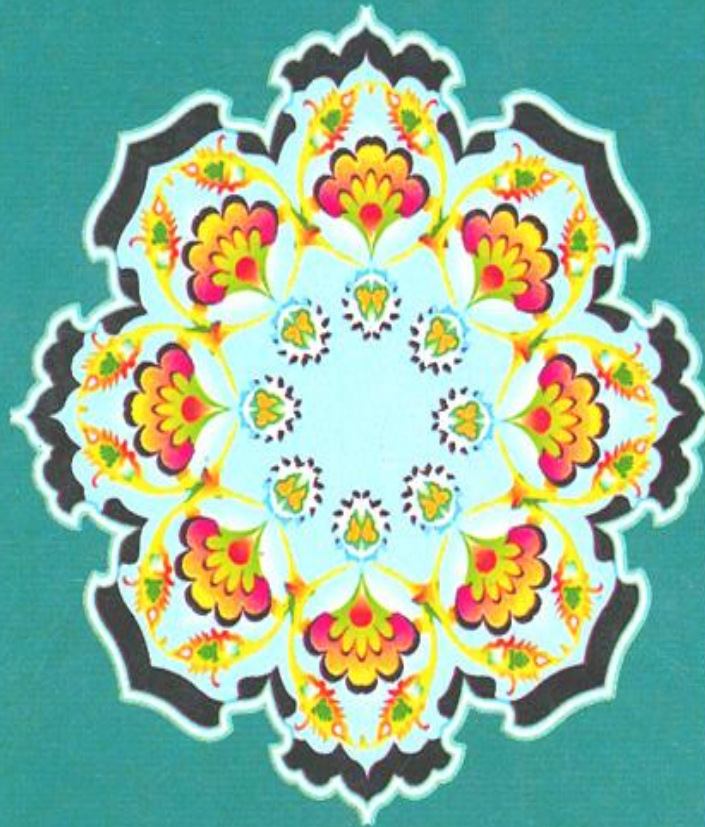


# MALFOOTHAAT

of  
HADHRAT MAULANA ASHRAF ALI  
THAANWI (Rehmatullahi Alayh)

## PART 2



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## 209. SYSTEM

Just as lack of system and order in mundane affairs, are detrimental in worldly matters, so too are they harmful in spiritual affairs.

*(There should be system and order in our Ibaadat and all Deeni matters.)*

## 210. FUTILITY

Futile and nonsensical talk involves one in considerable sin. The Auliya went to great lengths to abstain from such conversation.

Two persons came to Hadhrat Nizamuddin Auliya (rahmatullah alayh) with the intention of becoming his mureeds. While they were sitting by the Musjid's *hauz* (pond for making wudhu), they engaged in conversation. One said: "The *hauz* in our place is much bigger than this *hauz*." Hadhrat Shaikh overheard this comment. When they met Hadhrat Shaikh and requested to become bay't, he asked: "How much bigger than this *hauz* is the *hauz* at your place?" When they said they did not know, Hadhrat Shaikh instructed: "Go, measure it and come." Both journeyed back to their homeland. When they measured the *hauz* they discovered that it was one *baalisht* (cubit or about 15cm) bigger. They returned and informed Hadhrat Shaikh who said: "You claimed that it was *much bigger*, but one cubit cannot be described as '*much bigger*.' It is clear that in matters of truth and falsehood you are careless. How will you progress in this path (of spiritual and moral reformation)?"

The Mashaikh would first attend to moral reformation before prescribing *Wazaa-if* (forms of thikr) and *Nawaafil* (Nafl Salaat). Only after moral reformation would they commence *ta'leem* in the higher spheres of Sulook. The emphasis was first on correcting the external actions and eliminating the evil attributes. However, nowadays many Mashaikh pay no heed to this requirement. In consequence, while the mureeds become adept in *auraad* and *wazaa-if*, the evil and bestial attributes remain in them. Thus, they neither care to distinguish between halaal and haraam nor are they concerned with truth and falsehood.

## 211. FEAR FOR ALLAH

*Khashyatullah* (fear of Allah) is the fountainhead of all virtue and goodness. It has great significance. However even this noble attribute renders a man useless if it exceeds the limit, hence Rasulullah (sallallahu alayhi wasallam) made dua as follows: "O Allah! Grant me that much of Your fear which will act as a barrier between me and disobedience to You."

This implies that excessive fear will overwhelm a man. Since it will be unbearable to him, it will incapacitate him, rendering him useless. (In other

words, he will abandon his good acts and become careless.)

On the other hand, the yearning to meet Allah Ta'ala is also a bounty. But even here, Rasulullah's (sallallahu alayhi wassallam) dua teaches moderation:

*"(O Allah! grant me) such yearning for Your meeting which is devoid of severe illness and such trial which deviates (from the Straight Path)."*

It is obvious that the only way by which Allah's meeting can materialize is by Maut. Therefore, yearning for maut for the sake of meeting Allah Ta'ala is a wonderful ni'mat. However, sometimes a person is driven by circumstances to wish for death. This is a misfortune and reprehensible. It is for this reason that the yearning to meet Allah **should** also been conditioned with moderation.

## 212. MAGNANIMITY AND HUMILITY

When the leader of the Ulama, Hadhrat Maulana Rashid Ahmed Gangohi (rahmatullah alayh) wrote in refutation of bid'ah, the Ahl-e-Bid'ah unleashed a torrent of abuse and insult. Some well-known men among the Ahl-e-Bid'ah wrote articles filled with abuse and vilification, and published these in rapid succession, one after the other. At that time Hadhrat had already lost his vision. Maulana Muhammad Yahya Khandalwi (rahmatullah alayh) was the close associate (*khadim-e-khaas*) of Hadhrat Gangohi. He would read the incoming letters, etc. to Hadhrat and reply on his behalf.

Among the letters he received were many insulting letters and pamphlets of the Ahl-e-Bidah. *(This is the favourite tactic of cowardice and malice of the Ahl-e-Baatil who generally excel in writing anonymous pamphlets of vilification against the people of the Haq.)*

Once, for several days Maulana Yahya did not read out any of these pamphlets. Hadhrat Gangohi commented: "Molvi Yahya! Have our friends forgotten us? Their pamphlets have not come for many days." Maulana Yahya responded:

"Many pamphlets have arrived but I cannot read them."

When Hadhrat Gangohi (rahmatullah alayh) enquired of the reason, Maulana Yahya said: "These pamphlets are loaded with abuse."

Hadhrat Gangohi: "Does distant abuse also affect a person? *(By distant abuse Hadhrat meant abuse from those who were far off.)* Do let me hear what is written. I listen to it (their writings and abuse) for perhaps in their statements there be something worthy of acceptance. If they perhaps have rebuked me for an error, I can correct it."

These were our Ulama-e-Haq who feared Allah Ta'ala. Their disputes with anyone were solely for the Pleasure of Allah Ta'ala. Instead of seeking revenge and vindicating themselves against the abuse and slander of opponents, they sought the path of truth and were concerned with their own reformation.

Indeed, these people (the Ahl-e-Bid'ah) who have slandered these men of Allah are most unjust.

Those who have studied the works of these Ulama-e-Haq with an open mind gained the benefit of the association of these pious Ulama. Their doubts were automatically dispelled.

### 213. SELF OPINION

Never act on the basis of self-opinion. As long as there are customary seniors, consult them. When there are no customary seniors, consult with contemporaries. In their absence, consult with juniors. I have mentioned "customary" seniors because only Allah Ta'ala knows who is great.

### 214. DUA

Here on earth Allah Ta'ala accepts the dua of all people, even of non-Muslims. The aayat which declares that the dua of a kaafir is unacceptable pertains to the Aakhirat. It is therefore not proper to argue on the basis of this aayat that a kaafir's dua in every aspect is not accepted.

In fact, Allah Ta'ala has accepted the dua of the greatest kaafir, viz. Iblees. His dua too was extraordinary since he had supplicated for longevity of life until Qiyaamah to enable him to deceive and mislead the progeny of Adam (alayhis salaam). Accepting this dua, Allah Ta'ala announced:

**"You are among those who have been granted respite."**

### 215. SAALIK

In this *Tareeq* (of Tasawwuf) people think that to become a *saalik* is a great achievement. In reality, the object is not to become a *saalik* (traveller along the spiritual road), but to become a *haalik*, i.e. to annihilate oneself. Only that annihilation which is also annihilated is reliable. In other words, one's attention should be diverted from one's state of annihilation. Like in a deep sleep, the sleeper is unaware of himself being asleep.

### 216. AILMENTS AND ATHKAAR

Sometimes when one suffers from spiritual ailments, e.g. *ujub* (vanity), *takabbur* (pride), *riyaa* (show), etc. then abundance of *athkaar* and *auraad* worsens the diseases. There is the need for *mujahadah* (striving against the nafs) so that one does not become the victim of *ujub* and *takabbur* after having rendered a virtuous deed. Thus, *islaah* (reformation of moral maladies) enjoys priority over *athkaar* and *auraad*.

(*Athkaar*-plural of *thikr*. *Auraad* plural of *wird*. These refer to special forms of *thikr* which are not masnoon acts of *ibaadat*).

The *Mutaqaddimeen Sufiya* (the Auliya of former times) paid particular heed to moral reformation. However, nowadays people are not concerned with this essential requirement. Even while staying in the company of Mashaaikh and passing time in thikr and shaghl, moral reformation is not achieved. The spiritual diseases which in reality are major sins remain uncured.

The mureed on seeing some dreams considers himself to be a wali. But the habit of sinning cannot coexist with wilaayat (sainthood).

## 217. CUSTOMS

In every group when customs become overwhelming, truths (haqaaiq) are overshadowed. The actual aim of Sulook / Tasawwuf is not auraad and ashghaal. Although auraad and ashghaal facilitate in the acquisition of the *Maqsad* (aim and object), the aim is reformation of the baatin (the spiritual self). As long as moral reformation has not been achieved, the efficacy of auraad and ashghaal will not be fully realised. In fact, sometimes on account of ujub and kibr, these (auraad and ashghaal) constitute dangers.

*(This is the precise situation prevailing today in ‘tasawwuf’ circles. Public programmes of halqah thikr, khatm-e-khwaajgaan sessions, assemblies of shaikhs and khalifahs have no relationship with the Maqsad of the Tareeq. Show, ostentation, riba, takabbur and israaf are the hallmarks of these gatherings which have degenerated into bid’ah. In the words of Hakimul Ummat: “Haqaaiq have become overshadowed by customs.”—Mujlisul Ulama)*

## 218. NEED OF A SHEIKH

If someone asks: “What is the need for a shaikh when the prescriptions for moral reformation are recorded in the books of tasawwuf?” the answer will be:

Prescriptions, remedies and treatments for physical illness are also recorded in medical books. What is the need for doctors? Why then do people consider it necessary to consult doctors? The need which necessitates consulting a doctor also necessitates consulting a shaikh (who is a doctor of spiritual ailments).

The sick person is able to perceive his physical ailments, hence he sets out in search of a physician whose function it is to diagnose the illness and prescribe remedies. On the other hand, the spiritual diseases known as *Razaail*, e.g. ujub (vanity), ghuroor (haughtiness), takabbur (pride), riyaa (show), hirs (greed), hasad (jealousy), etc. on account of their subtlety remain hidden. In most cases the ailing person does not even perceive the existence of these ailments. When



he is unaware of his ailments, he is not concerned with diagnosis and treatment. It is the Shaikh-e-Kaamil who is the expert in detecting spiritual ailments, who informs the ailing mureed of his spiritual ills even though the latter considers himself to be spiritually healthy.

Nowadays most people are unaware of their spiritual and moral diseases because of the abundance of books and the preponderance of diversionary factors producing *ghaflat* (carelessness, inertia and neglect). Leave alone the masses. The Ulama too are caught up in this malady. One becomes aware of one's moral and spiritual ailments only by the *suhbat* (association, companionship) of the Auliya or by studying the books of the Mashaa'ikh or by the admonition of one's Murshid (spiritual guide).

## 219. HADYAH

I know that to accept *hadyah* (gift) is Sunnat. I, therefore, usually accept gifts provided there is no spiritual detriment in acceptance for either myself or the presenter of the gift. Reformation of wealthy people is difficult without exercising caution and independence in the matter of accepting gifts. By way of such independence of the shaikh they will fully understand that they cannot gain the proximity of the shaikh by means of money and gifts. A special and close relationship with the shaikh can be established only by way of moral and spiritual reformation.

Just as flattery with these people (the affluent ones) is not good, similarly harshness is contrary to the Sunnat and negatory of the *aadaab* (etiquettes) of da'wah. Nowadays, the people of da'wah and the *musliheen* (spiritual guides) adopt these extremes when associating with the affluent. (*Either they resort to flattery and acquiesce to all the whims and fancies of the arrogant wealthy people or they adopt an attitude of sneering harshness— Translator*). Therefore, wealthy people not influenced (by the da'wah of the musliheen). On the contrary, this attitude is counter-productive, having the opposite effect (viz. the attitude of the affluent hardens against the naseehat).

## 220. GARMENTS

If fine garments are donned for one's own pleasure, it is permissible. But it is not permissible to dress for *tafaakhur* (pride and pomp). The sign by means of which the two conditions (personal pleasure and pride) can be distinguished is the person's attitude in privacy and public. If his attitude in dressing is the same in privacy and public, namely, he wears fine garments at all times, then it indicates refinement of disposition. Thus, there is nothing wrong when such a person dons fine apparel. In contrast, if in privacy a man dons inferior

garments while in public he dresses gaudily with fine dress, then this attitude displays tafaakhur (pride), which is haraam.

## 221. KASHF AND ILHAAM

Revelation of unseen things or of future events is neither a Deeni excellence nor a sign of divine proximity. Being a Muslim or being in possession of sanity is not even a pre-requisition of such phenomena.

*Kashf* (revelation or inspiration of unseen or future events) is possible for even non-Muslims. Even insane persons are capable of receiving correct *kashf*. According to the well known book of Tibb-e-Unaani, Sharah Asbaab, in the chapter dealing with mental diseases, correct *kashf* occurs even to insane people. There are also numerous and well known incidents of correct *kashf* of the kuffaar and fussaag.

Qudratullah was a man to whom the incidence of *kashf* (revelation) of Quboor (graves) occurred frequently. On most occasions his *kashf* was correct. However, he was not a regular performer of Salaat. Once when he was at a graveside he said that the inmate was standing and reciting on a tasbeeh made of sandalwood. A friend of the grave's inmate commented that he (the inmate) used to keep a tasbeeh of sandalwood. He was very attached to his sandalwood tasbeeh. He had therefore asked his friend to put the tasbeeh in his qabr. This was done.

Once while Qudratullah was performing Namaaz by a qabr he was startled and exclaimed: "The deceased in this grave is being punished because he had refused to return the amaanat (trust) of a man."

Qudratullah was unaware of the name and identity of the deceased. On making enquiries, the deceased's wife confirmed that her husband did in fact misappropriate the amaanat.

*Kashf* (revelation) of the unseen is the consequence of a physical and spiritual capacity which even kuffaar, fussaag and insane people also possess. This capacity produces *kashf* and generally such revelations are correct. This is unrelated to piety and proximity to Allah Ta'ala.

Nowadays people are enamoured by marvellous demonstrations. They quickly develop faith in a man of *kashf*. Many among these persons (of *kashf*) are astray and mislead others.

The only criterion of Haqq and Baatil — of the accepted and accursed — Truth and Falsehood — is obedience to the Shariah and Sunnah of Rasulullah (sallallahu alayhi wasallam). A man who does not conform to this standard is neither a wali nor a leader in the Shariah, irrespective of the abundance of his inspirational experiences.

## 222. THE FORLORN

The weak, the forlorn and the poor should not grieve. On the contrary, they should be happy, parents care more for their weak children. (Allah Ta'ala always directs His special gaze of Rahmat to His weak, oppressed and forlorn servants).

## 223. MUSA AND KHIDHR

The Qur'an-e-Kareem mentions the episode of Hadhrat Musa (alayhis salaam) and Hadhrat Khidhr (alayhis salaam) to whom Musa (alayhis salaam) was sent by Allah Ta'ala for the acquisition of a certain type of knowledge. Before accepting Musa (alayhis salaam) into his association, Khidhr (alayhis salaam) took a pledge from Musa (alayhis salaam) that he would refrain from raising any objection against any act (of Khidhr — alayhis salaam). However, Hadhrat Musa (alayhis salaam) was unable to honour his pledge. He repeatedly raised objections against the activities of Khidhr (alayhis salaam). Why was this so?

Fulfilment of a promise is waajib only if there is no violation of the Shariah. It is incumbent to dishonour a promise enacted for or which culminates in any contravention of the Shariah. Similarly, it is not waajib to fulfil a promise if the other party will not suffer any harm or loss. (While permissible to honour the promise in this case, it is not obligatory).

In this episode, there were three incidents in which Musa (alayhis salaam) reprimanded Khidhr (alayhis salaam). One incident was in flagrant violation of the Shariah (of its textual law). In this incident Khidhr (alayhis salaam) had killed a young boy.

The second incident involved the scuttling of a boat. Although the third incident of straightening the wall (which was about to collapse) was not in violation of the Shariah, but due to the circumstances which had transpired, it was not preferable. Nabi Musa (alayhis salaam) could not tolerate these things — in fact, they should not be tolerated — hence he reprimanded Khidhr (alayhis salaam). Musa (alayhis salaam) also was aware that Khidhr (alayhis salaam) would not suffer any harm or loss by the reprimands.

## 224. SUPERIORITY

It is not possible to determine the superiority of one buzrug (saint) over another buzrug on the basis of their spiritual and moral excellences nor by means of any rational proofs. The basis for proclaiming a buzrug's superiority is the opinion of the contemporary Auliya and the Ulama. Whoever they say is *afdhil* (superior), he is in fact the superior one.

## 225. INDIFFERENCE OF THE MUREED

A man invited Hadhrat for meals. After talking to him it transpired that he had taken bay't with Hadhrat four years ago. Hadhrat asked: "During this time did you write to me a letter?" When the mureed's reply was in the negative, Hadhrat commented: "Now how can I accept your invitation? My complaint is that despite being for so long, you have not bothered to write even once. The compensation for this indifference is that I should not accept your invitation." The mureed conceded that he had erred." Hadhrat replied: "When the error has been eliminated, I too shall eliminate my refusal. How could you dissociate so much that on meeting you I did not even recognise you. There should therefore be some measure of punishment."

(The purpose of bay't is islah of this nafs —moral reformation. If after entering the path of Tasawwuf, i.e. the pledge to accept spiritual and moral training from the shaikh, the mureed is indifferent and neglectful, it indicates a serious defect in the resolve of the mureed for islah-e-nafs, or worse— insincerity of motive).

## 226. THINK

Before doing anything, think. Do not do anything without thinking. You will then err very little. If you think before acting, the need for asking will be very little. Many things will then automatically be solved.

## 227. HOPE OR FEAR?

Someone asked: "What is better - Rajaa or Khauf? (Rajah means hope in Allah's Rahmat. Khauf means fear for Allah's displeasure and punishment), Hadhrat said: "Both are praiseworthy on their occasions, like butter and honey. On its occasion butter is better, and honey on its occasion."

(Every attitude should be applied correctly. A particular attitude or condition is not best or praiseworthy at all times).

## 228. JAAH (NAME AND FAME)

Those who hanker after *jaah* (i.e. name and fame) are perpetually imprisoned by fears of the opinions others have of them. They are always concerned about losing any of their followers. They fear criticism. They fear doing something which will displease others. This applies especially to the mashaaikh (spiritual mentors) of the present age. They do not want any of their *mu'taqideen* (followers / mureeds or those who have confidence in them) to become the *mu'taqid* (follower) of someone else.

(That is, they are offended if any of their mureeds initiate an islaahi



relationship with another shaikh. A true shaikh will not take offence if any of his mureeds terminate his relationship and accepts another shaikh as his guide).

## 229. BAY'T

Do not make haste in bay't. Sometimes after hastily having taken bay't, one regrets and in fact feels trapped. Before entering into bay't, ascertain the way of the shaikh. One who first examines and studies the shaikh and his method of ta'leem will not be deceived. A man who enters into bay't after having examined (the shaikh) will not be uncertain. There will be firmness in his resolve.

## 230. UNLAWFUL FUNDS

Imaam Ghazaali (rahmatullah alayh) said that if by soliciting funds in the public a contributor gives more than what he would have given in privacy, then the extra amount thus received is unlawful. Because the contributor had given more on account of the presence of others.

## 231. DISOBEDIENCE

By being disobedient to Allah Ta'ala one harms oneself, not Allah Ta'ala. Disorder in society distresses people even if it is slight.

## 232. PURDAH

Even if the Shariah had not ordered purdah (hijaab), then too honour demands that others do not see a woman. Money is an inferior commodity. However, it is concealed from others and well-guarded. Woman deserves greater care and protection than money.

The Fuqaha are the wisemen of the Ummah. They have prohibited even salaam for young women, (i.e. a ghair mahram male should not even say 'Assala-mu-Alaikum' to young women). Even this act will incline a man towards her.

Male-female attraction is natural. It is, therefore, necessary to exercise extreme care in this matter. Some women are so audacious as to publish their names and even addresses with articles written by them. Observance of this caution is so necessary that some Fuqaha have ruled that a niece should remain aloof and far from her uncle. Although the uncle is her mahram, nevertheless, in order to choose a wife for his sons he will cast gazes at her (and in this is fitnah).

By the same token it is not permissible for a woman to eat the food or drink the water left over by a ghair mahram male (even if the male happens to be her shaikh). In fact, the Fuqaha say that it is not permissible to look even at the

*chaadar* (outer-garments / jilbaab / burqah) of a ghair mahram female.

### 233. DUA BY THE GRAVE

Someone asked: “When making dua by the graveside should the hands be lifted?” Hadhrat said: “It is not proven, therefore, supplicate in the heart (i.e. silently without lifting the hands)”.

### 234. ISLAM, THE PRECONDITION

A hindu who was the mureed of a Buzrug (saint) came to Hadhrat Gangohi (rahmatullah alayh) and requested to be entered into bay’at. His earlier mentor (the Buzrug) had died. Hadhrat Gangohi (rahmatullah alayh) stipulated that he first embraces Islam. He refused and left.

Some people said to Hadhrat Gangohi (rahmatullah alayh) that by initiating him as a mureed, he would have come closer to Islam. Hadhrat Gangohi (rahmatullah alayh) commented:

“No! He would in fact drift further from Islam. Sometimes in consequence of thikr and shaghl develops the incidence of kashf (inspiration from the celestial and heavenly realms). Should this occur, he (the hindu) will labour under the misconception that Islam is not conditional for reaching Allah Ta’ala. These experiences (kashf, ilhaam, etc.) have no relevance to spiritual excellence.

Furthermore, the *aqeedah* (beliefs) of others too will be corrupted. Some will infer that Islam is not a condition of Tasawwuf.”

The question that arises is: Why did that Buzrug accept the hindu (i.e. made him a mureed)? The reason for this is the ecstatic spiritual state of that Buzrug. Sometimes their gaze is focussed on insignificant things while they remain oblivious of important issues.

### 235. TRUE CULTURE

Without Islam true culture is impossible. The adornment of moral character is a volitional act (i.e. acquired by one’s intentional effort). Hence it will have a goal or purpose. Such purpose is of two kinds. Changing and static, i.e. the goal is attainable by a fixed process whereas in the changing kind, the purpose can be achieved in a variety of ways. The motive of non-Muslims for cultivating good character is worldly gain which changes from one state to another. Hence, when the goals change, the actions of these people will also change.

(As long as their worldly purposes are being achieved by means of good character, they will display such good conduct. If their aims are not served, they will abandon their outward facade of good moral character).

In contrast, the motive for Muslims for good moral conduct is Deeni, e.g. the aim of morality is Divine Pleasure, which is attainable only in this manner. The Muslim's actions will, therefore, remain constant (or should remain constant). On the other hand, non-Muslims will adopt any means - vice or virtue- to achieve their worldly goals. If the goal is attainable by falsehood or oppression, they will readily adopt such measures.

## 236. DIFFICULTIES

Some people criticize my ways and method whereas all my methods are to save others and myself from difficulties.

## 237. MEHR DEBT

If a wife during her *maradhul maut* (last illness) absolves her husband of the mehr-debt (or any other debt he may be owing her), such absolution is not valid. (i.e. the husband is obliged to pay the debt). This is because waiving debt during *maradhul maut* is classified as wasiyyat (bequest) which is not lawful for an heir.

## 238. GHEEBAT

A man who appeared to be a Molvi, asked: "Is it possible to gain pardon for *gheebat* from a person whose *gheebat* was made?"

Hadhrat said: "Yes, *gheebat* is pardoned." The man asked: "Should the *gheebat* be clearly explained or mentioned in ambiguous terms?" For example, merely saying: I have committed *gheebat* of you.

Hadhrat said: "Ambiguous terms are sufficient. Repetition will cause pain." The man said: "I ask you to forgive me. I had made *gheebat* of you in a gathering." Hadhrat said: "I daily supplicate to Allah: O Allah do not punish anyone because of me (i.e. because of any harm they cause me). I have forgiven all violations of my *huqooq* (rights)."

The man said: "Tell me explicitly that you have forgiven me."

Hadhrat said: "I have forgiven you, not only the past, but for the future as well. I have forgiven all Muslims for any violations of my *huqooq*."

The man said: "Now make dua for me."

Hadhrat said: "May Allah Ta'ala grant you His Love and firmness (*istiqamat*) on the Deen."

## 239. THE MAQSOOD

Alas! Nowadays people are unaware of even the *maqsood*. (*Maqsood* or goal in this context refers to the pleasure of Allah Ta'ala attained by means of

obedience to the Shariah which is possible only by way of islaah of the nafs. ‘People’ here means the mashaaikh or spiritual guides). Nowadays khilaafat no longer needs a standard. What service (i.e. the sphere of guiding mureeds) can they (the khalifas) render? In fact they come within the scope of the hadith:

**“They are astray and they lead others astray.”**

Furthermore, the understanding of people has become so fossilized that they lack discernment. *(This deficiency is widely prevalent in the khalifahs of this age. They cannot be termed Shaikhs of Tasawwuf when they are blissfully ignorant of the meaning, purpose and goals of Tasawwuf. Islaah of the Nafs is foreign to them—Mujlisul Ulama)*

## 240. SHAITAANI WASWASAH

The aim of shaitaan with his *waswasah* is to cause grief to the musalli. If the musalli is not grieved by shaitaani wasaawis (i.e. stray thoughts), shaitaan will refrain from casting such thoughts in the musalli’s mind. Indifference to the stray thoughts will cure this problem.

## 241. MUKAALAMA MA-ALLAH

A Mufti Saheb said: “It has been narrated that Hadhrat Junaid (rahmatullah alayh) and Hadhrat Sirri Saqati (rahmatullah alayh) and other Auliya conversed with Allah Ta’ala.”

Hadhrat replied: “It means ilhaam. They supplicated for something and Allah Ta’ala inspired the answer into their hearts. This communion could be described as *Mukaalamah ma-Allah* (conversation with Allah Ta’ala).”

Sometimes this ilhaam is inspiration in an ambiguous form from which is gained an understanding, and sometimes it comes with specific words inspired into the heart. Sometimes it comes with a sound (i.e. a voice speaking). This voice is a creation of Allah Ta’ala. Figuratively this voice could be said to be the Voice of Allah Ta’ala like the voice that Hadhrat Musa (alayhis salaam) heard in the tree in the valley of Tuwaa. That Voice was not Allah Ta’ala. It was a creation of Allah Ta’ala.

Shaikh Fareed who was among the senior Sufiyaa, said that this Voice is described as the Voice of Allah Ta’ala because between the Voice and Allah Ta’ala there was no independent actor / medium. However, just as our voices are the creation of Allah Ta’ala, so too was that Voice the creation of Allah Ta’ala. Since the medium of man (the activator) exists for this voice, it is not described as Allah’s Voice.



## 242. COMPATIBILITY

When a man insisted to be initiated as a mureed, Hadhrat said: “As long as the hearts of both parties (i.e. Shaikh and Mureed) have not united (in compatibility), this relationship is not beneficial. In fact, it is harmful. Haste produces regret. The feeling of being trapped develops (in the Shaikh and Mureed if there is no mutual compatibility). The relationship of Bay’t confines both parties into a life-long prison. Never fall into this prison without the pleasure of both parties. Besides this, I am always at the service of all Muslims with dua.

Some people think that ta’leem (imparting moral instructions) and spiritual benefit are dependent on bay’t or without bay’t there will be no benefit. I believe a man (i.e. spiritual guide / shaikh) is a highway robber and dacoit if he hesitates to impart ta’leem without bay’t. Honestly, I do not hesitate in imparting ta’leem to any taalib (searcher of moral reformation).”

## 243. SHUKR AND SABR

Giving naseehat to a bed-ridden person in severe pain, who could perform Salaat only lying in bed, Hadhrat said: “This is sufficient (i.e. laying in bed and performing Salaat by signs of the head). Continue reciting ‘*Allahu, Allahu*’ with the tongue. If this too is difficult, then engage in thikr with the heart. Allah Ta’ala is the One who cures. Do not panic. Sins are being expiated. These conditions will come to an end. Presently difficulty is being experienced, but its value will be appreciated when the reward will be given (for Sabr and acceptance of Allah’s decree). Not a single state of the Mu’min is evil.

In prosperity the Mu’min makes shukr (i.e. is grateful). The thawaab of shukr is acquired. In difficulty and pain the thawaab of sabr is achieved. Do not become despondent.”

## 244. A CONDITION FOR JUMUAH

A Mufti Saheb asked:

“A city (misr) is a necessary condition (shart) for the validity of Jumah Salaat (i.e. according to the Hanafi Math-hab). Besides Hadhrat Ali’s statement, is there any other hadith to substantiate this?”

Hadhrat said: “Yes! In addition to this statement, the best proof is that Rasulullah (sallallahu alayhi wasallam) had stayed 14 nights in Qubaa. Nowhere has it been narrated that he has performed Jumah in Qubah although Jumuah was already fardh (obligatory). Prior to hijrat it is recorded that the Sahaabah performed Jumuah.”

The Mufti Saheb said: “If anything is not been narrated, it is not proof.”

Hadhrat said: “In matters of importance, absence of narration can constitute *daleel* (proof). On many issues the Fuqaha and Muhadditheen say: “It has not been established”, in order to negate issues.

According to the hadith the Sahaaba would come to Madinah from Qubaa to perform Jumuah. In fact they would fix turns among themselves for attending Jumuah in Madinah Tayyibah. None of them performed Jumuah in Qubaa”.

## 245. CONDITION OF IMAAM FOR JUMUAH

The Mufti Saheb asked: “On what basis is the Imaam (i.e. the Islamic ruler) made a condition for validity of Jumuah? Since there is no Imaam of the Muslims nowadays in Hindustaan (India), it is said that Jumuah is not valid.”

Hadhrat said: “The presence of an Imaam is for prevention of disputes. It is not by itself a condition for the validity of Jumuah. During the days of anarchy (i.e. when the rebels had captured Musjid-un-Nabawi), Hadhrat Uthman (who was besieged by the rebels), had ordered Jumuah to continue even with the unlawful Imaam appointed by the rebels. Although the rebel Imaam was not the rightful Khalifah, Hadhrat Uthman (radhiyallahu anhu) had issued the fatwa of the validity of Jumuah”.

## 246. THE CITY LIMITS

It was asked: “What will be accepted as the city limits in so far as the validity of Jumuah is concerned?”

Hadhrat said: “The city and the *Finaa-Misr* are valid venues for Jumuah”. (Finaa-e-Misr is the vacant land immediately adjacent to the city’s built-up area. Such land is set aside for city use).

## 247. FALSEHOOD

Despite of the conspicuousness of falsehood, it will always gain some followers. On the contrary, it takes time for the Haqq (truth) to gain followers. But the moment baatil (falsehood) emerges from a man’s mouth, it gains some followers.

## 248. ITTIBA'

Safety is in *ittibaa* (to follow a senior). Our *nufos* (plural of nafs) incline towards ease and concessions, not towards investigation. By nature the nafs inclines towards corruption. Experience shows that the remedy for this is *Taqleed-e-Shakhsi* (i.e. to follow a particular Aalim of one’s Math-hab). Since it is Waajib (compulsory) to reform the nafs, this form of Taqleed

(i.e. Taqleed-e-Shakhsi) too is waajib.

## 249. FOLLOWING DESIRE

There is nothing wrong in abandoning the taqleed of a particular Aalim if the motive is to adopt the view in which there is greater caution. Also, if driven by real need, it will be permissible to act in accordance with a consenting view (of the Fuqahaa). However, the exercise of searching for various views simply for gaining concessions or to follow whimsical fancy is plainly *Ittibaa-e-Hawaa* (or to follow the desires of the nafs).

## 250. IJTIHAAD

The Ijtihaad of giving preference to a particular opinion or narration (where there are two different views) on the basis of Shar'i Daleel (Shar'i proof) has not ended. The Ijtihaad which has ended is the Ijtihaad pertaining to the formulation of Usool (principles on which rulings are based).

## 251. TASAWWUF AND TAFSEER

During a discussion towards the end of his life, Hadhrat said: "If ever there arises the opportunity to teach, I desire two subjects—Tasawwuf and Tafseer. Tasawwuf has been completely forgotten while Tafseer too is nearing this stage. In the Madrasahs only Jalaalain is taught. This is insufficient."

## 252. SIMPLICITY

Hadhrat Haaji Saahib (i.e. Haaji Imdaadullah, the Shaikh of Hadhrat Maulana Ashraf Ali) had a wonderful disposition. If a question was posed, he would sometimes respond immediately; sometimes he would say: "I lack presence of mind now." Sometimes he would say: "Alright, wait! A discussion on this question will take place at some time."

Hadhrat was totally devoid of pretence and formality. Those who are concerned with formality and outward display are bereft of simplicity. They are overwhelmed by what others will say or think if they do not respond immediately. They fear people whereas such fear never even crossed Haji Sahib's mind.

## 253. ISTIGHFAAR

Istighfaar (seeking forgiveness from Allah Ta'ala) achieves purity of the heart. I shall now show you something which will create glitter in the heart. Garments are first washed and then cleansed. Only thereafter is perfume applied. This has been said by Hadhrat Zunnoon Misri (rahmatullah alayh). Someone asked him: "Is Istighfaar better or Durood Shareef?" He replied: "For unclean garments

soap is better and for clean garments perfume is better.” (In this analogy, Istighfaar is likened to soap and Durood Shareef to perfume. First Istighfaar should be made, then Durood Shareef be recited).

## 254. THE CALAMITY OF LEADERSHIP

Maulana Abdul Hay Lucknowi Saheb (rahmatullahi alayh) was somewhat lax regarding his academic investigation of the question of Taqleed. He stopped short of saying that Taqleed is waajib. Nevertheless, in practice he never abandoned the Hanafi Math-hab.

A great calamity of popularity and leadership is the generation of the idea of one's own independence and ability. It would not have been surprising if Maulana Saheb had claimed for himself the ability of Ijtihad and had abandoned Taqleed. However, the fadhl of Allah on him was that he came into contact with Molvi Siddique Hasan Sahib who convinced him of the evils of ghair muqallidi (abandonment of Taqleed). If it was not for this fadhl, Maulana Sahib would have slipped out of the Path of Taqleed.

I had seen the Maulana. He was very pious and abstemious. While his research was extensive, he lacked somewhat in depth although he was not totally devoid of this quality. His greatest excellence was his *Lillaahiyat* (acting for Allah's sake). May Allah Ta'ala forgive him.

## 255. KASHF AS THE BASIS OF DEEDS

During a discussion on some Deeni persons of Lucknow, Hadhrat commented: “Some big bid'ah dwell there. One man who was a little child (i.e. in knowledge and piety) has also begun to change. In fact, he has already changed. In conflict with the demand of Ilm, he has become an ardent believer in kashf. Presently the ahkaam (Shar'i rules) over there are formulated on the basis of kashf, and that too, kashf of mureedeen.

A shaikh (of tasawwuf) should at least be able to distinguish who the claimants of Haqq and who the claimants of Baatil are.”

Mufti Sahib (who was accompanying Hadhrat on this journey) said: “These people also engage in thikr and shaghl. Why then is *nooraaniyat* (spiritual glitter) not created in their hearts? Why are they unable to correctly recognise Haqq?”

Hadhrat responded: “Thikr creates the ability to accept the truth. But the condition for action is *tarbiyat* (moral and spiritual purification and reformation). Minus this *baseerat* (spiritual wisdom /insight) is not acquired”.



## 256. THE PRINCIPLE OF ISTI'LAA'

A non-Muslim becomes the owner of expropriated and extorted wealth by virtue of *Isti'laa* (i.e. by force and domination). Non-Muslim in this context refers to a kaafir king, ruler or government. The earnings a Muslim worker acquired from such non-Muslims are lawful.

## 257. THE DECEPTION OF POLITICAL LEADERS

The vociferous slogans of political leaders are nothing but deception designed for self-aggrandizement. They seek to project an image of fearlessness for the rulers. Being short-sighted they think that this is courage. This is pure deception. It is indeed surprising that they profess no fear for rulers who possess coercive power while they are overwhelmed by the nafs which lacks coercive power in entirety. They are unable to restrain or oppose the nafs in its demands for liquor, fornication, shaving the beard, etc., but they are able to oppose the government. This is a snare of the nafs. They have no relationship with obedience (to Allah Ta'ala) and virtue.

## 258. THE MUTINY OF 1857 DURING THE BRITISH OCCUPATION

There was no planning of this upheaval. It happened purely as a result of emotion. It was a spontaneous eruption. That fight was not an Islamic issue. It was the product of Hindu agitation in which Muslims also participated.

## 259. WISHING FOR MAUT

Haafiz Dhaamin (rahmatullah alayh) mentioning his overwhelming desire for death, added that since this condition was in conflict with the Sunnah, he feared it being evil. Haaji Imdaadullah (rahmatullah alayh) who was his Shaikh, said:

“I inform you of the good tiding that Allah Ta'ala has bestowed to you the stage of Wilaayat (Sainthood / His Proximity). The evil of wishing for maut refers to difficulty (pain, grief, worry). It is reprehensible to wish for maut on account of hardship.”

Hadhrat added: “The wish for maut which is motivated by eagerness to meet Allah Ta'ala is a sign of Wilaayat. This is borne out by the aayat:

***“If you think that you are the friends of Allah to the exclusion of other people, then wish for maut.....”***

## 260. HADHRAT HAJI SAHIB'S PREDICTION

Once Hadhrat Haaji Imdaadullah (rahmatullah alayh) happened to be a guest in Gangoh. He presented two rupees to Bibi Safiyyah who at that time was a little

girl. (She was the daughter of Hadhrat Maulana Gangohi—rahmatullahi alayh). Bibi Safiyyah placed the two rupees on the feet of Haaji Saahib. He picked up the coins again and put them in her hand. She repeated her performance. Haaji Saahib commented: “She will become a Zaahidah.” (A zaahid is a saint who has renounced love of the world and its possessions.) Hadhrat said: “Truly, she is so. Money and sand are the same for her”.

## 261. THE INTER-DEPENDENCE OF SENIORS AND JUNIORS

Some Akaabir (seniors) think of themselves as akaabir whereas their seniority is on account of Asaaghir (juniors). Their existence and recognition as Akaabir depend on the existence of Asaaghir. While this is the reality of worldly seniority, it also is true regarding the Akaabir of the Deen (the Ulama and Auliya). This does not mean that they became Akaabir as a result of the propaganda and canvassing of juniors. Those who became Akaabir in this way are liars and impostors. Those who are true Deeni seniors, acquire such seniority by virtue of the baatini (spiritual) barakaat (blessings) of the Asaaghir (juniors—their mureeds and students).

Whatever barakaat reaches our followers from us, are bestowed to us by Allah Ta’ala by virtue of the Taalibaan (i.e. Searches of the Truth). This is the state of the entire Ummah of Muhammad (sallallahu alayhi wasallam).

## 262. THE SIMILITUDE OF THIS UMMAH

This Ummah (in regard to the inter-dependence of its members) has been described as a Circle. There is no specific point on its circumference which could be described as its end. Every point can be its end, its centre and its beginning. Sometimes the eloquence of a speaker in a gathering is the result of one particular Taalib sitting in the group listening to the discourse.

In reality, aid comes from Allah Ta’ala at the time when seniors have to impart benefit to their juniors. This ability is thus by the barakat of the juniors. The Waaiz (lecturer) should not labour under the impression that his discourse is due to his ability and qualification. Milk is created in the mother’s breast when the infant has appeared. The appearance of milk is not because of the excellence of the breast. On the contrary, it is the product of the infant’s excellence.

The Asaaghir (juniors) should not develop pride because of this reality. They should not dwell in the deception of their own greatness and excellence. They should understand that the infant is able to extract milk only when milk happens to be in the breast. It cannot extract milk from an empty bottle.

Allah Ta’ala has made all the members of the Ummat-e-Muhammad-iiyyah

inter-dependent. No one can display superiority over another. It is precisely on account of this reality that our seniors never thought of themselves as seniors.

When Maulana Gangohi (rahmatullah alayh) would write an article, he would give it for review to his juniors, instructing them to look at it critically and to apprise him of any errors. Similarly, Hadhrat Haaji Saahib (rahmatullah alayh) would say:

“I am illiterate. Show me my errors otherwise on the day of Qiyaamah I shall say that I had instructed you, but you did not correct me.”

Truly, this is sincerity. This was the attribute of the Sahaabah. Gone are those illustrious souls. How can we ever vie with them? Anyhow, we too are at least imitating them.

### 263. PREFERRING THE PREFERRED

I have initiated a yearly manuscript which I have named *Tarjeehur Raajih* (giving preference to the preferred view). In this manuscript I record the errors of my viewpoints which come to light. This is an excellent remedy for the nafs. The exercise for searching for my errors endures a full year whether I detect the errors or these are discovered by others. I am grateful to those who apprise me of my errors. They save me from the onerous task of searching.

It is by virtue of my seniors who are devoid of nafs that I do not take offence when I am apprised of my errors. Knowledge is a vast ocean without shores, which cannot be encompassed. Furthermore one does not enjoy presence of mind at all times. Errors therefore do occur.

### 264. IGNORANCE AND DECEPTION OF USTAADHS

To lack awareness of our own ignorance is also ignorance. Sometimes the Ustaadh (teacher) is aware of his ignorance (on a particular issue). He is cognizant of the fact that he does not understand a certain issue (in the text book) and that his explanation is incorrect. However, people have developed the habit of projection and silencing others. The aim is to silence the students. But all students are not alike. Some are extremely intelligent and discerning. They understand that now the Ustaadh is simply displaying eloquence of words. As a result of this attitude, the lofty rank of the Ustaadh is diminished. This attitude (adopted by some Ustaadhs) is considered proper irrespective of the problem remaining unsolved. This attitude of the Ustaadh is contagious. The students too acquire it. They too react similarly with their students throughout their lives. Alas! What a grave sin! The Qur’aan which contains prohibitions also contains the aayat: “I am not among the pretenders”.

## 265. KHUSHU'—THE PRODUCT OF THIKR

Someone mentioned to Hadhrat, a Molvi who was accustomed to vulgar language. He was very abusive. After coming into contact with Hadhrat Maulana Gangohi (rahmatullah alayh) he underwent a great change. Hadhrat commented: “It appears that he had commenced thikr. *Khushu'* cannot be acquired without thikr”.

## 266. DREAM-INTERPRETATION

It is reported that Abu Jahl was an expert interpreter of dreams. A requisite for the ability of *Ilm-e-Ta'beer* (the knowledge of interpretation) is the knowledge of *Mahaawaraat* (idiomatic expression). In some people this knowledge (i.e. Ta'beer) is a natural propensity.

Among the Ahl-e-Islam, the outstanding expert of this science was Ibn Seereen (rahmatullah alayh). In the present age, Hadhrat Maulana Muhammad Ya'qub (rahmatullah alayh) and Maulana Gangohi (rahmatullah alayh) enjoyed special expertise in this science.

## 267. LUSTFUL GAZES

An Aalim who had died was seen by someone in a dream. When asked about his condition, he responded: “I am in pleasure. I have been forgiven, but one sin remains along with its misery. It is said to me: “Acknowledge the sin and it will be forgiven.” However, it is so shameful that I am unable to muster the courage to confess. That sin is lustful glances which I had cast on lads. On account of extreme shame I simply cannot confess to this sin, hence am suffering its punishment.”

## 268. RELATIONSHIP WITH LADS IS ILLICIT

I have received a letter in which it was mentioned that a man has developed a ‘pure love’ for a lad whom he desires to kiss only once. His love for the lad is consuming him. The lad says that he should acquire the fatwa (verdict) of a reliable Aalim as to the permissibility of kissing him. If the fatwa of permissibility is received, he will not object. The man gives a solemn assurance of the purity of his love and that he will not go beyond kissing the lad once. If this concession is not granted, there is the danger of the man dying because of his burning love.

Hadhrat wrote in reply: “This love is never pure. Death is better for such impure fellows.”

The lad is to be congratulated. Relationship with lads occurs to those whose nafs is excessively degenerate and evil. People have dubbed such immorality

‘love’.

Some ‘sufis’ (deviated slaves of the nafs) consider lads to be the manifestation of divine beauty. This accursed idea is indeed shocking. Shaitaan has really destroyed them. Where Allah Ta’ala explains the manifestation of his Qudrat (in the Qur’aan), He chose the camel from the animals, and in other aspects the heavens, the mountains and the earth. According to the baseless idea of these (ignorant) sufis, it should have been: “What! Do they not look towards the lads?”

## 269. SECULARISM

Nowadays the influence of secularism is so strong that even a Molvi prefers secular studies for his children. It comes in the hadith: “The love of the world is the root of all evil”. This *hubb* (love) has corrupted all people whether Aalim or Jaahil. In whomsoever exists this malady, he will be corrupt. The worldly man who is devoid of this ailment will be saved from its evil and corruption. *(But the Aalim suffering from this malady will be ruined).*

## 270. CONTEMPORARIES

Generally people lack love for contemporaries (in the same field / profession). A man who is devoid of *hubb-e-dunya* (love of the world) does not harbour dislike for contemporaries.

## 271. HUBB-E-DUNYA

*Hubb-e-Dunya* (love of the world) has two branches—*hubb-e-maal* (love for wealth) and *hubb-e-jah* (love for fame). While both are evil, *hubb-e-jah* is worse. A man suffering from *hubb-e-maal* will submit to disgrace in the pursuit of wealth. But, one who hankers after fame, cannot save himself from takabbur (pride) at any time.

## 272. EXCESS IN HONOURING

At one place where Hadhrat was a guest, a crowd had gathered to welcome him. Two men walked slightly ahead of Hadhrat on his right and left side and were clearing a pathway for Hadhrat. Soon there was a street-sweeper cleaning the road. The two men mildly rebuked the street-sweeper and ordered her out of the way. Becoming visibly annoyed, Hadhrat said: “This is an excess in honouring one. My heart does not tolerate that I be distinguished in this manner. Listen carefully! The road does not belong to anyone. No one has control over it. This (i.e. shunting people to make way for seniors) is the way of oppressors. The road is closed for their convenience. While they are in the



road others are debarred. This is not the act of Muslims. Just as there are bid'at (innovations) in Aqaaid (beliefs), so too are there bid'at in A'maal (deeds). To remove people from the road is bid'ah. Even the elite (i.e. the Ulama and Mashaaikh) are careless in this respect. Honouring a person is permissible as long as others are not hurt or inconvenienced thereby.

### 273. THE SHARIAH IS THE CRITERION

Miraculous acts are displayed by even the people of falsehood. Such displays are not signs of truth. The only criterion is the Shariah. If a man of ecstasy and miraculous displays is a follower of the Shariah, then he is a *kaamil* (a man of perfect truth). If he is not an obedient follower of the Shariah, he has no rank whatsoever.

### 274. ANWAAR (RAYS OF LIGHT)

I am extremely disillusioned about *anwaar* (plural of noor) which people see. Some people's disposition is well-suited for such experiences. Considerable detachment and isolation of the heart are necessary for seeing such phenomena. Those who have little aql (intelligence) are more prone to such experiences. (The *anwaar* to which Hadhrat refers here are apart from the *anwaar* of Imaan, of Ilm and fahm (intelligence). The noor of Imaan and of Ilm are the products of obedience, ibaadat and taqwa. Without such noor, man cannot be a true Insaan (human being) nor can he have correct and perfect intelligence. The cultivation of noor of Imaan is a necessary order of Islam.

[The *anwaar* (rays of light) for which Hadhrat expresses his disillusionment are phenomena which are physical experiences. They are not the products of taqwa and ibaadat. Such *anwaar* could also be Malakooti (i.e. belonging to the realm of the Angels), but people rarely experience these. Generally, people who do see such phenomena experience the effect of the nafs, of shaitaan or of some other source. Abundance of thikr, shagl and total solitude also produce such effects which are experienced by both Muslims and kuffaar—the pious and the sinful.—Translator]

### 275. KASHF-E-QUBOOR (REVELATION OF THE GRAVES)

Someone asked about *kashf-e-quboor*. (This is an experience in which the conditions of the dead are seen. It is a doubtful experience).

Hadhrat said: "It is the effect of the power of the mind. This power could be used wherever one wishes. It is a futile exercise. There is no benefit in it, but people consider it a wonderful accomplishment while it is absolutely nothing. Sometimes the revelation is correct".

## 276. CORRUPTION OF MORALS

I received a letter in which the writing was extremely feint. Reading it posed a formidable task. This displays the inconsideration of people. They are totally oblivious of the inconvenience their actions cause to others. They have confined the Deen to a few acts, while they have expunged the greater part of the Deen. A fundamental principle of the Deen is abstention from inconveniencing others. Indeed our lifestyle has become corrupt. Thus, we find ourselves grovelling in humiliation. Morals and social dealings are all corrupt. Besides Fasting and Salaat, everything else of the Deen has been expunged. How is reformation ever possible?

## 277. OPPOSING THE AULIYAA

A Molvi said: “People who had opposed the Ambiyaa were punished. Will people also be punished for their opposition to the Auliyya?”

Hadhrat replied: “The Nubuwwat of the Ambiyaa is absolute, hence punishment for opposing the Ambiyaa is also absolute. However, Wilaayat (sainthood) is not absolute.

The sin of opposing a Wali by a person who is unaware of the Saint’s Wilaayat is like the sin of opposing Muslims in general. It is not permissible to unnecessary harm or hurt any Muslim. If the one who opposes is aware of the Wilaayat of the Wali, then his opposition without a valid reason is a sin graver than the sin mentioned earlier. In this regard it is narrated in the Hadith:

**“Whoever harms my Wali, verily I give him notice of war.”**

If the opposition offered is for a valid reason, but the statement / act of the Wali can be reconciled by some interpretation, then the opponent who states the truth will not be punished. Opposition to the Auliya is dangerous.

## 278. HUSN-E-ZANN AND IQTIDAA

*Husn-e-zann* means to think good of others; to interpret their faults and to refrain from criticizing. *Iqtidaa* means to follow another.

In *Husn-e-zann* there is considerable latitude in me. However in the matter of *Iqtidaa* I am extremely rigid. In fact, it should be so. It is highly dangerous to exercise latitude in this respect (i.e. one should not easily become the mureed of someone). The road (of tasawwuf) is nowadays cluttered with (spiritual) bandits and dacoits. May Allah save us! The essential need is to institute proper inquiry and investigation (to establish the authenticity and ability of a prospective shaikh—spiritual guide). As long as one is not fully satisfied, never become a man’s mureed no matter how well-known and famous a shaikh may be. Complete confidence is necessary.

## 279. TRAPPED IN THE COMPANY OF AN UNRELIABLE SHAIKH

If after having become a mureed a man discovers that he is trapped in the company of an unreliable shaikh (or he lacks confidence in his shaikh), the mureed should refrain from acquiring ta'leem from the shaikh even if the latter takes offence. In this instance the displeasure of the shaikh is baseless, hence not harmful. However, the mureed should not oppose the shaikh nor be disrespectful towards him. (He should honourably sever his ties with the shaikh).

It is futile to acquire ta'leem from a man on whom the mureed has no confidence. Confidence is conditional for gaining benefit from the shaikh. If one lacks confidence in the shaikh, his ta'leem will not have a beneficial effect on the heart. It is for this reason that I refer mureeds to other Mashaaikh. When I observe that they lack confidence in me, I send them to others (i.e. to other Mashaaikh).

## 280. EXPELLING THE MUREED

It should be well-remembered that when the shaikh realises that the mureed lacks compatibility with him, then he (the shaikh) should certainly expel the mureed from his company.

If the shaikh is a true shaikh, he will do so. However, if he is a 'trader' (i.e. earning his living from the gifts of mureeds) then obviously he will see no reason for terminating the relationship. He will then prevent the mureed from going elsewhere.

Another reason why Mashaaikh do not expel mureeds, is their extreme concern and affection for the mureed. In this class was our Hadhrat (i.e. Haaji Imdaadullah). He left no stone unturned in serving his mureeds. When people come to me, I always bear in mind their welfare. I desire to make them the servants of Allah, not my servants. If someone does not gain benefit from my company, I ask him to leave, whether before or after bay't.

## 281. MUNAASABAT (COMPATIBILITY) WITH THE SHAIKH

There should be a natural *munaasabat* (affinity / compatibility) between the mureed and the shaikh. Results are not procured by force and compulsion. Islaah (moral reformation) is dependent on *munaasabat*. For this reason having more than one shaikh is prohibited. There will most certainly be differences (in ta'leem and tarbiyat) of the shaikhs.

## 282. IMAAM GHAZAALI AND HIS BROTHER

Shaikh Ahmed, the brother of Imaam Ghazaali (rahmatullah alayh) would not follow him in Salaat. Once Imaam Ghazaali complained about this to his mother. The saintly lady reprimanded her son. He then complied with his mother's instruction.

When it was time for Salaat, he joined Imaam Ghazali. During those days Imaam Ghazaali was writing a kitaab. On that particular day he was writing Kitabul Haidh (the chapter on menses).

During the salaat, some mas'alah (rule) pertaining to haidh entered his mind. Imaam Ghazaali's condition of mind became revealed (*makshoof*) to his brother (He was a *Saahib-e-Kashf*). Shaikh Ahmed disassociated himself from the Salaat led by his brother.

He went to his mother and asked: "If the garments are soiled with the blood of haidh, will Salaat be valid?" His mother replied: "No, the Salaat will not be valid." Shaikh Ahmed said: "When Salaat is not valid with clothes soiled in the blood of haidh, how can it be valid when the heart is contaminated with the blood of haidh?"

The saintly and intelligent mother said: "Haidh is a *Najaasat-e-Zaahiri* (an external / physical impurity). When Salaat is not valid on account of this impurity, how can it be valid with *Najaasat-e-Baatini* (internal / spiritual / pertaining to the heart), i.e. sin? (Sin causes spiritual contamination of the heart). His (i.e. Imaam Ghazaali's) mind was on the blood of haidh while you were involved in the sin of *tajassus* (searching for or prying into the faults) of others. You criticize someone else's Salaat while being oblivious of your own Salaat which is worse than his".

## 283. SALE OF RIGHTS

"The sale of *Huqooq* (rights) is meaningless (baseless – baatil). It is devoid of reality. *Huqooq* are not saleable commodities. *Huqooq* have no price. All of this (i.e. the arguments to substantiate the validity of the baseless sale of rights) is due to ignorance.

When ignorant people engage in such (baseless) exercises, it is not surprising. But when those who are supposedly learned indulge in such exercise, then it is truly surprising." (Hakimul Ummat Maulana Ashraf Ali Thani – rahmatullah alayh)

## 284. FRATERNIZING WITH KUFFAAR

In Jiddah, Muslims, Christians and Jews congregate at the same venues. They gather in the same tea-houses to sip tea and discuss. In all such places mixed

groups gather and indulge in light-talk and drinking tea. It does not matter to them if the tea-house belongs to a Muslim, Christian or Jew. They eat and drink together in the same place without hesitation. Furthermore, they attend the funerals of one another. Indeed this is most lamentable. (Hadhrrat commented on the situation of irreligiousness prevailing among the Muslims of Arabia about 60 to 70 years ago. What would be his comments to observe the rampant immorality and kufr prevailing nowadays in those places?)

## **285. A WARNING FOR THOSE WHO CRITICIZE THE AIMMAH**

Molvi Abdullah Sahib informed me that Hadhrrat Gangohi stated: “Whoever wishes, should open the grave (a certain) of Molvi, and he will find his (the Molvi’s) face turned away from the Qiblah.” (Molvi Abul Hasan who was present on this occasion said): “I had personally heard Hadhrrat Gangohi saying: ‘Whoever criticizes the Aimmah, his face is turned away from the Qiblah. I am seeing that his face has been turned away from the Qiblah.’” Hadhrrat Gangohi (rahmatullah alayh) had made these comments when news of the Molvi’s death reached him.

## **286. KHULAFAA**

I wish to prepare a list of all my Khulafaa to prevent impostors claiming to be my Khulafaa after I have died. There appears to be considerable goodness in this. Furthermore, if any among my khulafaa become corrupted, I have no control over such developments.

## **287. DISFIGURATION OF THE HEARTS OF THE AHL-E-BID’AH**

It is truly amazing that the hearts of kuffaar are not disfigured to the degree of disfiguration of the hearts of the Ahl-e-Bid’ah.

## **288. KNOWLEDGE OF THE DEEN**

Nowadays there is no better profession than the occupation of Deeni knowledge. There is no better service than this for those to whom Allah Ta’ala has granted Deeni knowledge. There is a great need for this knowledge today. Its virtues are numerous. Perhaps no other activity has so many virtues. As long as the teaching of Deeni knowledge continues, the thawaab of it will also continue until Qiyaamah.



## 289. THE END OF THE THAAKIR IS PURE AND SACRED

Whether the heart derives pleasure or not, continue with Thikrullah. Thikrullah is wonderful. Its value and benefit will be understood at the time of death. A person in whose heart thikr has become engrained, his death is very pure and holy.

## 290. TAUFEEQ OF CONSTANCY

The Taufeeq of constancy is a sign of acceptance. If a man has cultivated even a little affinity with Allah Ta'ala, he will perceive a variety of mercies of Allah Ta'ala. Hadhrat Haaji Sahib would say the constancy in any amal (Deeni act) is a sign of acceptance. Sometimes the magnetism in A'maal-e-Saalihah is so powerful that a man is unable to abandon these deeds of virtues (regardless of the agitation and contrary demands of his nafs).

## 291. TABARRUKAAT (OBJECTS AND ITEMS OF BARKAT)

I have distributed all the items of *tabarruk* which I have received from Hadhrat Haaji Saahib (rahmatullah alayh). I did not keep these items as others do. People honour items of barkat more than righteous deeds. They commit excess in venerating these items. The actual things (of barkat) are A'maal (righteous deeds) which should be practised constantly and carefully.

## 292. EATING FROM TABLES

Irrespective of whatever interpretation or argument is presented to justify eating from tables, the actual reason for this (style of eating) is *tashabbuh* (i.e. imitating the kuffaar). While the conscience of people (i.e. of those who have not lost their souls to modernity and kufr culture) bothers them, they nevertheless, onerously endeavour to make this practice lawful.

## 293. NEW BRAND TASAWWUF

Nowadays tasawwuf is considered to be a discussion of peculiar and mystical acts. In reality tasawwuf means a special relationship with Allah Ta'ala. After traversing the stages of tasawwuf, a man remains a human being just as he was a human before (i.e. he is not transformed into an angel). However, occasional display of a miraculous act is an exception. This never means that he becomes independent of the ways and means necessary for this earthly sojourn.

## 294. TILAAWAT

There are many *aadaab* (etiquettes) of *tilaawaat* of the Qur'aan Shareef. I shall however mention one which is all-embracing. When you decide to recite the Qur'aan Shareef, think that you are doing so in response to a request by Allah

Ta'ala. You will be reciting and Allah Ta'ala will be listening. When one has to recite for others, one will endeavour to put up one's best performance. To a greater degree should this apply when reciting for Allah's pleasure.

## 295. QURB

In a dream Imaam Ahmed Bin Hambal asked Allah Ta'ala to inform him of the way in which to gain Allah Ta'ala's Qurb (Proximity / Nearness). Allah Ta'ala said: "By the *tilaawat* of the Qur'aan." Imaam Hambal asked: "Reciting with or without understanding?" Allah Ta'ala replied: "With and without understanding."

## 296. HOW TO MAKE TILAAWAT

A man said that if he recites the Qur'aan with reflection, then he recites a lesser quantity. And if he recites swiftly, he is unable to concentrate on the meanings. I told him to make *tilaawat* at two different times. At the one time he should recite slowly with contemplation, and at the second time he should recite swiftly making only *tilaawat* the goal. He was well-pleased with this prescription.

## 297. HONOURABLE

To become great and honourable, first become small and insignificant. Then you will automatically become elevated. But, do not have the niyyat (intention) of being elevated.

## 298. WHAT IS DISGRACE?

The reality of disgrace is to ask others for one's needs. Lifting loads, working with mud, wearing cheap clothes, etc. are not disgraceful. These are acts of humility and simplicity.

## 299. ISTIGHNAA AND KIBR

There is a great difference between *istighnaa* (independence) and *kibr* (pride). *Kibr* is evil while *istighnaa* is praiseworthy. But an excess of *istighnaa* too is reprehensible. However, *ghulu fil istighnaa* (i.e. excessive independence) when dealing with arrogant and proud persons is honourable. And, the best attitude is *khulu* (i.e. to divert one's attention from all).

### 300. TA'WEEZAAT

In actual fact, the effects of *ta'weezaat* (plural of *ta'weez*) are the letters and words written therein. For those who are unable to read, the substitute is the written letters and words. This is clear from a narration in *Hishn-e-Haseen*.

### 301. MAULANA NANOTWI'S ISTIGHNAA

The ruler of Rampur, Nawaab Kalb Ali Khaan invited Maulana Qaasim Nanotwi (rahmatullah alayh) on the occasion when he (Maulana Nanotwi) visited Rampur. Hadhrat Nanotwi sent the reply: "I am a villager. I am not aware of the respects and etiquettes to be observed for royalty. My presence will therefore annoy you." The Nawaab sent the following reply: "We ourselves shall honour you. You are not expected to honour us. Do come. I have a great desire to meet you."

Hadhrat Nanotwi sent the following response: "Subhaanallah! You have the desire, but I have to come! Make dua that I develop the desire to meet you. When this desire develops in me, I shall come to meet you."

### 302. FALSEHOOD

Falsehood understandably is dark. Allah knows why the description 'white lie' was coined. All sins are dark.

### 303. NISBAT (SPECIAL DIVINE RELATIONSHIP)

An Aalim asked for the meaning of *Nisbat*. Hadhrat said: "*Nisbat* means relationship (with Allah Ta'ala, i.e. a special and close bond). It has two essentials: *Thikr* and *Taa'at* (obedience). However there are two kinds of *Nisbat*: *Dha-eef* (weak) and *Qawee* (strong). The first class is common to all Muslims in general by virtue of Imaan. Stating this fact, the Qur'aan Shareef says: "Allah is the friend of the people of Imaan."

The second class of *Nisbat* is exclusive with the Auliya. The Qur'aan Shareef says: "Verily, the Auliya of Allah—there will be no fear on them nor will they grieve. They are those who have Imaan and who had adopted taqwa."

### 304. DEFINITION OF SUFI

The author of *Al-Yawaaqeeet* defined a Sufi as an *Aalim ba Amal* (i.e. an Aalim who acts in accordance with the Deeni knowledge he has acquired. What a wonderful definition!

### 305. THE DARKNESS OF SIN

The darkness which develops on the heart as a consequence of sin is a special type of spiritual *zulmat* (darkness). Its effect is the creation of a disinclination

for obedience. In contrast, the effect of *A'maal-e-Saalihah* is *Noor* (spiritual light). This is not a visible physical light. There is a variety of such *anwaar*. A particular kind of *noor* which is the product of *ibaadat* creates magnitude (*inshiraah*) and enthusiasm in the heart. The darkness and *raa'n* (corrosion) of sin develops on the spiritual heart.

### 306. ETERNAL KNOWLEDGE

One should not probe much the knowledge pertaining to the *Zaat* (Being) and *Sifaat* (Attributes) of Allah Ta'ala. It is impossible to fully comprehend a knowledge pertaining to the Eternal *Zaat* and *Sifaat*. Precisely for this reason did Rasulullah (sallallahu alayhi wassallam) prohibit discussion (i.e. in-depth probing) of the question of *Qadr* (*taqdeer*).

Understanding such questions does not engender *Qurb* (Proximity to Allah). On the contrary, one will gain *Qurb* by not understanding these issues because of the prohibition to probe. Abstention from probing this question is therefore obedience (which engenders Divine Proximity).

### 307. THE QUR'AANIC STYLE IS COMMAND

Generally, the style of the Qur'aan is command. In response to the arguments of shaitaan, Allah Ta'ala said: "Get out!" Experience proves that in issues beyond man's comprehension, the style of command is best.

### 308. CORRUPT TASAWWUF

When Tasawwuf becomes corrupted it is transformed into either insanity or hereticism (*zindaqah*). When a delicate object becomes corrupt, its decomposition is intense.

### 309. SUITABLE RESPONSES

Someone asked Hadhrat Shah Abdul Azeez (rahmatullah alayh): "How is it to perform Jumu'ah (Friday) Salaat in Hindustaan?"

Shah Saahib replied: "Just as it is to perform Salaat on Thursday."

Someone asked: "Is it permissible to perform Janaazah Salaat of a prostitute?"

Shah Saahib replied: "How do you consider it permissible to perform the Janaazah Salaat of those who prostituted her?"

Shah Saahib had a wonderful knack of answering people according to their understanding.

### 310. KHILAAFAT

*Khilaafat* belongs exclusively to the Quraish. A non-Quraishi ruler will be called Sultaan. But obedience to both is waajib. Although appointment of a khalifah is compulsory, ability / power to appoint is a condition for this *wujoob* (compulsion). Presently this power is lacking, therefore no one is sinful for the absence of a khalifah.

*(This position has changed in recent years. During Hadhrat's era, all Muslim lands were under foreign kuffaar domination. The present Saudi authority—the King—is under Shar'i obligation to appoint a Khalifah from the Quraish tribe. He possesses the power to do so. Those who possess this power, but refrain from the wujoob of appointing a Khalifah are the transgressors and sinners—translator).*

The view that a non-Quraishi can become a Khalifah, is in conflict with the Hadith (“The Imaams are from the Quraish”). When this hadith was presented to the Ansaar (the Sahaabah of Madinah ), they accepted it. Thus, there exists Ijmaa’ (consensus) of the Sahaabah on this issue. Those who have political power, but refuse to appoint a Quraishi Khalifah, are undoubtedly transgressors.

### 311. TABLEEGH

Tableegh, i.e. *Amr Bil Maroof Nahy anil Munkar* is waajib on condition that the Haqq did not reach the audience and one feels reasonably confident that the people will not inflict on one such harm or injury beyond one's ability of forbearance. At such a time it is waajib to act in accordance with the Hadith, “Whoever among you who sees evil should prevent it with the hand.”

When one lacks the ability or power for rendering this duty or the audience is capable of injuring one, tableegh will then not be waajib. Even if there is the fear of danger but it is known that the audience is intransigent and will resort to abuse of the Shariah (or of Allah and Rasulullah—sallallahu alayhi wasallam), then too tableegh is not waajib.

### 312. SUFIYAA AND FUQAHAA

The Sufiyaa do not pay much heed to precautionary measures for the public. They, therefore, in some practices act until the limits of permissibility. On the other hand, the Fuqaha are very cautious and prohibit even permissible and preferable acts when these constitute a danger for the corruption of the masses. It is for this reason that the Fuqaha have totally prohibited *Sima'* since the corruptive influence of it is overwhelming.

Among the Sufiyaa were those who permitted it conditionally. Some have permitted it even unconditionally. (This last view is obviously in conflict with



the Shariah as this practice consists of many evils).

### 313. ADAB (RESPECT)

The reality of *Adab* (respect) is to give a person to comfort. An act or custom which causes discomfort to a person is not *adab* even if it superficially is customary to honour someone in this way. The Sahaabah had a very informal relationship with Rasulullah (sallallahu alayhi wasallam).

### 314. EXTREMES

People commit extremes. If they are treated with *adab*, they react very formally. If they are treated informally, they become disrespectful. It appears that there is nothing like moderation by them.

### 315. MAULANA MADANI

Maulana Husain Ahmed Madani Saheb has an extremely honourable disposition. In spite of political difference with him, he has not been heard to utter a word of disrespect.

### 316. TILAAWAT AND THIKR

The Mashaaikh generally instruct their mureeds to engage more in (certain forms of) *thikr* than in *Tilaawat* of the Qur'aan Shareef although *tilaawat* is superior. The reason for this is that in the initial stage the emphasis is on cultivating concentration (of the mind). *Thikr* has the special propensity to create this effect. The criticism against the Mashaaikh is therefore baseless.

The instruction of *thikr* is in fact the preliminary step of *tilaawat*. As a result of the ability of concentration engendered by *thikr*, the mureed will gain the ability to recite the Qur'aan Shareef with perfection.

In fact the ultimate aim is *tilaawat*. Once the necessary concentration has been developed, the mureed will be engaged in more *tilaawat*. Further, what the unqualified (spiritual guides) teach and do is beyond the scope of this discussion.

### 317. IKHTILAAF AND KHILAAF

If one has affection and confidence in a person, then even if some *ikhtilaaf* (difference of opinion) develops, there should not be any *khilaaf* (ill—feeling / enmity).

### 318. SUHBAT OF THE PIOUS

A perfect relationship with the Deen is possible only by virtue of *suhbat* (companionship) of the pious. Such a relationship is not engendered by reading books.

### 319. I'TIKAAF

One of the benefits of I'tikaaf is mentioned in the Hadith:

“He (the mu'takif ) abstains from sins and he gains (the reward) of virtuous deeds just as one who is practising virtuous deeds.”

The first part of this Hadith is quite clear. Obviously he is rewarded for abstention from sin. But, why is he rewarded for such good deeds which he has not rendered? I have understood this Hadith as referring to such good deeds that the mu'takif is unable to do by virtue of his confinement in i'tikaaf, e.g. participating in Janaazah, visiting the sick etc. It is purely the mercy of Allah Ta'ala that the mu'takif is not deprived of the thawaab of such virtuous deeds which he cannot do as a result of I'tikaaf. Since the mu'takif would have participated in such deeds if it was not for his I'tikaaf, he is rewarded for all such deeds despite not participating in them.

### 320. LAILATUL QADR

In relation to other nights, one should stay awake more on the Night of Qadr (one of the odd nights during the last 10 nights of Ramadhaan). It is not necessary to remain awake the entire night.

The best Ibaadat during this Night is Nafl Salaat. Some tilaawat and thikr are also advisable. But when making thikr there is no need to observe the conditions and methods of the Sufiyaa. The Sufiyaa themselves abandon these particular methods on attainment of the goal. Special methods here refer to loud thikr, swaying the head, etc.

### 321. A SAHAABI'S REPLY TO HERACULEUS

During the conflict between Islam and Christianity, the emperor Heraculeus said to the emissary of Islam: “The common factor between us (i.e. Muslims and Christians) is that after all we are the Ahl-e-Kitaab. But, there is nothing in common with the fire-worshippers. So why did you not first initiate war with them? Why do you begin with us?”

The Sahaabi replied: “The Qur'aan Shareef commands: ‘Fight those who are next to you (i.e. those who are nearest).’ Since you are the nearest we begin with you.”

It is clear from this answer that the Sahaabah acted only after the motive or

reason was clear to them. They did not first act, then thought of a basis of justification for their actions. They were unlike people of these times who commit acts at the behest of their emotions and desires, and thereafter search for Qur'aanic proof to substantiate their deeds.

### 322. LOOKING AT THE PIOUS

A man wanted proof for the popular claim that sins are forgiven simply by looking at a buzrug. Hadhrat said: "Apparently there is no proof for this claim. Perhaps this has been inferred from the Hadith:

*"The best servants of Allah are those who, when they are seen, remind of Allah's thikr."*

The thikr of Allah is ibaadat and ibaadat eliminates sins. Thus, the buzrug becomes the medium for forgiveness of sins. It is therefore commonly said that by looking at a buzrug sins are forgiven.

### 323. MANKIND'S HISTORY

According to historians, seven thousand years have passed from Hadhrat Adam (alayhis salaam) to the present day. In terms of the indications of some ahadith, Qiyaamah is very near.

### 324. THE BENEFIT OF SUHBAT

The benefit of the *suhbat* of a buzrug is sometimes the acquisition of such knowledge from him, which spurs one on to do deeds of virtue. The experiencing of spiritual states and conditions is not a necessary product of *suhbat*. In fact, *ahwaal* and *kaifiyaat* (spiritual states) are experienced more by people of little intelligence. The reason for this is that *haalaat* require dormancy of the mind. A person of slight intelligence enjoys such dormancy more.

On the contrary, the mind of an intelligent person is always preoccupied with a variety of thoughts. However, sometimes a powerful *haal* overwhelms him too. But these are exceptional cases.

### 325. DIVINE RELATIONSHIP

In this entire world the only thing worthy of acquiring is a proper relationship with Allah Ta'ala. Everything besides this is insignificant.

### 326. HADHRAT ABDUL AZIZ DABBAAGH

*Abreez* is a kitaab on the life and conditions of an Egyptian buzrug, Hadhrat Abdul Aziz Dabbaagh (rahmatullah alayh). He was a complete illiterate. In spite of this, he explained the Qur'aan and Hadith with great authenticity.

He was able to distinguish between the Qur'aan/Hadith and the statements of people. Explaining this ability he said at the time of narrating Qur'aan and Hadith, a special kind of noor emanated from the mouth of the narrator. The noor which emanates at the time of reciting the Qur'aan differed from the noor of Hadith narration. This special noor did not accompany the speech of others.

Another ability of this buzrug was his ability to discern the types of relationships people had with one another. He could discern if the relationship was lawful or unlawful. He explained that he would perceive a rope of noor binding the persons of a lawful relationship, and a rope of darkness extended if it was an unlawful relationship.

*(Rasulullah—sallallahu alayhi wasallam—said: “Beware of the firaasat of the mu'min, for he looks with the noor of Allah.” This ‘firaasat’ is the special power and ability of discernment and perception which Allah bestows to his Auliya in various degrees. — Translator)*

### 327. SUNNAT-E-AADIYAH

Thawaab is acquired for practising acts described as *Sunnat-e-Aadiyah* because this is a sign of love for Rasulullah (sallallahu alayhi wasallam). This love is in fact ibaadat. *(Sunnat-e-Aadiyyah are the personal likes and dislikes of Nabi-e-Kareem—sallallahu alayhi wasallam. Non-observance thereof is not sinful — Translator).*

### 328. THE MUJTAHIDEEN

A special characteristic of the Mujtahideen is that they formulated such *Usool* (principles) from the *Nusoos* (Qur'aan and Hadith) which never break. These principles are uniformly applicable to all situations. However, the principles which the *Muta-akh-khireen* had later formulated as branches of the *Usool* of the Mujtahideen, do break at times. (The Mujtahideen are the great Fuqaha such as Imaam Abu Hanifah, Imaam Maalik, Imaam Shaafi and Imaam Hambal-rahmatullah alayhim. The Ulama-e-Muta-akh-khireen refer to Ulama who appeared from the end of the century, Hijri).

### 329. GHAIR MUQALLIDEEN

Thinking ill and speaking ill of the *Salf-e-Saaliheen* is among the necessary attitudes of most Ghair Muqallideen. They labour under the notion that the

Salf-e-Saaliheen had contradicted the Ahadith.

### 330. IKHMAALUSH SHIYAM

*Ikhmaallush Shiyam* is a wonderful kitaab. The author, Ibn Ataa Iskandar (rahmatullah alayh), has filled a whole ocean into a mug. *Madaarijus Saalikeen* is the work of Ibn Qayyim (rahmatullah alayh). From this commentary it transpires that he was not spiritually barren as is popularly known about him. It is clear from this commentary, that Ibn Qayyim was well-versed in Tasawwuf, hence he wrote such a wonderful commentary. If this was not so, he would have applied the fatwa of kufr against the author on whose treatise he was writing the commentary.

### 331. DEVIATE SUFIS

Someone said to Junaid Baghdaadi (rahmatullah alayh): “There are some persons who claim that neither is Salaat nor Saum necessary for them because they have already attained their goal.” Hadhrat Junaid commented: “In attainment of the goal, they are true. But their goal is *Saqar* (i.e. Jahannam). If I have to live a thousand years, I will not refrain from any of my duties without valid Shar’i reason.” (The group of persons refer to the so-called sufis among the Ahl-e-Bid’ah.)

### 332. ACCEPTING THE TRUTH

When the truth has been proven, it should be immediately accepted notwithstanding difference of opinion (with the opposition).

### 333. RESPECT FOR SAYYIDS

It is necessary to take into consideration the offspring of the Saaliheen. In this regard the episode of Abdullah Bin Mubaarak (rahmatullah alayh) is well-known.

A Sayyid observing the great honour and respect people were conferring on Hadhrat Abdullah Bin Mubaaruk, questioned him about this. Hadhrat Bin Mubaaruk said: “This is not for my honour. In reality it is respect for you. They are honouring me only on account of the knowledge in me, and that is a treasure from your home. And in you is what is from my home (i.e. ignorance). This is the reason for the disrespect.”

During the night both saw in their dream Rasulullah (sallallahu alayhi wasallam). To Abdullah Bin Mubaaruk, Rasulullah (sallallahu alayhi wasallam) said: “You had taunted my off-spring, causing grief to them.”

To the Sayyid, Rasulullah (sallallahu alayhi wasallam) said: “You were disrespectful to Abdullah Ibn Mubaaruk. He is my Representative. Why did



you speak disrespectfully to him?”

In the morning both set out simultaneously from their homes with the intention to please each other. They met in the road and each one apologised for his indiscretion.

### 334. ABSTENTION FROM SINS

Some people in spite of paucity of *A'maal* (righteous deeds) have attained the objective of a close relationship with Allah Ta'ala (i.e. *Nisbat-e-Maqsoodah*). Due to this, some people gain the impression that this *Wusool* (Attainment of the objective) is not in need of *a'maal* and *mujaahadah*. This is a misconception.

While overtly it may appear that *wusool* was achieved without *a'maal*, in reality the goal was attained by means of *a'maal*. The only difference is that in this case (of paucity of *zaahiri a'maal*) the *a'maal* are of a *Baatini* (inner / spiritual) kind. Such *a'maal* are classified as *Kaf-fun nafs anil ma-aasi* (preventing the nafs from sin). It is obvious that the acts of repeatedly restraining the nafs from transgression are *a'maal-e-saalihah*. This person restrains his nafs at all times from every kind of sin — sins of the ears, of the eyes, heart and limbs. A saw is constantly moving on his nafs. This is an act of great *mujaahadah*.

Thus, if *wusool* was attained despite paucity of *A'maal-e-Zaahirah* (outward of practical acts), it was on account of *A'maal-e-Baatinah* even if these appear to be little. Furthermore, if even a little is done systematically, there is much *barkat* in it.

(*Paucity— i.e. the little or less — of a'maal refers to nafl acts of ibaadat, not to Fardh, Waajib and Sunnatul Muakadah deeds — Translator*).

### 335. SALAAT OF THE AARIF

Hadhrat Haaji Imdaadullah (rahmatullah alayh) said that two raka'ats performed by an Aarif is superior to two hundred thousand rak'ats of a non-Aarif. This is on account of the *ikhlaas* and *baseerat* of the Aarif. These attributes exercise a special influence on the excellence of deeds.

### 336. HAQ AND BAATIL

Allah Ta'ala will always prevent the contamination of the Haq by Baatil. There will always remain a group who will differentiate between truth and falsehood.

### 337. HUBB-E-JAH

The senior Ulama of former times would expel from their circle of *dars* (teaching) a person in whom they detected the ailment of *hubb-e-jah*. Nowadays no measures are adopted against this disease.

### 338. ABUNDANCE OF MADRASAHs

The Musjid is *Daarul Amal* (the abode of practice) while the Madrasah is *Daarul Ilm* (the abode of knowledge). Just as there is no harm in the presence of many Musaajid, so too should there be nothing wrong with the abundance of Madaaris. But ill-feeling develops with the establishment of new Madaaris. This should never be so. On the contrary one should become pleased because of the increase of Deeni workers. However, in view of Nafsaani diseases, ill-feeling develops when a new madrasah is established.

### 339. BID'AT ATHAAN

Athaan which is proclaimed during a plague is bid'ah. Similarly the athaan at the graveside after burial and at the time of supplicating for rain (*Istisqaa*) is bid'at.

### 340. A MOLVI

One versed in the law (of Islam) is called a Molvi, not one who is versed in the Arabic language. Abu Jahl was an expert of Arabic, but his title remained Abu Jahl (the Father of Ignorance). He was not an Aalim (on account of his expertise in Arabic).

### 341. A PIOUS STUDENT

Nur Muhammad was a young student studying under Maulana Fateh Muhammad Saahib. When Maulana Saahib passed away during the plague, this student made preparations to return home. Suddenly he too was overtaken by the plague. His condition was wonderful. Someone said: "May you quickly recover." He responded: "Don't say so. I now desire to meet Allah Ta'ala."

His companion who was studying in Jalalabaad had also died during the plague. When Nur Muhammad enquired about his companion, those present not wanting to cause grief to him said that he was well. Nur Muhammad said: "Why speak a lie? He has died and is standing by me."

His experience was truly wonderful. He was able to differentiate between the beings of this material world and the realm of *Barzakh* (the life after death, before Qiyaamah).

There was a halo of *anwaar* and an attraction on his janaazah. I, myself, had

conducted his Janaazah Salaat.

### 342. NEGATION OF IMAAN

At the time of death Imaan is not snatched away as people believe. Imaan is snatched away long before. However, at the time of death the earlier negation of Imaan is manifested. In other words, the Imaan which was already negated before becomes known and exposed at the time of maut. Veils are lifted at this time.

The senses of some people remain intact even at this time. Shaitaan seeks to mislead them in this delicate stage. A person who falls into shaitaan's trap does so of his own volition. We are instructed to make the dua:

“O Allah! Instruct us with the proof of Imaan at the time of death.”

A man who utters kufr when his senses are deranged is excused. He will not be apprehended for this.

### 343. THE SHAIKH'S PRESENCE AT MAUT

Someone asked: “Is the Shaikh present at the time of the death of his mureed.” Hadhrat said: “There are two ways for this presence. Sometimes the Shaikh is present in reality. This is by way of *karaamat*. Such incidences are rare. Sometimes Allah Ta'ala despatches a spiritual substance in the form of the shaikh because of the mureed's affinity with that form which draws his attention towards Allah Ta'ala.

### 344. KARAAMAAT (MIRACLES)

While *karaamaat* are signs of *Qurb* (Divine Proximity) they are not the ways of attaining *Qurb*.

According to the Akaabir (senior Auliya) the stage of *karaamaat* is lower than thikr with the tongue. Thus, saying once Subhaanallah, is superior to a *karaamat* because the former is a medium of *Qurb*, while *karaamat* is not. In fact, it is an effect of *Qurb*.

### 345. THE NAFS AND SHAITAAN

Generally there is a difference between sins committed as a result of shaitaani influence and nafsani influence. If the desire to commit the sin repeatedly recurs, it is the action of the nafs. If one refrains from further commission of a sin after having committed it, then desires to commit another sin, it indicates shaitaani influence.

The aim of shaitaan is to induce commission of sin regardless of the type of transgression. In contrast the nafs derives pleasure from the sin, hence its

repeated urging. The single remedy for all kinds of transgression is to abstain from all sinful desires. This is the actual way and remedy. While thikr aids one to combat sin, it alone is inadequate. Thikr engenders Qurb which leads to divine aid.

Then there is the need for a shaikh to guide the mureed. The responsibility of the mureed is to keep his Shaikh informed of his conditions, and to obey the instructions of his Shaikh.

### 346. PERMANENCE OF THIKR

Thikr done once is permanent (in its effect) as long as a negatory act is not committed, in the same way as Imaan professed once is everlasting as long as an act negating Imaan is not committed. Thus, a thaakir will be regarded as a thaakir even during his sleep although his thikr is practically terminated involuntarily by sleep. Since it was his intention to perpetuate his thikr, he is considered a permanent thaakir.

### 347. SEEKING ADVICE

A woman asked me to advise her regarding her contemplated marriage. I informed her: I have two duties.

1. To explain the laws and rules which I am aware of.
2. To make dua.

I have no third duty, especially regarding *mashwarah* (giving advice). For several reasons I have not developed the habit of giving advice. Firstly, advice is not appropriate as long as all angles of the matter are not known. In most cases this is not so. Secondly, most people ultimately attribute the result to the one who gave advice and he gets criticized and disgraced.

When a person insists that I give advice, then I request him to first present all the advantages and disadvantages of all angles. Thereafter, I will say that if it is so, then this angle will have preference, and if the other angle is more advantageous, then it will be better. In short, he, himself, remains responsible for the choice.

### 348. SPENDING FROM THE HUSBAND'S WEALTH

Someone asked if it was permissible for a woman to spend from her husband's wealth without his consent. Hadhrat said: "No! In fact, on the basis of a Hadith in Nisai some Ulama say in view of them being *naaqisaatul aql* (of deficient intelligence) they are not permitted to spend even their own wealth without the consent of their husbands. However, the majority of the Ulama say that the prohibition in this narration (of Nisai) is in an advisory capacity. (According

*to the Shariah a woman is allowed to take from her husband's wealth without his consent only for her basic needs if he refuses to fulfil his obligatory duty of supporting her — Translator)*

### 349. KEEPING A MUSLIM SAFE

The Hadith says: "A true Muslim is he from whose tongue and hands Muslims are safe." However, no one is concerned with this instruction. No one bothers if he is causing difficulty to others.

### 350. THE SIX FASTS OF SHAWWAAL

According to *Durr-e-Mukhtaar* the six fasts of Shawwaal may be incorporated with Qadhaa fasts (to acquire their thawaab as well). But this is incorrect. *Tadaakhul* (or incorporation of two different acts of ibaadat) will be proper if the purpose of both could be achieved by the incorporation, e.g. *Tahayatul Musjid*. Its object is to discharge the right (haqq) of the Musjid by performing Salaat immediately on entering. Hence if a person engages in Sunnat Salaat on entering, the objective of *Tahayatul Musjid* will also be simultaneously acquired. Thus, *tadakhul* will be correct in this case.

On the contrary, *tadakhul* will not serve to attain the purpose of the six fasts of Shawwaal. Explaining the objective of these six fasts, the Hadith Shareef says: "The fasting of the month (of Ramadhaan) equals ten months (of fasting), and the six days (of Shawwaal) equals two months. Thus, this is the full year (12 months)." (Narrated by Daarami)

Another Hadith states: "Whoever renders a good act, for him will be (thawaab equal) to ten times the act." (Ibn Maaj'ah)

This full year of fasting (i.e. its thawaab) is possible only if in addition to Ramadhaan, six days are fasted in Shawwaal.

### 351. SALAAT IN THE MUSJID

For performing Salaat in the Musjid of the neighbourhood one obtains the thawaab of 25 Salaat. For Salaat performed in the Jaami' Musjid, the thawaab is 500 Salaat. In spite of this, the Ulama say that it is superior to perform Salaat in the Musjid of one's neighbourhood. The quality of the 25 Salaat will be superior to the 500 for one living in the neighbourhood of the Musjid. (*This applies to the daily Salaat, not Jumu'ah Salaat—Translator*)



### 352. IBAADAT DURING RAMADHAAN

According to the Hadith, the thawaab for acts of Ibaadat rendered during Ramadhaan is more. However, this does not mean that an act of Ibaadat which needs to be executed now, e.g. Sadqah, should be delayed until Ramadhaan. It also means that the act should not be delayed beyond Ramadhaan.

### 353. ISTIGHNAA

The people of Ilm (Ulama and the Students of Deeni Knowledge) should cultivate the attribute of *istighnaa* (independence). Disgrace is in presenting one's needs (to the wealthy). There is no disgrace in old and torn garments. When adopting *istighnaa*, the niyyat should be to maintain the honour and dignity of the Deen. By this niyyat, one will gain thawaab while at the same time refrain from going to the rich (for one's needs). There is no disgrace in visiting the poor.

### 354. THE PERCEPTION OF THE DEAD

Most of the *Ahl-e-Kashf* (People of Inspiration) are unanimous in claiming that the dead do hear the Salaam, etc. (which those who visit the graves offer). This issue refers to *kashf* and it is in the category of *zann* (i.e. there is no absolute *Shar'i daleel* to substantiate it).

Allamah Suyuti (rahmatullah alayh) narrated a very interesting episode in this regard. There was a man whose practice it was to visit his mother's grave to recite Qur'aan Shareef. Once his mother appeared to him in a dream and requested that whenever he visited her grave he should first sit at her graveside for some time before commencing his *tilaawat*. She explained when he began his *tilaawat* his face would be densely enveloped in a halo of *anwaar*. This prevented her from seeing him. Thereafter he would sit for a while before commencing *tilaawat* to enable her to see his face.

### 355. TILAAWAT AT THE GRAVESIDE

Reciting the Qur'aan Shareef at the graveside produces spiritual contentment and peace for the mayyit.

### 356. INTENTION WHEN VISITING THE GRAVES

When visiting graves the niyyat should be to remember one's own impending death and that the mayyit derives benefit from one's dua.

### 357. GHAFLAT

The opposite of presence of the mind is called *ghaflat* (i.e. to be oblivious, neglectful, careless). *Ikhlaas* and presence of mind are the requisites of *Ihsaan*.

*(To worship Allah Ta'ala as if one is seeing Him is the first and higher stage of Ihsaan. The lower stage is to be conscious that Allah Ta'ala is observing one while one is engaged in ibaadat — Translator)*

### 358. BID'AT

Even in our Jama'at (the Ahl-e-Haqq) only a couple of things are regarded as bid'ah, everything else has become lawful. *(Here Hadhrat means that bid'ah has crept into our deeds as well. Only a couple of customs such as meelaad, urs, etc. are branded as bid'ah while other acts which have also entered the domain of bid'ah, are considered lawful — Translator)*

### 359. NATURAL APTITUDE

A man entered the Musjid for Salaat. Imaam Muhammad (rahmatullah alayh) and Imaam Shaafi (rahmatullah alayh) were present. One of them said that the man was a blacksmith. The other said that he was a carpenter. After the man completed his Salaat, they enquired about his profession. He replied: "First I was a carpenter. But presently I am a blacksmith." Similarly, there was a buzrug who would inform people of their names simply by looking at their faces.

### 360. DIFFERENCE BETWEEN A NAMAASI AND A NON-NAMAASI

A hakeem (physician) said that there is a difference in the urine of one who performs Salaat and one who does not. There is a special type of glitter in the urine of one who performs Salaat. (Hadhrat said that he raised the following doubt: 'What *noor* can there be in impurity?' Shah Lutf-e-Rasool explained: "It comes in the Hadith: O Allah, create *noor* in my blood.' " From this we understand that there is *noor* even in blood notwithstanding it being an impurity." *(Even the impurities of the sincere devotee of Allah Ta'ala are diffused with noor. —Translator)*

### 361. MADRASAH FUNDS

Funds contributed to a Madrasah may not be used to feed guests. This is not permissible. People contribute for the expenses of the Madrasah. Feeding guests is excluded from this expenditure. The principal of the Madrasah is only the Ameen (the Trustee—the one entrusted with the funds) and the *wakeel* (the agent or representative). He is not the owner of the funds. He may therefore not spend in just any way he wishes.

### 362. INSTANT INITIATION OF MUREEDS

Some people say that whoever comes should simply be accepted in bay't (i.e.

made a mureed) otherwise he may become trapped at the hands of some bid'ati peer (one who initiates mureeds). In response to this argument I say that on the contrary, I have saved him (the one who was refused) from the clutches of a bid'ati.

The reason for my procrastination (i.e. not immediately making bay't) is to convey that there should not be haste in this relationship. This relationship should be cultivated only after considerable reflection.

Assuming a particular man who was refused does become the mureed of a bid'ati, another 50 will be saved from falling into the clutches of bid'atis. They will understand that they should refrain from haste and think before making their decision. Thus, my attitude prevents people from bid'ati's. If anyone does fall into a bid'ati's trap, he does so out of his own free will. He, himself, is responsible for this action.

### 363. SADQAH FITR

The purpose of Sadqah Fitr is said to be enrichment of the masaakeen (the poor). This is truly so. They become rich with only Sadqah Fitr, because their hearts conform to the natural disposition. Man naturally becomes contented if he has sufficient food for a day (i.e. if his natural disposition has not become corrupted by nafsaani and other influence).

In contrast to the *miskeen* (a poor man) is the *ghani* (one who has abundant wealth). Even if he has sufficient wealth for 10 years, he will worry about the acquisition of provisions for the 11th year.

### 364. PROGRESS IN ISLAM

The following is an excerpt from an address Hadhrat gave to a group of modernists.

The meaning of *istibaaq* (make haste towards goodness) is progress. While you (i.e. the modernists) say that progress is rationally necessary, we say that it is waajib (compulsory) in terms of the Shariah. We are therefore more ardent supporters of progress than you. While we all (you and us) are unanimous in claiming the need for progress, you will have to agree that every progress is not desirable. The increase and spreading of a boil / sore / wound are also a form of progress. Similarly you take steps to prevent obesity despite it being progress of the physical body.

It is, therefore, clear that only progress which is beneficial is desirable. A progress which is harmful is not desirable. So far, in these views you and we are unanimous. We, however, differ in the definition of beneficial progress. Which progress is beneficial and which is harmful? Here lies our difference.

You regard only worldly benefit as progress even if it is harmful for the everlasting life of the Aakhirat. On the other hand, we consider Deeni progress unconditionally beneficial, and worldly progress which is devoid of harm (i.e. not in conflict with the Shariah) is also beneficial. If it is harmful, it will be like the progress of obesity and of a wound.

The Qur'aan Shareef in the aforementioned aayat commands the pursuit of this beneficial progress. Thus it says: "Make haste towards goodness." Only that which is beneficial is described as *khair* (goodness).

Further, it is alleged that the Ulama do not deliver lectures on even lawful worldly progress. In reply I have to say that the need for such lectures would be justified if you were not aware of worldly ways and means of progress. In fact, you are so much engrossed in such worldly pursuits that you have even transgressed the limits of the Shariah. What need do you have for our lectures on subjects dealing with material and mundane progress?

Allah Ta'ala has explained this issue with great clarity in the Qur'aan Majeed. In this regard, first the worldly life of Qaaroon is mentioned.

"He emerged on his people with pomp....." Then Allah Ta'ala, mentions the statement of those who hankered after only worldly progress. Those who desired this worldly life said: "We wish that for us there was like that (worldly wealth) which has been given to Qaroon. Verily he is the owner of a great fortune."

Thereafter Allah Ta'ala mentions the response of the Ulama. This is the Qur'aanic narration of the dispute between the people of the world and the people of the Deen. Then Allah Ta'ala states His decision. In fact, His decree was a practical enactment. Thus, the Qur'aan says: "Then, We caused the earth to swallow him and his palace. Thus, there was no group to help him besides Allah nor was he (destined to be) among those to be helped."

When the people of the world (the materialists) observed this practical decree of Allah Ta'ala, they changed their earlier opinion. In this regard the Qur'aan says: "Those who had yesterday wished for his (status of progress) said: Alas! Allah bestows provision (rizq) abundantly to whom ever He wishes among His servants, and (likewise) does he restrict (provision). If it was not for Allah's favour on us He would have us also swallowed by the earth. Woe on him (Qaaroon)! The Kaafiroon do not attain success."

Indeed, I swear by Allah that you too will acknowledge at the time of decision that what the Molvi said was correct. But when will this decision be made? When maut suddenly dawns, then you will confess your error and exclaim: 'Alas! The Ulama were proclaiming the haqq.' "

### 365. STUDENTS AND THIKR

During the period of pursuing knowledge, the students of Deen should not become involved in thikr and shaghl (i.e. the specific thikr and other exercises of the Sufis). But correction of deeds and moral reformation are compulsory.

### 366. RENUNCIATION

Renouncing the world is very admirable. Even those who hanker after the world, love those who have renounced the world.

### 367. WHEN SEEING A JINN

If one should see a jinn, recite the athaan.

### 368. ABUNDANCE OF IHTILAAM

A remedy for abundance of *ihhtilaam* (nocturnal emission of semen) is to recite Surah Nooh before going to bed.

### 369. APPEARANCE OF SPIRITS

Some *arwaah* (souls) after departing from the material world are able to make appearances in different forms with the permission of Allah Ta'ala. A man from my homeland narrated the following interesting episode: "At one place in Afghanistan I saw a Musjid on a mountain. On reaching the Musjid I saw a few men getting ready to perform Jamaat Salaat. As I was about to join them, they prevented me and said: 'Perform alone. We are a group of *shuhadaa* (martyrs). Namaaz is not obligatory on us. Your Fardh Salaat will therefore not be proper behind us. We are performing Namaaz for deriving pleasure.'

This same person also narrated the following episode which he witnessed on his wanderings in Afghanistan after the defeat of the British army: "We came across a man living in a hut in a wilderness. We requested permission to spend the night with him. He said that if we spent the night with him, we should not venture out of the hut at night. After a part of the night had passed we heard the sounds of piglets. When we went out to see. We saw the entire area in the vicinity filled with piglets. We were really perturbed and became very fearful. In the morning when we asked the buzrug for an explanation, he said: "The piglets are the transformed souls of those (*kuffaar*) who were slain while fighting the Muslims."



### 370. FOR AWAKEFULNESS

Chewing black peppercorns is good for wakefulness as well as for the brain.

### 371. THE UWAI SIYYAH SUFI SECT

The *Uwaisiyyah* Sufi sect is related to Hadhrat Uwais Qarni (rahmatullah alayh). This designation is only on account of their derivation of *roohaani* (spiritual) benefit without the intermediary of a physical shaikh. They are not called *Uwaisiyyah* on account of Hadhrat Uwais being their source of origination.

### 372. GREETING A BEARDLESS MAN

A beardless man (one who shaves his beard) should not be offered Salaam (i.e. one should not say ‘Assalaamu Alaikum’ to him). However if one believes in one’s own superiority (i.e. I am better than him), then it is necessary to greet him. (This is to remedy one’s pride).

### 373. SALAAM

The Fuqahaa have prohibited salaam on these occasions:

1. When a person is engaged in worship.
2. When a person is engaged in sin.
3. When a person is engaged in natural demands (e.g. eating, answering the call of nature).

### 374. A JUST RULER

A king (or government) whose law is in conflict with the Shariah can never be just. True justice requires conformity with the Shariah. A violator of the Shariah, therefore, cannot be a man of justice. A law which does not conform to the Shariah is *zulm* (injustice / oppression). However, there are two kinds of *Zulm* — Constitutional oppression (i.e. legalised injustice) and unconstitutional oppression. The masses generally regard constitutional *zulm* as being justice.

### 375. A BID’AH FORM OF SADQAH

The doubt of corrupt belief accompanies the practice of slaughtering a sheep (for distribution to the poor) on the occasion of sickness. Slaughtering an animal is believed to be necessary. However, there is no narrational evidence to substantiate this belief. If the interpretation of sadqah is presented, in justification of slaughtering an animal, then why is this quantity of meat or wheat etc. not acquired and given to the poor? This shows that the actual act of slaughtering is the prime objective, hence it is bid’ah.

### 376. EMULATING THE KUFFAAR

Some people have alleged that the Hadith pertaining to prohibition of emulating the kuffaar is *Dha-eef* (weak). Regardless of the *sanad* (chain of transmission) of the Hadith, the Qur'aan Shareef upholds this prohibition. The Qur'aanic aayat says: "Do not incline to those who transgress....."

Along with this, is the rational rule, *tashabbuh* (emulation) without inclination does not occur. First comes the attitude of inclining (towards the kuffaar), then follows emulation. Now when *rukoon* (inclining) is haraam (on the basis of the Qur'aan), then *tashabbuh* (emulation) too is haraam. If there is no evil in *tashabbuh*, then a man should clad himself with the garments of his wife and step into the public. He should appear in public with a female's dress, scarf, etc. Those who don kuffaar garments say that they remain Muslims notwithstanding their *tashabbuh*. In the same way we can say that those who don female garb, remain males.

According to the Auliya a man who emulates the *Sulahaa* (the pious) ostentatiously (by way of riyaa) is also worthy of respect because his *tashabbuh bis-Sulaha* indicates that in his heart he honours the pious people, hence he has adopted their appearance.

### 377. TASAWWUR-E-SHAikh

(*Tasawwur-e-shaikh* means to meditate on the form of one's shaikh. Shah Waliullah (rahmatullah alayh) has mentioned this form of spiritual exercise. Maulana Ismail Shaheed (rahmatullah alayh) has vehemently prohibited it. While I do not prohibit it, I have a great aversion for it. Focussing the mind with such engrossment towards a created object is in conflict with Tauheed. I feel ashamed of providing such focus in the mind for the form of *ghairullah* (a being besides Allah). Such focus befits only Allah Ta'ala.

### 378. AALAMGHIR

Aalamghir (Aurangzab, the Moghul Emperor) used to personally write the Qur'aan Shareef. Once a man pointed out an error. Alamghir made a mark by the word (conveying the impression that he would correct it later). After the departure of the man, Aalamghir erased the mark and explained that what he had written was correct. However, to avoid hurting the man's feelings Aalamghir pretended that he had erred. The king said that if he had immediately rejected the man's claim, he would in future refrain from presenting advice. He (Aalamghir) did not want to reduce his number of advisors.

Aalamghir was a man of lofty spiritual excellences and accomplishments).

He was a *Saahib-e-Nisbat* (one who enjoys a special bond of Divine Proximity). Towards the end of his life he instructed that his kafan should not be acquired with the money he had earned by his trade. He did not want the money earned from selling Qur'aan copies to be used for his kafan although the Ulama had issued the fatwa of permissibility. Nevertheless, overtly it resembled selling the aayat of Allah Ta'ala. He, therefore, did not wish to meet Allah Ta'ala with such kafan in which there was the slightest vestige of doubt.

Muhammad Qali was a close attendant of Aalamghir. Once Aalamghir, while calling him, exclaimed: 'Qali!' The servant immediately arrived with a jug of water. The king made wudhu.

A guest who was present was very surprised. How did the servant know that Aalamghir required water for wudhu? The king had not mentioned this nor was it time for wudhu. When he enquired the servant said: "My name is Muhammad Qali. On account of the king's profound respect, he never calls me with half my name. He always calls me by my full name. Today when he omitted the name Muhammad, I understood that the king was without wudhu. He therefore, refrained from mentioning the word, Muhammad. (From this could be gauged the profound respect and veneration the king had for Rasulullah — sallallahu alayhi wasallam).

Subhaanallah! Attributes such as the respect of Aalamghir and the intelligence of the servant are now non-existent.

### 379. TODAY'S ATTITUDE

Nowadays in the dispositions of people there is generally no *sharaafat* (honour and dignity). There exists in them only *sharr* (evil) and *aafat* (calamity).

### 380. PURDAH FOR OLD MEN

There is a greater need to observe purdah for old men. An old man also desires and inclines towards females. Since the sensation of carnal lust has decreased in an old man, he does not consider his inclination towards females to be the product of lust. However, if he reflects a bit on feminine beauty, his carnal passion is stirred although he is unable to attain gratification. Hence, his inclination always remains strong and unfulfilled. He simply derives pleasure by contemplating on feminine beauty, and this is the *zina* of the heart.

### 381. DUA AND EFFORT

There are two kinds of *Maqaasid* (aims and objects). The one type is *ghair ikhtiyaari* (i.e. cannot be acquired by one's efforts), e.g. rain. For this acquisition only dua suffices. The other kind is *ikhtiyaari* (acquirable by

effort), e.g. earning a livelihood. Along with effort, dua should also be made. Dua brings barkat in one's efforts.

### 382. SUPERIORITY OF THE ULAMA

The superiority of the Ulama is not acquired by effort. It is a bounty from Allah Ta'ala. It cannot be effaced by the efforts of irreligious persons.

### 383. ALLAH'S AID

When the relationship with Allah Ta'ala has been set in order, then aid will assuredly come from Him.

### 384. SIMAA

When Haaji Muhammad Ali Ambethwi returned from Makkah Shareef he said that Hadhrat Haaji Imdaadullah Saahib had permitted him to participate in '*sima*'. When Hadhrat Maulana Gangohi heard this, he commented: "Muhammad Ali has erred. If his claim is correct, then Haaji Saahib has erred. Hadhrat Haaji Saahib is not a Mufti. Hadhrat Haaji Saahib should consult us in regard to these masaa-il."

Truly, Hadhrat Gangohi's vehemence in this regard was to save the masses from deviation.

### 385. MAN'S INSIGNIFICANCE

What is there really in man which creates in him the desire to have others follow him? Let him reflect on his namaaz. Is his namaaz fit for presentation in Allah's court? Similarly, he should meditate on all acts of his ibaadat. In the same way should he examine his knowledge. What does he possess to justify his desire for others to follow him?

A man who desires that others follow him, first becomes his own follower. However, when he reflects (and does some soul searching) he will discover that he is truly bereft of excellences. He will then cease to be his own follower. When he has developed this attitude, he will not strive to create followers for himself. In fact, he will deter people from becoming his followers and he will believe that they are in error.

### 386. EXCHANGING OUR EVIL

Commenting on the aayat:

"Allah will exchange their sins with virtuous acts."

Hadhrat Haaji Imdaadullah (rahmatullah alayh) said that these sins refer to our present good deeds which are in reality sins. Such good deeds are not befitting for divine presentation (on account of extreme deficiencies). However, by

virtue of His Mercy, Allah Ta'ala will accept these deeds and record them as *hasanaat* (acts of virtue).

### 387. GHEEBAT

Munshi Akbar said: “A man in my presence cast an aspersion against the character of a woman. I said to him: ‘You did not see her committing it. You, therefore, have no certitude in this matter to claim knowledge of her sin. If you narrate it, you will be transmitting a doubtful story. I shall apprise you of something which has certitude (i.e. in which there is no doubt). Instead of narrating the doubtful report pertaining to the woman, narrate that which is absolute in truth. The fact of certitude is your awareness of your own faults. You must have committed some evil deeds of which you are sure. Now please narrate some episodes from your stock of evil deeds.’ ” (This anecdote has been mentioned here because Hadhrat Thanvi—rahmatullah alayh— was highly pleased with this answer).

### 388. KNOWLEDGE DOES NOT MEAN ABILITY TO SPEAK

Most of those called ‘Allaamah’ nowadays have no affinity with Ilm (knowledge of the Deen). However, they are able to deliver concocted lectures. He (i.e. the lecturer) deems himself to be an Allaamah. Lecturing is not the end or goal of knowledge. Knowledge is something else.

The introductory stages of Ilm have been understood as being the goals (Maqaasid) of Ilm. This is in fact Jahaalat (ignorance).

If language is knowledge, then the Bedouins will be great Ulama. (Proficiency in speaking the Arabic language and the ability to lecture do not make a man an Aalim).

### 389. FIQAH

*Fiqah* (Islamic Law) is a very difficult subject. But nowadays some people have no honour for the Fuqaha. They insult and abuse the Fuqaha. This group (i.e. the Ghair Muqallideen) is extreme in spreading mischief. They deliberately seek to spread mischief, by inciting people. Sometimes great mischief is caused over something insignificant.



### 390. VALUE OF ZAKAAT STOCK

For paying Zakaat on merchandise (stock-in-trade), the current value will be taken. If the prices for the stock vary, the average will be taken into account. A good method is to pay Zakaat with the stock. One fortieth of the stock should be given. (Current price refers to the price one has to pay to acquire the stock, i.e. the current wholesale price.)

Paying one fortieth of the stock, i.e. the physical stock and not its value, is possible only if the stock is of the same kind, e.g. sugar, rice, flour, etc., etc. *(If the stock consists of a variety of products, the total value will have to be calculated. Then Zakaat could be paid in either cash or kind. If in kind, then one fortieth (2½ %) in value of the stock should be given. —Translator)*

### 391. THE REALITY

We have been given the reality without any difficulty. Rasulullah (sallallahu alayhi wasallam) delivered the reality to us via the agency of Wahi. The reality (in completeness) cannot be attained solely by the intelligence (aql).

### 392. THE SHARIAH IS THE CRITERION

*Ahwaal* and *Muwaajid* (spiritual states and states of ecstasy) occur to even the *Ahl-e-Baatil* (people of falsehood). They too display supernatural acts. These are not signs of the truth. The only distinguishing criterion is the Shariah. If the man of *haal*, *wajd* and supernatural display is obedient to the Shariah, then only is he a *kaamil* (perfect follower of the truth). If he is not a strict follower of the Shariah, he has no worth whatsoever — he is nothing.

### 393. MORAL REFORMATION

It was mentioned that the Auliya of former times had undergone great struggles. Hadhrat commented: “Yes. The Mashaaikh of former times paid great attention to the reformation of character. They underwent intense hardships and struggles for this. Some worked for years in bathrooms (i.e. preparing hot water) some spent years in the wilderness, etc. At that time they did not pay so much attention to *thikr* and *shaghl* (i.e. prescribed forms of *thikr* and spiritual exercises). They had much courage and resolve and could bear the severest struggles. They regarded the *Baarah Tasbeeh* (the 12 tasbeehs) as being very advanced while nowadays this is the elementary instruction (for mureeds).

The people of these times no longer have the same strength and resolve as the people of former times. In view of this weakness, the Mujtahideen of Tasawwuf have introduced concessions and made the task (of Islaah) easier.

### 394. KASHF

What relationship has *kashf* with the *Tareeq*? The *Tareeq* is the acquisition and perfection of *A'maal-e-Baatinah* (i.e. the moral attributes of excellence). (Tareeqat or Tasawwuf deals with moral reformation. Kashf and Ahwaal are not its goals).

### 395. A MUDHIL (ONE WHO MISLEADS OTHERS)

Referring to a particular deviate (*dhaal*) and misleader (*mudhil*), Hadhrat said: “When he was born his father took him to Shah Ghulaam Ali Saheb. When he saw the baby, he commented: “He will mislead numerous people.”

### 396. TA'WEEZ

When a man requested a ta'weez for a painful limb, Hadhrat said: “It is more beneficial to recite and blow on water or medicine. Since the water or medicine will enter the body, hopefully it will be more effective.”

### 397. I'LAAUS SUNAN

*I'laaus Sunan* is a wonderful kitaab. It is incomparable in defence of the Hanafi Math-hab. Ahadith have been compiled in substantiation of every *mas'alah*. Now the opponents of the Hanafi Math-hab have been silenced. They can no longer claim that the Hanafi Math-hab has no Hadith evidence for its *masaail*. (*The claims of ignoramus should simply be set aside*).

### 398. ISLAAH

Some people come with the intention of acquiring only barkat. They have no intention of *islaah* nor of understanding anything. Of what benefit is their coming?

### 399. GHAFLAT

The opposite of *ihdhaar-e-qalb* (presence of heart / mind and alertness) is *ghaflat* (obliviousness / neglect). *Idhaar-e-qalb* and *ikhlaas* (sincerity) are among the requisites of *Ihsaan* (perfect Imaan).

### 400. EVERY MOVE IN THE DIRECTION OF GOODNESS IS REWARDABLE

The Qur'aan-e-Kareem praises those who leave their beds in the night time for the sake of Ibaadat. The aayat in this regard refers actually to those who get up to perform Tahajjud Salaat. However, if anyone due to Imaani weakness does not get up for Tahajjud, but simply sits up in his bed and engages in thikrullah for a few minutes, he too will, Insha'Allah, acquire a share of the thawaab due to those who act in accordance with the command stated in the aayat: “(They

are such men) who separate their bodies from their beds, supplicating to their Rabb, in fear and hope.”

#### 401. CALLING FROM BEHIND

Among the advices Imaam Abu Hanifah (rahmatullah alayh) gave to Abu Yusuf (rahmatullah alayh) was the following: “When a person calls you from behind, do not answer him. This (form of calling) is the way of driving along animals. In calling you from behind, he has treated you like an animal hence he is not deserving of a reply.”

#### 402. FINANCIAL DIFFICULTIES

People in financial strait are always in the worry of augmenting their income. Generally this is beyond their control. However, they are not concerned about reducing their expenditure, especially unnecessary and wasteful expenses whereas this is within their control.

#### 403. A RULE OF TILAAWAT

According to the Ulama, among the *aadaab* (etiquettes) of *Tilaawat* is to slightly lower the voice when reciting an aayat which narrates a statement of some kaafir.

#### 404. THE ERRORS OF THE AMBIYAA — A BLESSING

The elevated rank, divine proximity and *ismat* (sinlessness) of the Ambiyaa (alayhimus salaam) are pure *rahmat* (mercy) and *ni'mat* (bounty) of Allah Ta'ala. In the same way, the errors of the Ambiyaa (alayhimus salaam) mentioned in the Qur'aan-e-Kareem in relation to some episodes are also His pure *rahmat* and *hikmat* (wisdom).

One benefit of such errors is the negation of any doubt of godhood of the Ambiyaa (alayhimus salaam). The commission of errors and the resultant admonition of Allah Ta'ala dispel any idea of the Ambiyaa (alayhimus salaam) having divinity (i.e. being gods). It confirms they too are Allah's servants.

Haaji Imdaadullah (rahmatullah alayh) would say: “The Ambiyaa (alayhimus salaam) progress (spiritually) in every state. The acts which are said to be errors, in the ultimate end, these are also a means of progress for the Ambiyaa (alayhimus salaam). They derive lesson from their errors and they express greater humility and *Istighfaar* (repentance).”

#### 405. TASAWWUF

In reality, only the illustrious Auliya have understood fully the meaning of tasawwuf. In spite of *Ahwaal* and *Mawaajeed* (spiritual states and ecstasies) the

limits of the Shariah are applicable to all.

#### 406. SUBJUGATING JINN

Once I asked Hadhrat for an *amal* (method or act) of subjugating the jinn. (Hadhrat here may refer to Hadhrat Haaji Imdadullah Sahib or Hadhrat Maulana Yaqub Sahib). He responded:

“I have such an easy *amal* by means of which you could easily gain control of a jinn. But first, listen to this — Allah Ta’ala has created you to be a slave not to be a god to subjugate other creatures for controlling them. (Hadhrat Thanvi comments): “From that very moment I developed an aversion for such *amals*.”

#### 407. DUA, TAFWEEZ AND TAWAKKUL

Constant and repeated dua and petitioning Allah Ta’ala are not in conflict with *Tafweez*. (*Tafweez* means to assign all affairs to Allah Ta’ala). However, to become agitated when unable to discern the effects of acceptance of dua is negatory of *Tafweez*. Such agitation is the product of personal *tajweez* (one’s own endeavour).

*Tafweez* in relation to the acquisition of Deeni Ilm and Practice necessitates intention as well as effort. However, failure to achieve these goals should not cause agitation. One has to remain contented. The following Hadith points to this meaning of *Tafweez*: “O Allah! I ask You for health, purity (of the heart and body), trust (honesty and truth), beautiful moral character and contentment with (Your) *Taqdeer*.”

#### 408. THE HAND OF THE GUIDE

Entry into this Path (of Tasawwuf) without the supervision of a Shaikh-e-Kaamil is not devoid of danger. The traveller in this Path sometimes experiences such states and episodes which can ruin his entire effort and journey if not dealt with expertly. There is therefore a need for the hand of an expert over the head of the traveller to pilot him out from these pitfalls.

#### 409. THE WEALTHY AND MATERIALISM

The western nations are very clever in worldly and material affairs. They have a great compatibility with materialism while they have no relationship with spiritualism (*roohaaniyat*) and intelligence. Yes, undoubtedly, they have a strong relationship with edibles. They are perennially concerned with food. In fact, the limit of their moral character is determined by mundane motives of earning a livelihood. Hence, their glib and subtle talk overwhelms the audience. Sometimes the effect of their talk exercises a detrimental influence on the Deen of weaklings. I, therefore, issue *fatwa* on the basis of experience

that one should not even meet with them unnecessarily.

#### 410. IDLENESS

Safety lies in ensuring that you are not idle. Be involved in some activity, even if it is a worldly occupation provided that it is lawful. At all times, occupation is better than idleness. When a man is idle, shaitaan settles on him. The best occupation is the *Suhbat of an Aarif* (Companionship with a Buzrug). If one is without an occupation, then sleep is better than idleness.

#### 411. TAWAKKUL

The reality of *Tawakkul* is to focus the gaze on Allah Ta'ala irrespective of the availability or unavailability of the usual means of accomplishment. Allah has the power to effect accomplishment without the need of means and ways. The gaze should be on *Musabbibul Asbaab* (The Causer of all causes / means). The adoption or abandonment of the normal means is another issue. A person of determination is permitted to abandon such means which are described *Asbaab-e-Zanniyyah*. However, it is not permissible to abandon those means called *Asbaab-e-Yaqeeniyyah*. For a person of weak faith, it is not permissible to abandon any of the means.

*(There are two kinds of ways and means to accomplish the aims and purposes of man on earth. These are called Asbaab-e-Zanniyyah and Asbaab-e-Yaqeeniyyah.*

*Asbaab-e-Zanniyyah are such ways and means in which there is no absolute certitude for accomplishing the purpose, e.g. trading, working, medicine.*

*Asbaab-e-Yaqeeniyyah are such means without which attainment of the purpose is impossible, e.g. eating, learning, to travel for the purpose of Hajj.)*

#### 412. ADORNMENT

As long as a person is engrossed in personal adornment, he will not develop excellence (in the moral, spiritual and intellectual spheres).

#### 413. TODAY'S INTELLEGENTSIA

Once in a village, a man climbed to the top of a date palm. After climbing to the top he was unable to climb down. The entire village assembled by the tree. However, the simple villagers were unable to devise a plan to bring him down from on top of the tree. The village folk then summoned the village's wiseman to gain his opinion. When he came, he surveyed the situation, gazed to the top of the tree. After deep reflection, he nodded his head to indicate that he has found the solution.



He ordered them to bring a long rope. A loop was made and the rope was thrown to the man trapped on top of the tree. When he caught the rope, the wiseman instructed him to tie it firmly around his waist. After he had complied the wiseman ordered the simpletons of the village to give a powerful tug. In unison they tugged. Down came the man. His brains and bones were smashed as he hit the ground.

The village folk wailed in consternation: “He is dead!” The wiseman responded: “He died because of his fate. I had pulled to safety in this manner numerous people who had fallen into wells.”

The intelligentsia of this age are of this hue. They act on the basis of corrupt reasoning. The consequence of such corrupt reasoning is destruction.

If someone requires correct knowledge and correct practise, there is only one correct method for this acquisition — make someone from amongst the living (authorities) your guide and leader. Mere book-knowledge without the guidance of such a leader is insufficient. I have seen many people of knowledge stumbling (in deviation). When they themselves have not understood reality, how can they offer guidance to others?

#### 414. BOOK-KNOWLEDGE

What benefit is there in only book-knowledge! In fact, in this age, even the original books do not remain. Translations are considered adequate, hence ignorance has reached its current level. Even learned men are trapped in this ignorance. They lack extensive awareness of even the essential principles and particulars (*Usool* and *Furoo'*), yet they claim to be Mujtahids. Such Mujtahids have corrupted the Deen.

As a test for this type of *ijtihaad*, I have devised a very simple plan. Compile twenty such *masaa-il* (questions), the answers of which cannot be located in the Kitaabs of the Fuqaha. Then they (the claimants of *ijtihaad*) should reply on the basis of the Qur'aan and Sunnat. They will then understand that in relation to the Fuqaha, they are infants in a nursery school.

#### 415. THE FUQAHA

As long as I have not obtained substantiation for a view from the *juz'iyat* (particular rules) of the Fuqaha, I always distrust my personal opinion. On the contrary, these *ghair muqallideen* always repose reliance on their opinion while they distrust on the opinion of others. This attitude is in complete conflict with the Hadith. One who does not rely on his nafs will always exercise caution (*ihitiyaat*).

## 416. FUTILITY

Those who are oblivious (*ghaafileen*) of essential matters, indulge in futility and nonsensical things. They are unconcerned with important issues. A man who has the concern of the Deen and Akhirat will never have the leisure for indulgence in futility. Consider the state of a man whose son has just died. He is concerned about the burial requirements and needs of his deceased son. Now if at this time someone asks him to solve a mathematical problem, what will he respond? This in fact, is the perpetual state of the *Ahlullaah* (People of Allah).

Someone asked Hadhrat Raabi'ah Basriyyah: "Have you ever cursed shaitaan?" She said: "When I have no time to spare in my engrossment in the remembrance of my Beloved, how can I have time for cursing shaitaan?"

## 417. DECEITS

Today is the age of deceptions. In former days even Bid'atis were (sincere) *thaakireen* (those who remember Allah). Despite their errors, there was a Deeni impression on them. However, nowadays there is a preponderance of deceptions and impostors — *faasiqs* and *faajirs* who are involved in even *Kabaa-ir* (major sins). They are adept in earning (by deceit) money.

## 418. CUSTOMS

In this age customary practices have gained so much ascendancy that reality is completely over-shadowed. The reality of *adab* (respect) is the observance of the limits. The effect of this observation is peace for others (i.e. others will not be subjected to distress and inconvenience).

Just as it is necessary to refrain from customary *adab* (i.e. from such respect which is a mere outward façade and a pretence), so too is it imperative to abstain from disrespect. It is necessary to observe moderation in everything. And, it is difficult to acquire this ability without the guidance of an expert Shaikh. Treading even one step in this Path without the guiding hand of a Shaikh-e-Kaamil is not without danger.

There is a dire need to have a Shaikh to oversee one. His teaching should be followed. Annihilate all your opinions and desires, and submit to a Shaikh. (*In the era in which we find ourselves, there is almost a total lack of true Mashaaikh -Spiritual Guides. There is a glut of impostors. It is essential to exercise exceptional caution when linking oneself to a person for the acquisition of moral and spiritual guidance—Mujlisul Ulama*).

## 419. DESIRE FOR RESULTS

Nowadays there is a great calamity — while there is indifference towards effort and struggle, the desire is to obtain the results and fruits of effort. Is the *taufeeq* of engagement in the effort an insignificant result? A person complained to Hadhrat Haaji Imdaadullah (rahmatullah alayh): “I engage in thikr, but do not discern any benefit.” Hadhrat said: “Is your engagement in thikr an insignificant benefit?”

A person said to me: “I do not derive pleasure in thikr.” I said: “What pleasure do you expect in thikr? Where are you searching for pleasure?” People understand such issues as the goal when in reality these things are not the goal. This attitude is proof for a person’s unawareness of the Path. People have become total strangers of this Path. Leave alone the poor masses. Even the Ulama are trapped in such misconceptions.

## 420. THE PLEASURE OF ALLAH

The true motive for *A'maal-e-Saalihah* (righteous deeds) is the Pleasure of Allah. This is the purpose. The aim is the acquisition of divine pleasure and proximity.

## 421. THE TAREEQ (TASAWWUF)

The Tareeq had died. People had become unaware of its reality. Now, after ages, the Path has become alive and as clear as day light, Al-hamdulillah! Every *mas'alah* of Tasawwuf has been substantiated on the basis of the Qur'aan and Hadith. Now if any objectors find any fault with Tasawwuf, it will be testimony for them being deprived (of goodness).

It has been proven by means of *dalaa-il* (Shar'i proofs) that the aim is volitional deeds. The only division is in name. The name given to *A'maal-e-Zaahirah* (external/physical deeds) is *Shariah* while the name of *A'maal-e-Baatinah* (Internal deeds—morals) is *Tareeqat*.

Besides these *A'maal* (Deeds), the *ashghaal* and *riyaadhat* (spiritual exercises and penances) are not the *maqsood* (goal / purpose). Rather, they are aids for the attainment of the *maqsood*. They occupy the rank of medical prescriptions. By themselves they are not acts of *ibaadat*. In view of such acts being aids for achievement of the *maqsood*, they cannot be labelled as *bid'ah* just as medical prescriptions are not termed *bid'ah*. It is precisely for this reason that these prescriptions differ and vary according to the states and conditions of the *Saalikeen* (those who are engaged in moral reformation).

## 422. PHYSICAL AND SPIRITUAL PRESCRIPTIONS

What is *bid'ah* in spiritual prescriptions and remedies? If these are *bid'ah*, then why are the prescriptions of the physicians of the physical body not *bid'ah*? What differentiates between the two? When we do not consider these prescriptions as being the goal, then why should they be labelled *bid'ah*?

I shall explain the motive for this differentiation. While the *nafs* adopts one, viz. the medical prescriptions, it brands the other, viz. the spiritual prescriptions, *bid'ah*. The motive for this is that while physical ailments are accepted to be sickness, the spiritual diseases of the *nafs* are not regarded as sickness, hence the medical prescriptions are accepted and the spiritual prescriptions are described as *bid'ah*.

The prescriptions of the spiritual physician are called *bid'ah* for gaining an excuse to avoid treating the spiritual ailments. These errors are the consequence of the ignorance of the ignorant, mercenary so-called spiritual guides who have disgraced *Tareeqat*.

## 423. MUTUAL DEPENDENCE

Just as juniors are dependant on seniors in many matters, so too are seniors dependent on juniors. Self-opinion is not commendable, neither for juniors nor for seniors. Today the ailment of self-opinion and pride is widely prevalent. This evil *nafs* is a great enemy. No one should ever be complacent towards it. The *nafs* had in a moment destroyed many great men. It is the *nafs* which had misled and ruined *shaitaan*.

From this should be understood that the evil of the *nafs* is worse than the evil of *shaitaan*. Even those who are engaged in *mujaahadah* and *riyaadhat* should not be complacent regarding their *nafs*. They should not be confident of having achieved control of the *nafs*, and labour under the impression that there is no need to fear the *nafs*. Sometimes the *nafs* remains submissive on account of having been deprived of the means (for accomplishing its evil). It remains simmering in dormancy. However, when the means are found, the *nafs* suddenly asserts itself with great rebellion.

*Mujaahadah* does not eliminate the evil attributes of the *nafs*. It merely changes their direction. One should, therefore never become careless. The enemy lies perpetually in ambush.

## 424. FUTILITY

Nowadays people squander their time in futile talk and nonsensical activities. Even when meeting *buzrugs* they do not refrain from this futility. They destroy even the time of the *buzrug*. Much of the futility consists of discussing others

and complaining about them. Its remedy is to be concerned with oneself. Complaining about others while forgetting oneself is like being unconcerned about the snakes and scorpions on your body, and making an issue of the flies on someone else's body.

This disease has today reached epidemic proportions. Everyone is involved in it. From every walk of life, even the Sufis and Ulama are caught in this disease. Why don't they appreciate the value of time? Every second which passes without Thikrullah is a great misfortune.

#### 425. HIS FADHL

Although we lack the ability to reach the goal of Divine Proximity, we can attain it by means of His *Fadhl* (Kindness), not by our efforts. Even if our efforts are useless, He is such a Gracious One Who ensures that we attain the Goal. At least we are expected to get up and walk. Then His *Rahmat* will take us into His Merciful Lap. It is however necessary that we be constant in our effort.

#### 426. EVIL ATTRIBUTES

Nowadays every person is the victim of *Akhlaaq-e-Razeelah* (evil attributes of the nafs). The primary cause for this is that people are deprived of the *suhbat* (companionship) of the devotees of Allah. *suhbat* is an essential need. People do not appreciate it because they are bereft of concern for the Aakhirah. One who has the *fikr* (concern) of the Aakhirah will never think that he is independent of *suhbat*. In fact, I say that in this age *suhbat* with the *Saaliheen* is *Fardh-e-Ain*. This age is extremely delicate. Besides other things, Imaan itself is under grave threat. The safety of Imaan in this age is ensured only by companionship with these pious men. What doubt can there be in something being *Fardh-e-Ain* when the safety of Imaan is dependent on it?

#### 427. LIBERALISM

The Deeni condition of people has become corrupted mainly because of liberalism. The criterion for everything by people is intelligence (or reason). It is commonsense that a created entity being finite cannot fully comprehend the Uncreated Creator. *Aql* (intelligence) is a creation which has its limit of flight. There is, therefore, an imperative need to keep the *Aql* subservient to *Wahi* (Divine Revelation). Without submission to *Wahi*, it is impossible to find the right way, and never will one attain the goal.



## 428. FOLLOWING THE HAQQ

Following the Haqq and the Sunnah is of great significance. Others too are influenced by it.

## 429. LACK OF INTELLIGENCE

If a person is pious on account of his lack of intelligence, then this too is the mercy of Allah Ta'ala. It is a very great bounty. Perhaps this person, if he was intelligent, would have used his intelligence for mischief. Thus, even this condition of lack of intelligence accompanied by piety should be valued.

## 430. NEUTRALITY OF THE ULAMA

Imaam Muhammad (rahmatullah alayh) advised the Ulama to abstain from appending their signature to any document nor should they sign as witnesses. Upon reflection, the reason for this appears to be the neutrality of the Ulama. They should not be seen as partisans or the supporters of any group. If they become associated with a particular group, their universal benefit will be terminated.

## 431. THE MOVEMENT OF THE AGE

Among the reasons for my dissociation and non-participation in the (political) movements of this age is that I believe them to be in conflict with the Shariah. Another reason is that such participation is in conflict with my personal disposition. Most of the Ulama who had participated in these movements had become useless. They failed to maintain their (Deeni) obligations. But, they remained diligent in one activity — they would quickly provide Qur'aanic and Hadith substantiation for the *shaitaniyat* which was proclaimed by the tongues of kufr.

*(Hakimul Ummat here refers to the participation of the Ulama in kuffaar politics. They had joined with the Hindus in the political movement to oust Britain from India. In this process, the Ulama had over-stepped the limits of the Shariah by providing Shar'i "proofs" for the political slogans and ideologies of the kuffaar. This self-same disease afflicts the Ulama of the present age.)*

## 432. BENEFIT OF CRITICS

I consider as a bounty of Allah the criticism of critics as well as the critics themselves. Even if large amounts of money should be spent, the benefit acquired gratis from critics cannot be achieved despite the ill-conceived intention underlying their criticism. Irrespective of their intention, at least I am made aware of my errors which I then rectify. I am grateful to Allah Ta'ala --

opponents render such a service which sometime associates cannot do.

### 433. SIMPLICITY OF OUR SENIORS

A salient feature of our seniors was that they were embodiments of equilibrium. They were devoid of excesses and pretence. Neither were they proud nor was their humility a pretence. Along with their simplicity they had independence.

Once Hadhrat Maulana Muhammad Qaasim (rahmatullah alayh) went to Rampur on a Deeni mission. When the Nawaab (ruler) of the principality of Rampur was informed of Maulana Qaasim's arrival, he sent a messenger to invite him to the palace. Hadhrat Qaasim Saheb refused the invitation and presented the excuse: "I am a simple villager who is unacquainted with royal etiquette and protocol. I may create embarrassment, hence it is inappropriate for me to come."

The Nawab sent the following reply: "You are welcome. No one will expect observance of etiquette and protocol by you. We, ourselves, shall observe respect for you. I am yearning to meet you."

The first answer of Maulana was a humble response. When the Nawab insisted, Hadhrat responded on principle and said: "It is indeed surprising that while you yearn to meet me, I have to come." Hadhrat Maulana did not go.

In spite of his natural independence, Hadhrat Maulana Qaasim reacted differently when the magistrate of Roorki wanted to meet him. He did not refuse the invitation of the magistrate (although he had refused the invitation of the king). In Roorki, (the Hindu missionary) Diyaanand had issued a challenge to Maulana for a debate. When Hadhrat Maulana was informed of this challenge, he set off for Roorki. At the time he was very ill. Nevertheless, he went to Roorki. A number of his followers had accompanied him. In Roorki, Hadhrat instructed all his companions to make their own food arrangements so that they do not impose on anyone. This was done. When the magistrate of Roorki was informed of Maulana Qaasim's arrival with his retinue of companions, he commented: "They must be some of those molvis in search of food."

When the people explained that his companions had made their own food arrangements, the magistrate was impressed. He then extended an invitation to Hadhrat Maulana. Hadhrat accepted the invitation. The reason for his acceptance will become apparent from the conversation with the magistrate. Despite acceptance of such invitations being in conflict with his natural disposition, Hadhrat went to meet the magistrate. In this regard, he had given preference to the requirement of Deen.

When the magistrate asked Hadhrat for the purpose of his visit to Roorki, he said:

*“Diyaanand is going all over the show issuing challenges to debate with him. I have come in response to his challenge, but now he refuses to debate.”*

**Magistrate:** “I shall send for him.”

When Diyaanand came, the magistrate asked: “Why do you refuse to debate?”

**Diyaanand:** “There is danger of public violence.”

**Magistrate:** “Don’t fear public violence. We take responsibility for ensuring the peace.”

**Hadhrat:** “If there is the fear of public violence, there is no such fear right now (because the public is not present). Let’s debate now.”

**Diyaanand:** “I did not come at this time with this intention.”

**Hadhrat:** “Intention is a volitional act. You can make your intention now.”

But, Diyaanand was not at all inclined to debate.

This is the nobility of attitude of our seniors. They were devoid of pride. When there was a Deeni need, he met with the magistrate. When there was no such need, he did not unnecessarily humiliate himself by meeting the king. He did not regard a meeting with the king to be honourable.

The true goal of these seniors was the Deen. Prominent and high-ranking people would visit Hadhrat Maulana Qaasim Saheb and sit on his dusty, tattered straw mats. He would honour those who came for the sake of the Deen. In observance of these limits, Hadhrat Haji Imdaadullah (rahmatullah alayh) would say:

*“Honourable is the Ameer (man of wealth / worldly prominence) at the door of the Faqeer.”*

The wealthy man at the door of the *Faqeer* is truly an honourable Ameer. His goodness should be appreciated. However, it is important to totally abstain from the company of proud rich people. There are many evils in such association. The greatest evil is that these arrogant men look with contempt on the knowledge of the Deen and the Ulama.

Once the Nawaab of Dhaka invited a delegation of Ulama of Deoband. I too received an invitation which I declined. However, on the insistence of the Ulama of the delegation, I agreed to accompany them. I stipulated that I would not be travelling on the expenses of the Nawab. Secondly, since I had refused the Nawaab’s invitation, I would not live at his place. I had decided to live with some Muath-thin or Imaam of a Musjid.

On arrival in Calcutta, the man whom the Nawaab had appointed to

welcome us, had acquitted himself somewhat disrespectfully. My conditions proved their utility on that occasion. I immediately left and returned home.

The reason for the disrespectful attitude of the Nawaab's man was the evil in his ideas. It is safest to be totally independent and free from such arrogant people. In fact, the Ulama do not derive any benefit from such proud men of wealth. Furthermore, the benefit which the poor derive from the Ulama is lost because the poor lose confidence in those Ulama (who bow to the rich). Hence, there should be no contact with such arrogant people.

Associating with such wealthy persons is extremely harmful for the Deen. However, if they invite one with humility and sincerity, then there can be benefit in meeting with them. But when the Ulama go to them without their desire and invitation humiliating themselves, these people infer that the Ulama are in search of their wealth. No one can then complain if they treat such Ulama with contempt because this is the usual treatment reserved for those who hanker after the dunya. However, if in spite of this situation the wealthy do not despise such Ulama, then truly they are worthy of praise while the Ulama deserve to be criticised.

On this basis my uncle would say, that the wealthy of a certain place are Jannati (i.e. destined for Jannat), and the Ulama are Jahannami (destined for Jahannum).

#### **434. THE FUTILITY OF SOLID GRAVES**

Those who construct solid (cement/concrete) graves, are in fact eliminating one of the factors which cause mercy to descend on the mayyit. In a hadith it is mentioned that a Nabi who passed through a qabrustaan perceived that some of the dead were being punished. After sometime when he again passed through the same cemetery, he perceived that they were forgiven.

He supplicated to Allah for the reason of this transformation. It was revealed to him, "The reason for their punishment was their evil deeds. However, when their kafan and bones had decomposed, and their graves demolished. We took pity on them. We thus forgave them."

Logically one can understand the futility of solid graves. When the person himself had disappeared, what benefit is there in the grave remaining? Solid graves are totally redundant.

#### **435. NO BENEFIT IF THE BASIS IS FALSE**

Once a Shiah who had studied many books of Tasawwuf as well as my works came to me with some questions. Although I was not inclined to entertain his questions, I accommodated him because he was a guest. I, therefore, answered

his questions. He expressed his happiness and said that he had also posed these questions to the Shiah Mujtahideen. (The Shiah call their Ulama, 'Mujtahideen'). But, none of them presented any intelligent answer.

He wanted to know if members of other sects could gain any benefit from Khanqah Imdaadiah. (This was the name of the Khanqah where Hadhrat Thaanvi -rahmatullah alayh- was stationed). I said to him: *"This session is not adequate for answering this question. You should obtain this answer by way of correspondence."*

Afterwards he wrote a letter posing this question. In response to his query I wrote: *"This question is like asking someone whether it is permissible to lead in Salaat a person who is without wudhu. It will be said to such a person, 'Do you know how to perform wudhu?'"*

To give a clearer reply would be inconsiderate. Sometime afterwards, he wrote saying that he does perform Namaaz. (Hadhrat commented):

*"This luminary lacks even the understanding of the purport of the example I gave. I had presented an analogy in which I compared the aim with namaaz and the conditions with wudhu. How does he fulfil the duties of a magistrate? (This person was a magistrate). I shall now reply unambiguously. 'Do excuse me. As long as you do not adopt our way, you will not gain benefit from us.'"*

#### 436. RESTLESSNESS

In reply to a Molvi Saheb who had complained about his feeling of restlessness, Hadhrat commented:

*"What really is the incumbency for tranquillity (sukoon)? Even if one does not achieve sukoon throughout life, there is no harm? Restlessness (Idhtirab) is also a great ni`mat (bounty) of Allah Ta'ala. There is also much wisdom for this state."*

#### 437. HOW TO GO ABOUT SELECTING A MURSHID

*"Those who come to me should stay here (i.e. in Hadhrat's Khanqah) for a few days with an open mind (not with any preconceived ideas) and with a closed mouth. They should sit in the majlis (talks and bayaans) silently. Thereafter, if my way and attitudes are acceptable, they may refer to me (for their islaah), otherwise it is best for them to return peacefully and safely to their homes."*

In this method is the peace of both parties. Besides this method, there will be nothing other than uncertainty, anxiety and agitation. Their will be no hope of achieving benefit."



#### 438. NO NEED FOR BAY'T

“A man wrote requesting to be accepted in bay't. I replied: ‘There is no need for bay't.’ He wrote back: ‘It is extremely necessary.’ I responded: ‘When you yourself are an expert, why do you desire to refer to a man who is not an expert? Furthermore, in this difference of opinion, either I am regarding the necessary as being unnecessary or you are regarding the unnecessary as being necessary. This leads to the conclusion that either I am the ignoramus or you are the ignoramus.’ ”

#### 439. BENEFIT WITHOUT BAY'T

“A man wrote:

‘Initiate me into the Silsilah.’ I replied: ‘For which benefit? Can that benefit not be acquired without initiation into the Silsilah (i.e. without bay't)?’ I wrote this as ta'leem (to teach) not by way of reprimand. By me, the very inception (of *islaah*) is with *ta'leem*.”

#### 440. THE FUTILITY OF TITLES

Nowadays there has spread the calamity (balaa) of futile titles. These titles did not exist in former days. No one was in former days called Shaikhut Tafseer and Shaikhul Hadith. In fact, most Akaabir (senior Ulama) were not even called ‘Maulana’. They were only referred to as ‘Molvi Saheb’. But nowadays, you have Shaikhut Tafseer, Shaikhul Hadith, Imaamush Shariat, Imaamul Hind and Shaikhul Hind. This title of Shaikhul Hind was adopted for Hadhrat Maulana Mahmud Deobandi (rahmatullah alayh). In fact he was Shaikhul Aalam (i.e. Shaikh of the world). But, those who professed love for him awarded him the deficient title of Shaikhul Hind. All this is the influence of liberalism.

Now, a novel kind of title has been lately introduced. In this regard I usually say, that inspite of a man being a human being, the names of animals have been chosen. Someone is called ‘Bulbul-e-Hind’ (The Nightingale of Hind); someone is titled ‘Tauta-e-Hind’ (The Parrot of Hind). Now, the next step will be ‘Gung-e-Hind’ (The Wolf of Hind); ‘Isp-e-Hind’ (The Stallion of Hind); ‘Feel-e-Hind’ (The Elephant of Hind) and ‘Khar-e-Hind’ (The Donkey of Hind). What drivels is all this? People have completely abandoned the simple ways of our seniors.

Similarly has developed the futile custom of kissing the hands (of a buzrug).

#### 441. NIYYAT OF BENEFIT

A Molvi Saheb asked: “When sitting in the company of a buzruq, what niyyat

should one have?” Hadhrat replied: “Simply intend the obtainal of benefit. This benefit is of a general kind which includes *Ilm*, *Amali* and *Haali* benefit. In the company of pious there is nothing but benefit. Alhamdulillah, there is never any vestige of harm.”

(*Ilmi*, i.e. that which pertains to knowledge. *Amali*, i.e. that which pertains to practical deeds. *Haali* i.e. that which pertains to emotional states.)

#### 442. TASAWWUF IN THE QUR`AAN AND HADITH

The *Tareeq* (i.e. Tasawwuf) is not at variance with the *Ahkaam* (of the Shariah). It is not apart from it. Hence the Aalim of the *Tareeq* is the Aalim of *Ahkaam* as well. In fact, *Tasawwuf* is for developing perfection in Salaat, Saum, Hajj, Zakaat etc. The Mashaaikh design Thikr and Shaghl for the attainment of perfection in Ibaadah.

Alhamdulillah! I have substantiated the masaa-il of Tasawwuf on the basis of the Qur`aan and Hadith. These very acts (of the Qur`aan and Hadith) are the *Tareeq* while the *Maqsood* (objective) is Allah Ta`ala's Pleasure. Besides this there is nothing else.

The special methods of *Ta`leem* in vogue by the Mashaaikh are all *tadaabeer* (methods and exercises of attaining the goal). They are not the *Maqsood* (goal). Yes, they facilitate attainment of the goal – in short, the Qur`aan and Hadith are replete with Tasawwuf. However, intelligence is necessary for understanding.

#### 443. TASAWWUF WITHOUT A SHAIKH

Entry into this Path (of Tasawwuf) without the supervision of a Shaikh-e-Kaamil is not devoid of danger. The traveller in this Path sometimes experiences such states and episodes which can ruin his entire effort and journey if not dealt with expertly. There is therefore a need for the hand of an expert over the head of the traveller to pilot him out from these pitfalls.

#### 444. THE WORLD -- AVOID EXTREMES

Neither be so engrossed in the world that you become totally immersed and lost in it nor abandon it entirely. The consequence of total immersion in the dunya is the fear of an evil death. A man who is fully engrossed in worldly affairs develops an aversion for departing from the world. At the end of his life he perceives Allah Ta`ala as the One Who separates him from his object of love (the world). There is therefore the fear of such a person developing animosity for Allah Ta`ala at the time of Maut. This is a great danger.

Do not commit the opposite extreme of totally abandoning the world and its lawful means and agencies. Moderation is not to abandon the lawful means and

agencies of earning a livelihood (for example) when this is necessary. By remaining within the limits, the worldly agencies also aid one's Deen.

However, abandon such worldly engrossment which transgresses the limits of the Shariah. Such engrossment is in fact *hubb-e-dunya* (love of the world). The world is extremely treacherous. It never left anyone unscathed. It has blemished and contaminated everyone (who indulged in its pursuit recklessly). When a person becomes treacherous by transgressing the limits of the Shariah, the world succeeds in contaminating him.

#### 445. CRITICIZING THE DEVOTEES OF THE AAKHIRAH

Your love for this world constrains you to criticize the devotees of the Aakhirah. You are in need of the perishable carrion of this transitory world. In fact, you are totally immersed in the pursuit of unnecessary worldly things. You are therefore engrossing yourself in the dunya unnecessarily and losing yourself therein. In this process of engrossment you have forgotten the Aakhirah as a consequence of your love and quest for the dunya.

In the pursuit of the world, you have destroyed your honour and life. But, when you see a man having a similar extreme relationship with Allah Ta'ala, His Rasool and the Aakhirah, which immerses him in the love and quest for the other world, you say that he is mad. If this immersion is truly insanity, then you too are insane just as the devotee of Allah Ta'ala is insane. But there is a difference in the two insanities.

Insanity, literally speaking, is to turn away from The Creator and to violate His commands. This type of insanity is abominable and accursed. To pursue the Pleasure of Allah Ta'ala, to submit to His commands and to strengthen the bond with Him is not insanity. And, if it is insanity, then it is acceptable to sacrifice thousands of 'sanities' and 'wisdoms' to gain this 'insanity'.

#### 446. TRUE COMFORT

Without Thikrullah, the acquisition of true comfort is not possible. I take oath and say no one has such comfort and peace which the Auliya experience. They have been blessed with such treasures which others do not have although it may appear that they and others are the same on account of the external façade of worldly difficulties and hardships. In spite of this external similarity, their hearts are in peace and tranquillity. The basis of peace and comfort is the heart. There is no frustration and despondency in their hearts.

#### 447. TASHADDUD (SEVERITY)

The endeavour to disgrace and slander me is prompted by the desire to compel me to submit to their way of thinking. I do not desire them to conform to my way of thinking. On the contrary, I desire them to conform to the correct principles. I myself submit to the correct principles. My attitude is described as *tashaddud* (severity, harshness, extremism).

A benefit of my attitude is that intelligent people establish a relationship with me while people of corrupt intelligence stay away. I thus am left in peace in my duties. If this had not been my attitude, I would have been overwhelmed with the assembly of unintelligent people who would be obstacles in the execution of my duties.

#### 448. PRETENCE

Sometimes *takabbur* (pride) assumes the form of *tawaadhu* (humility). Some people adopt an outer-façade of humility to gain the praise of people. Humility with this motive is *takabbur*. On account of such confusion, there is a great need for a guide (Murshid) in this Path (of Tasawwuf—moral reformation). When you locate a true guide, submit wholly to him.

#### 449. FEAR OF AUTHORITY

The root of *aman* (safety) is fear. Safety is a desirable goal. Someone in the gathering said: “*There is no longer fear for the government.*” Hadhrat Thaanvi commented:

*“Undoubtedly, this is good for honourable people, but as far as criminals are concerned, it is a dangerous development. It is necessary that they have fear for the authorities. Fear plays a great role in the maintenance of law and order.”*

#### 450. MODERNISM

Masha Allah! There is no pretence in our Ulama. They are embodiments of simplicity. Despite their excellences and perfection (in knowledge and piety) they have annihilated themselves. Look at the people of this age. Although lacking in excellence and perfection, some have appropriated titles such as ‘Shaikhul Hadith’, ‘Shaikhut Tafseer’, ‘Imaamut Tafseer’, ‘Ameerul Hind’, etc. This is the influence of modernity. Despite their excellence and perfection, our seniors did not appropriate any of these titles. At most, they were called ‘Maulana’ or ‘Molvi’. But nowadays the effect of modernity permeates everything. I have a natural aversion for these things.

#### 451. ENSLAVING THE JINN

Shah Muhammad Ghauth Gwaliar had made some *muakkalaat* (jinn) subservient to him. Once he ordered some of these jinn to bring Hadhrat Shah Abdul Quddus Gangohi (rahmatullah alayh) to him. When the jinn arrived, they found Hadhrat Abdul Quddus engrossed in Thikrullah. The jinn were awed and overcome with fear. When the Shaikh looked up he saw some powerfully built beings standing in his presence. The Shaikh said: “*Who are you?*”

Muakkalaat: “*We are muakkalaat.*”

Shaikh: “*What has brought you here?*”

Muakkalaat: “*Shah Muhammad Ghauth has sent us. He is anxious to meet you. If Hadhrat commands, we shall deliver you to him in great comfort.*”

Shaikh: “*Bring him here.*”

The jinn departed. When they reached Shah Muhammad Ghauth, they took him and set off. He protested: “*You are under my control.*” They responded: “*Yes, in relation to others. But as far as the Shaikh is concerned, we follow his command.*”

They delivered their master to Shaikh Abdul Quddus at Gangoh. The Shaikh severely reprimanded him for his misdeed of having enslaved the jinn. He repented and became the mureed of Hadhrat Shaikh.

#### 452. EFFECT ON A JINN

A man complained to Hadhrat Haji Imdaadullah (rahmatullah alayh) that the jinn, Allah Baksh was molesting his daughter. He requested Hadhrat to visit his home for this purpose. Hadhrat declined, saying that he was not an *aamil* (exociser). When the man begged, Hadhrat Haji Saheb accompanied him to his house. The jinn on seeing Hadhrat professed his profound regret and apologies. He added that if Hadhrat had just written a letter, he would have left. He promised to leave immediately and he also said that he would not molest anyone belonging to the *silsilah* (spiritual family) of Hadhrat Haji Saheb.

#### 453. HADHRAT HAJI IMDAADULLAH

Hadhrat Haji Saheb was in *Tareeqat*, the Imaam and Mujtahid of his time. In this field he was a Muhaqqiq and a Mujaddid.

Once a man complained to Hadhrat Haji Saheb, “*I engage in thikr, but do not discern any benefit.*” Haji Saheb said, “*What! Is your constancy in thikr and the taufeeq to engage in thikr not a benefit?*”

Nowadays, people are averse to striving. They want to attain the ranks of



*wilaayat* and *qutubiyyat* in a day. This is the path in which you even spend your entire life without realizing if you have achieved anything or not. Even if you discern that you have achieved nothing, the reality is that you have attained success. Everything has been achieved. The condition of constancy is very blessed. The aim is to achieve this condition.

#### 454. SINGING

Singing is extremely dangerous (for spiritual reformation and progress). This danger is more potent if the singer is a woman. It causes extreme tension in the heart. This is precisely why the Shariah forbids it. It is a calamitous thing. It engenders (false) emotional love. The Qur`aanic statement: *“Its sin is greater than its benefit,”* applies to singing.

Some people died while absorbed in listening to singing. I, in fact, do not consider it permissible to listen to even the rhythmical Qur`aan recital of handsome children since this involves contamination of the nafs.

Once I met a durwaish (buzrug) in Ilahabad. When he asked me about *sima`* (singing songs of divine love), I asked him, *“What is the reality of this Path of Tasawwuf?”* He said, *“The actual thing in this Path is mujaahadah.”* I said, *“What is mujaahadah?”* He replied, *“Opposing the nafs.”* I said, *“Do you desire to listen to singing?”* He said, *“Yes, I do.”* I said, *“I also desire to listen to singing, but I abstain from it while you listen. I do not do what my heart desires while you satisfy your heart. I oppose the nafs while you conform with it. Now tell me – who is the one of mujaahadah? You or I? Are you close to durwaishi (being a durwaish) or I? Do I deserve being called a Sufi or you?”*

The durwaish was very pleased with this answer. He commented, *“Today I have understood the reality of sima’.”*

I always say that in the early days the people of *sima`* were people of *samaa* (the heaven). But today they are people of the earth. Most of them are flagrantly involved in *fisq* and *fujoor* (sin and evil). They are openly involved with young lads and women, yet have the audacity to claim that they are durwaishes and Sufis. Despite this (evil) condition, the ignoramuses of today run behind and follow these highway robbers and dacoits, believing them to be saints. They have ruined thousands of the creatures of Allah Ta’ala.

#### 455. ADORNMENT

Whenever I observe a person involved in the adornment of external appearance, I understand that he is devoid of excellences, hence he engages in futility. The *baatin* (soul) is adorned and developed with Thikrullah. Spiritual adornment exercises its effect on the outer-physical body, hence such a person

is unconcerned with external adornment.

#### 456. DROUGHTS

Someone said, “*Nowadays there is a great shortfall of rain. Despite the construction of dams and canals, there is a great shortage of water. In former times, farming was totally dependent on rainfall. There was then no shortage of water.*” Hadhrat Thaanvi said, “You, yourself, have explained the reason for the shortage. In former days, trust was on Allah Ta`ala. Today the gaze is focused on the dams and canals. Some experts have concluded that the denuding of the forests and vegetation has led to decrease in rainfall. It is the natural law of Allah Ta`ala to increase the means of something which is in great need. Hence there is more rainfall in the jungles. In lush mountains, there is abundant rainfall. One reason for the decrease in rain is abundance of sin. It is necessary to abstain from sin.

#### 457. USING THE MUSJID AS A PATHWAY

The Fuqaha have ruled that it is Makrooh to use the Musjid as a pathway (as a shortcut to get to the other side). If this is done occasionally, it is tolerable. But it is reprehensible to make it a regular practice. Nowadays people are totally unconcerned regarding such matters. They have become insensitive.

#### 458. HONOUR AND KINDNESS

True honour and kindness are attributes which belong exclusively to Muslims. The only way in which to subjugate Muslims is to be kind to them. Suppression only incites them and makes them rebellious.

#### 459. EVIL EFFECTS ON THE LACK OF SUHBAT

(*Suhbat is companionship of the Auliya – to be in the company of the pious.*) Alas! Nowadays people are oblivious of essential things. They dwell in *ghaflat* (oblivion). The *suhbat* of the *Ahlullah* is an incumbent need of the times. According to me, this *suhbat* in this age is *Fardh-e-Ain*. The present time is extremely dangerous (for Imaan and Akhlaaq). Experience has established that this *suhbat* is the medium for the safety of Imaan. There is, therefore, no doubt in it being *Fardh-e-Ain*. However, people are completely oblivious of this imperative need.

One of the effects of the lack of *suhbat* at this time is the total lack of respect. Students mock their ustaadhs. The Qur`aan and the Hadith are misinterpreted. The limit of excellence today is the ability to deliver lectures and to write. People consider themselves as the equals of their ustaadhs and their buzrgs. So far, they are not verbally proclaiming this attitude. However,

in the future such claims will be overtly proclaimed. (*Hadhrat Thanvi made these observations 75 years ago. Today students of the Deen are flagrantly disrespecting their ustadhs, slandering them, mocking and belittling them. In fact, they openly challenge their ustadhs and think of themselves as being superior to their ustadhs. They stand up as adversaries to their ustadhs.*)

There is no honour left in people. Their thinking has become corrupt, hence in their minds, the ustadh is insignificant; the sheikh is nothing and even the father is of no value for them. There is no longer moderation. Neither principles nor rules remain to regulate the lives of people. There is therefore a dire need for an expert guide to oversee on.

People have started to oppose their buzrugs in words, deeds, appearance, lifestyle, dress and character. There has been a sudden inversion of values. Thus, the Deeni Madaaris of the present time (i.e. 75 years ago) appear like Aligarh University (secular universities). Concepts have changed; dress and appearance have changed.

The decline has reached such a low ebb that the jamaat (group) which is related to the Masha-ikh has become corrupt and polluted.

#### 460. DON'T DESPISE ANYONE

How can anyone ever be despised? It is quite possible that with outward defects the sinner is superior to you on account of some inner attribute of beauty. The sinner may be truly superior to you because of some excellence which he may possess. His overt sin may be a temporary ugliness. At the time of *Amr Bil Ma`roof* (and admonishing) never despise the sinner.

#### 461. THE NEED FOR A SHAIKH

The need for a physician in the physical sphere is necessary because he is able to base the particular circumstance on the principles. Similarly, the Shaikh applies the particular conditions of the mureeds to the principles. You should, therefore, not rely on your personal opinion (for your spiritual diagnosis and prescription).

#### 462. THE NOOR OF THE HEART

It is possible for *A'maal-e-Saalihah* (righteous deeds) to gather with sins, but *Noor-e-Qalb* (the Noor of the heart) and sins cannot co-exist in one substratum. (*Sins produce zulmat – spiritual darkness. This zulmat repels the Noor of the heart. The co-existence of these opposites is therefore impossible.*)

#### 463. THE NAFS

One should never be unconcerned with the nafs. The nafs is not something to

be ignored. The slightest indifference and latitude will bring about the assault of the nafs. The nafs has to be constantly and diligently kept under observation. Men of profound piety were ruined when they relaxed their guard and became careless of their nafs. It will attack you like a lion if the slightest leeway is allowed to it.

#### 464. DECEPTION OF POLITICAL LEADERS

Commenting on a certain *Taghut of Kufr* (Shaitaan of kufr—this is a reference to a prominent Hindu political leader of India), Hadhrat Thaanvi (rahmatullah alayh) said, “*He is extremely devious and an enemy of Islam. He has deceived Muslims. This is not surprising nor extraordinary. It is natural for an enemy to devise his scheme. His job is to harm Muslims and fulfil his plot.*”

Confirming this, the Qur’aan states:

**“Verily, shaitaan is an open enemy of man.”**

But the condition of Muslims is lamentable. (*They allowed themselves to be entrapped in the tentacles of the Taghut*).

#### 465. INTERCESSION

It is *Mustahab* to intercede on behalf of someone. However, if the intercession causes distress, then it will be incumbent to refrain. Preventing harm is of greater importance than acquisition of benefit. This is a Shar’i as well as a rational principle. For example, it is not obligatory to give someone a gift, but it is incumbent to abstain from hurting him. It is therefore necessary to abstain from intercession if it causes distress.

The sphere of *Akhlaaq* (Morals) is extremely subtle. Most people fail to understand it. There are nowadays hardly any true spiritual guides left in this field. Nevertheless, eyes have begun to open up a bit, although many have chosen to deliberately close their eyes to reality even after having realized it. In this regard, Allah Ta’ala states: “*They intend to extinguish the Light of Allah with their mouths, while Allah will complete His Noor even though the kaafiroon abhor it.*” (Qur’aan)

(*There is consensus of the Ulama that in recent times Hakimul Ummat Maulana Ashraf Ali Thaanvi-rahmatullah alayh—was a Mujaddid who excelled in the field of Tasawwuf (Islamic Morality). He eradicated numerous misconceptions and mutations which had been introduced into the Deen. His unambiguous and straight forward, and often hard-hitting teachings and admonition did not find favour with the ‘guides’ of the age. But they had no alternative other than taking note of what he proclaimed.—Mujlisul Ulama*)

#### 466. EMOTIONAL LOVE

*Muhabbat-e-Tab'i* (emotional love) with the Shaikh (Spiritual Guide) is insufficient (for the acquisition of moral and spiritual benefit). For the acquisition of moral and spiritual benefit from the Shaikh, *Muhabbat-e-Aqli* (rational/intellectual love) is necessary.

Abu Taalib, Rasulullah's uncle, had a profound emotional love for Nabi-e-Kareem (sallallahu alayhi wasallam). But this love did not benefit him. If he had *Muhabbat-e-Aqli* as well, he would have been the first person to have benefited and accept Imaan.

*(Muhabbat-e-Aqli is a intellectual harmony and confidence which the mureed has in the ta'leem and tarbiyat of his Shaikh. He has no doubt whatever in the correctness of the teachings of the Shaikh.)*

#### 467. SINCERE QUEST

*Islaah* (moral reformation) is not possible without *talab-e-saadiq* (true and sincere quest) and *iraadah* (determination). It is essential to annihilate oneself when setting foot in this Path. But this is not an easy task. It is a lifelong responsibility and struggle. There is no fixed time limit for achieving accomplishment in this Path. In fact, if someone is blessed with the age of Hadhrat Nooh (alayhis salaam)—950 years—then too this is a never-ending journey.

#### 468. THE SHAIKH'S STERNNESS

Hadhrat Maulana Muhammad Qaasim Nanotwi (rahmatullah alayh) frequently said: "If the Shaikh is not stern and reprimanding, reformation of the mureed will not be accomplished."

#### 469. SOUL OF TAREEQAT

The Soul of Tareeqat is *abdiyat* (slavery). The attribute of *abdiyat* strengthens *roohaniyat* (spiritual fibre). Its effect is the emaciation of the nafs, which leads to self-annihilation (*fana*) These are the peculiarities and effects of *abdiyat*.

*Adiyat* is achieved by action (i.e. giving practical expression to the teachings of the Shariat and Sunnat). These accomplishments are not the products of emotional states. Nowadays there are many people of *hawa* (desire) who hanker after emotional effects and acquisitions.

*(Hakimul Ummat refers to such 'guides' who lack understanding of the moral path (Tareeqat). Islaah of the nafs (moral reformation) is an unknown path for them. They sit in circles engaging in thikr programmes. When they are emotionally effected by the melodious tunes of their collective chorus singing acts,*



*they are duped into believing that they are accomplished spiritualists who have attained lofty roohaani status. Yet when someone annoys them, they let off a litany of expletives. Describing such hallucinating ‘thaakireen’, Hadhrat Maulana Ashraf Ali Thaarvi says that they are “Bul Hawaas”, i.e. the Father of Desire”—Mujlisul Ulama)*

#### 470. INTELLIGENCE

A man who has been endowed with a healthy intelligence is capable of understanding the subtlest issues. On the contrary, a dense mind fails to understand even simple issues.

#### 471. LOUD THIKR

In Thikr-e-Jahr (Loud Thikr) the Fuqaha have explained that such thikr is permissible as long as a musalli or a sleeping person is not disturbed. On the basis of this principle, I do not permit *Thikr-e-Jahri* (in the Khaanqah) from 12 pm until after the Zuhri Athaan. Similarly during the night time from after Isha until Tahajjud. Thereafter there is permission.

This rule is to protect those who are sleeping. Furthermore, when it is allowed, there is no permission for *jahr-e-mufrit* (excessive loudness) so that no one is disturbed in his Salaat. Even while they (the mureeds) are sleeping, I do not allow even silent thikr with a hum. They have to recite in their minds, i.e. in total silence.

#### 472. DECEPTION OF A DEVIL

This *Taghoot* (Devil) is extremely cunning. He made all the arrangements for his personal benefit while others were shouting slogans of ‘*swaraj, swaraj*’. After achieving *swaraj* (independence from the British colonial rulers) he withdrew from politics. He had established several textile factories. The agenda for the boycott of English goods was the promotion of his own wares. In fact, he had no animosity for the British. He was concerned solely with the benefit of his (Hindu) people, while his personal pecuniary benefit had priority.

#### 473. SOUL OF TAWAKKUL

The reality of *Tawakkul* (trust in Allah) is to focus the gaze in only Allah Ta’ala whether one possesses the means of acquisition or not. Allah Ta’ala is *Qaadir* (All-Powerful). It is within His power to grant the *matloob* (the object) even without employment of the means of acquisition (*asbaab*). The attention should also be on *Musabbibul Asbaab* (The Cause of all causes and effects). This is the soul of *Tawakkul*.

#### 474. PERSONAL ADORNMENT

As long as a man is engrossed in personal adornment and luxury, he will remain deprived of spiritual and moral excellences. Engrossment in physical adornment is evidence for engrossment with the nafs.

#### 475. HARAAM IS UNACCEPTABLE

Something which is *haraam* is not accepted in the Divine Court. Only that which is *halaal* is accepted on condition it is accompanied by *khuloos* (sincerity).

#### 476. INJUSTICE

Our degenerate condition is such that if we are displeased with someone on a specific issue, we vent our gall on every act of that person. The principle by Allah Ta'ala is: "*Whoever practises an atom of goodness, he will see it, and whoever practises an atom of evil, he will see it.*"—*Qur'aan*

#### 477. EFFECT OF INTENTION

An instalment paid by the debtor on the interest account is in fact deductible from the capital amount (the loan). However, since the intention underlying the payment and its acceptance is interest, the rule of interest will apply in the Aakhirah. It is sinful and punishment is applicable. (*Whether the debtor paid the interest or not, both he and the creditor are sinful as long as the intention of interest remains. If the debtor paid the interest and unilaterally decided to deduct the paid 'interest' from the loan amount, he is entitled to do so. He may thwart payment of the interest by any strategy which is lawful in the Shariah—Mujlisul Ulama*)

#### 478. THE FUQAHA

I never repose confidence in my own understanding until I have not seen the *juziyyaat* (specific rules and examples) of the Fuqaha. (*This was generally the attitude of all seniors. This is a lesson for the junior muftis of this age who have fled from the sanctuary of caution to fish in the kutub of Hadith in blind endeavours to extract basis for developing issues. The imperative need is to search for a basis in the kutub of the Fuqaha—Mujlisul Ulama*)

#### 479. THE PIOUS PREDECESSORS

Whoever has adopted the ways of the *Salf-e-Saaliheen* (the Pious Predecessors) and followed their Path, he has been successful. Whoever diverged from their way, fell into the pit of disgrace.

*(Hadhrat Junaid Baghdaadi –rahmatullah alayh– said: ‘Whoever searches for honour by means of baatil, Allah will impose on him disgrace via the Haqq.’ All the ways and methods of liberalism in emulation of the kuffaar adopted by the men of learning in this age culminate in failure and disgrace in both worlds.—Mujlisul Ulama)*

#### 480. DEVIATION OF THE ULAMA

The participation in kuffaar politics by those who are Ulama in name, caused considerable harm to the Muslim masses. When even the Ulama have slipped and deviated (from the Straight Path), then what complaint can be registered against the masses?

#### 481. IGNORANCE OF THE TAREEQ

*(The Path of moral purification, reformation and spiritual elevation is called Tareeq)* Ignorance of the Tareeq has degenerated to such a low ebb that even the so-called mashaikh, leave alone the Ulama (of book knowledge), are ignorant of the Path. The *Tareeq* is an independent subject. Without expertise and accomplishment in this field, one will always stumble and fall over impediments strewn in this Path. The Road will not be visible.

Once a senior Aalim said to someone: “Do you engage in thikr and shaghl (devotional exercises)?” The person said: “Yes”. The Aalim asked: “Do you see anything (i.e. any spiritual revelations)?” The response was in the negative. The Aalim dejectedly commented: “Anyhow, at least you will obtain thawaab. Other than this, you did not derive any benefit.”

*(When this episode was reported to Hadhrat Thaanvi, he commented):* I was dumbstruck on hearing this. Despite being an Aalim he made such a (ludicrous) comment. The objective of all *a’maal* (virtuous deeds) is thawaab and the Pleasure of Allah Ta’ala to gain His Proximity—nothing else. What else is there besides this on which the devotee has to focus his gaze, and which the Aalim described as ‘benefit’? The Aalim’s comment is the consequence of ignorance of the *Tareeq* which is an extremely delicate. The need is to tread warily.

#### 482. THE CUSTOMARY BAY’T

Of what use is mere *bay’t* when the mureed does not obey the *ta’leem*? Nowadays *bay’t* has become a mere custom. Similarly, there is no benefit staying in the company of a buzrug without obedience to his *ta’leem*. Staying minus obedience is like a pawned object. The pawnee does not derive any benefit from the pawned item. However, if the item is sold, there will be

benefit. The pawned item remains idle in the custody of the pawnee and will be reclaimed by its owner. The one who desires to gain the benefit of the *Tareeq*, should ‘sell’ himself to the Guide (*i.e. he should not remain redundant like a pawned item*).

### 483. THE EVIL OF LIBERALISM

Nowadays every man projects himself as an Aalim and a Mujtahid. This is a widespread disease. When a man fails to understand a *mas’alah*, he questions Molvis. On obtaining the answer, he will comment on it (to others to convey that he has deducted the *mas’alah* from the principles of the Shariah).

There is no need for a man who lacks knowledge to propagate to others and to endeavour to guide them. He should be more concerned about himself. If someone asks him about a *mas’alah*, he should unequivocally state that he is not a learned person. If a medical question is asked to a person who is not a medical doctor, what reply will he give? If a man who is not a lawyer is asked a question pertaining to law, what will he answer? Similarly, in matters pertaining to the Shariah, he should unhesitatingly refer people to the Ulama.

In this age, even after the Ulama have explained the *masaail*, people clamour for the wisdoms underlying the *masaail*. This evil is the consequence of liberalism. Every rule of the Shariah is subjected to this attitude.

A man wrote, asking: “Why is it haraam to take interest from a kaafir?” In reply I wrote: “Why is it haraam to fornicate with a kaafir woman?” This type of response is befitting for such deviates.

The laxity of the Ulama has corrupted the brains of the people. The Ulama should be stern so that the brains of the masses become reformed.

Another man querying a *mas’alah*, wrote: “*What is the hikmat (wisdom) of this mas’alah?*” In response I wrote: “What is the *hikmat* of your querying the *hikmat* of the *mas’alah*? You ask us for the wisdoms underlying the Divine Commands. We now ask you for the *hikmat* of your own acts.”

Truly the minds of people have become corrupt. According to Hadhrat Mujaddid Sahib, the search for wisdoms and mysteries of the *ahkaam* is tantamount to the denial of Nubuwwat. Such probing is a sign of the person’s deficient belief in Nubuwwat. He therefore, wishes to submit the issue to his intelligence. There is no need for probing the rationale underlying the *Ahkaam*.

#### 484. JANAAZAH IN THE MUSJID

Janaazah Salaat in the Musjid is Makrooh (Tahrimi) whether the musallis or the janaazah are in the Musjid. According to the Fuqaha, both are Makrooh.

#### 485. BID'ATIS AND GHAIR MUQALLIDS

Bid'atis are like the corrupt people of the home. After all, they do accept (and revere) the Auliya (hence they are not total outsiders). On the contrary, the Ghair Muqallideen are like aliens. They reject the Auliya. While Bid'atis are not disrespectful to buzrugs, their relationship with buzrugs is corrupt.

#### 486. SAINTHOOD

Reprimanding a person, Hadhrat Thaanvi said: "Elsewhere *buzrugi* (sainthood) is doled out. But here by me, *insaaniyat* (humanity) is distributed. I teach the elementary rules. There are seniors present to teach the advanced subjects. In fact, I tell my friends to refrain from encouraging people to visit me. I am unable to please people. In fact, for *islaah* there is no need to please people. The need is to purify the hearts.

In former days this was achieved by pleasing the hearts. The searchers of reformation were intelligent people. Their obedience would increase by the Shaikh's concession (and showing favouritism). The present time is an age of corrupt intelligence. If in this age the Shaikh should adopt the policy of pleasing mureeds, they will gain the impression that he has some worldly motive. It is therefore inappropriate in the present time to please mureeds (in the process of *tarbiyat*). The Shaikh should conduct himself with *istighna* (independence) without having contempt for anyone. While *istighna* is a virtue, despising others is evil."

*(Refraining from pleasing the whims and fancies of mureeds is not motivated by contempt for them nor by indifference towards them. Istighna of the Shaikh is incumbent for the reformation of the mureed, especially in this era of corrupt ideas, motives and self-esteem—Mujlisul Ulama)*

#### 487. ATTITUDE WITH THE WEALTHY

If wealthy people come to a buzrug, he should treat them with consideration and concession. He should attend to their comfort without clinging to them. Neither should he be extravagant in entertaining them nor despise them. There is neither pride nor disgrace in this balanced attitude.

*(Rasulullah—sallallahu alayhi wasallam—said: "Treat people according to their status."—Mujlisul Ulama)*



#### 488. WAZAAIF

If the *Wazaaif* (special thikr formulae) are not in conflict with the Qur'aan and Sunnah, and recited for the acquisition of barkat, then this is permissible.

*(This permissibility pivots on observation of the limits of the Shariah. If the limits are transgressed, the Wazaaif will degenerate into bid'ah. Transgression of the limits occurs by: (1) Believing that these Wazaaif are Sunnat, and, (2) By transforming these essentially private acts into congregational 'ibaadat' acts in the Musaajid. This leads to the impression that these Wazaaif are the Maqsad in the same way as the Masnoon acts of Ibaadat.— Mujlisul Ulama)*

#### 489. THE AHKAAM OF THE SHARIAH

*Amal* (to practise) on the *Ahkaam* of the sacred Shariat generates peace and tranquillity in the heart of the Mu'min. This is indeed a wonderful treasure and *ni'mat* of Allah Ta'ala. A verbal explanation is not adequate for comprehension of this reality. It is understood only by practical experience.

#### 490. DISPLAYS OF OSTENTATION

*Munaasabat* (compatibility) with the Shaikh is the most important requisite for the acquisition of benefit in the spiritual Path of reformation.

*Ittiba'* (obedience) is another vital requirement along with *Munaasabat*. This is necessary for attainment of the goal (Divine Proximity).

It is a grave error to believe that a buzrug's companionship without the mureed practising the teachings of the buzrug is adequate for moral reformation. One with this attitude is merely spending a holiday in the khaanqah.

Cause for lamenting is also the attitude of most of the present-day mashaaiikh who are desirous of decorative gatherings—displays of ostentation—to convey the impression that the shaikh has a large following. The achievement of such ostentatious displays is nothing other the ruin of time.

Alhamdulillah! I do not have any of these functions of ostentation. This brings about the annoyance of people since they desire such functions of show. It is indeed dishonourable for the shaikh to pursue the mureed by fulfilling his desires. In this inversion the searcher becomes the object of search. It is utterly ridiculous that while the *Taalib* (the searcher—the mureed) is in need, the Shaikh has to flatter and pamper him.

#### 491. THE SHAIKH

A true Shaikh has great affection for his mureeds. At the same time he is an expert of the Path. There are dangerous pitfalls in this Road. It is extremely

difficult to traverse this Path without the guidance of a Shaikh-e-Kaamil.

Before *bay't*, I apprise the *Taalib* of the nature and reality of the Path. Progress without awareness of the *Maqsood* (Goal) is not possible.

## 492. DEPENDENCE ON OTHERS

Reliance on others for doing anything, especially in this age, is extreme childishness and stupidity. The entire responsibility and burden of the project will devolve on the one who had initiated it and who had relied on others. In will, therefore, be unable to execute his tasks in which he is engaged. This applies in particular to the customary committees/associations of this age.

Hoping to accomplish a project on the basis of having reposed reliance on committees, is to hope for the near impossible. Muslims had united with non-Muslims to achieve something. But they failed miserably and are lying prostrate on their faces (in humiliation).

It is impossible to rely on non-Muslims because their goal is the world. They are motivated by love for the world, never the Deen. When they have attained their worldly aims, they will ditch the alliance.

The gullibility of Muslims induces them to positively respond to anyone's call. They lack the ability to distinguish between friend and foe. It is inconceivable that a denier of *Tauheed* and *Risaalat* becomes a helper and a sympathiser of Muslims. This is not such a subtle issue which is undetectable. But worldly motives blight the intelligence.

*(Although this naseehat applies to all Muslims wherever they may be, the reference here is to the temporary Muslim-Hindu alliance of convenience during the independence struggle against the British. When the Hindus achieved their goal, the Hindu-Muslim unity which had been forged was of no avail. Marauding mobs of Hindus massacred tens of thousands of Muslims, and this process continues to this day —Mujlisul Ulama)*

## 493. VANITY AND IBAADAT

A man should not become vain and proud on account of his ibaadat and taqwa which in reality are the bounties of Allah Ta'ala. With the attitude of gratitude for His favours, safety is ensured. Great men were ruined when pride overwhelmed them.

Humility is essential in all excellences and accomplishments, not only in ibaadat, for all these are the favours of Allah Ta'ala. Wealth, health, fame, intelligence, knowledge, beauty, strength, power, expertise, etc. are all divine bestowals. These attributes can lead to pride and arrogance.

None of these attributes of excellence is within the power of man. Pride is

therefore irrational. It is imperative to inculcate in one the praiseworthy attributes of *tawaadhu*’ and *abdiyat*.

#### 494. PEOPLE OF KAMAAL (EXCELLENCE)

People of spiritual, moral and intellectual excellence and accomplishment have no need for ostentation, decoration and adornment of appearances. They have neither time nor inclination for such futility. Whenever I see a person indulging in the adornment of external appearance, I understand that he is bereft of lofty excellences, and that his mind is not even focussed on the acquisition of moral and spiritual excellences in the future.

#### 495. LIBERALISM

In this era there is a raging storm of liberalism sweeping the world. All respect and reverence for the Deen have been eliminated from the hearts. This disease is very marked in modernists. They have already liberated themselves from their parents, teachers and authorities. In fact they have liberated themselves from even Allah and His Rasool (sallallahu alayhi wasallam).

They oppose, alter and negate the laws of the Shariah without the slightest compunction. They blurt out any drivel that comes to their mouths. They seek to subject every law of the Shariah to rationalism. In view of the corruption and derangement of their intelligence, they discern deficiencies in every sacred law of Allah, hence they raise irrational objections.

The only remedy for this severe disease is to stay for some time in the *suhbat* (company) of a buzrug. Such companionship will cultivate love for Allah and His Rasool (sallallahu alayhi wasallam). Love eliminates all doubts and scepticism.

#### 496. UNAWARENESS OF THE PATH

There exists so much unawareness of the Path of moral reformation that, besides the masses, even to the elite (mashaaikh and ulama), this Path appears strange. They have memorized a few acts, and consider these to be necessary attributes (*lawaazim*) of *wilaayat* (sainthood). In fact, they have made the *Maqsood* (the Goal) the *ghair maqsood* (something not to be pursued). What is *ghair maqsood* is regarded as *the Maqsood*. Truly, they have no affinity with this Path, and they lack understanding of it.

*(Thus we find in this day practices such as halqah thikr in the Musjids, khatm-e-khwaajgaan, khatm of Yaaseen, singing songs in praise of the shaikh, etc. are regarded as the lawaazim of Tasawwuf—Mujlisul Ulama)*

#### 497. TASAWWUF IS SIMPLE

If the Path is pursued correctly, the simplicity of Tasawwuf will be understood. The machinations of the mercenaries have made Tasawwuf into a mysterious and difficult cult. (*Mercenaries here refer to impostors and incompetent khalifas / sheikhs / peers who lack proper understanding of the methods and goals of Tasawwuf. They have worldly and nafsaani motives, hence they mislead those who seek moral reformation — Mujlisul Ulama*)

The aim of Tasawwuf is the attainment of perfection of the Shariat. The experts have named this branch *Tareeq – The Path* – for easy comprehension. The name of the branch of Islam which relates to the reformation of *A'maal-e-Zaahirah* (External/physical acts) is called Shariat, while the branch which deals with *A'maal-e-Baatinah* (moral acts) is called Tareeqat. However, as a result of the confusion created by these ignoramuses, these two branches have been made to appear as opposites, repelling one another.

#### 498. TAKABBUR (PRIDE)

The malady of *takabbur* permeates all people with rare exceptions. But, no one is concerned about remedying and eliminating this disease. This malady is ingrained in political leaders in particular. Every capillary in their body is permeated by this disease. They are the prime victims of the disease of *takabbur*. Furthermore, their *kibr* is compounded with *hasad* (jealousy). This is the main reason for their vilification of the Ulama, an exercise in which they are engrossed night and day. *Kibr* and *hasad* are the motivation for their criticism and insult of the Ulama. They are averse to counselling and admonition (*naseehat*).

#### 499. THE CALAMITY OF MOCKING

Once a Wali (Saint) sat down to engage in Thikrullah. To his shock and consternation he discovered that he was unable to say: '*Allah*'. As much as he struggled, the Name of Allah would not flow from his tongue. Fear, shock and grief overwhelmed him. He was unable to fathom the reason for this momentous calamity. Weeping profusely, he fell into Sajdah and implored Allah Ta'ala to unravel the mystery of this calamity. He pleaded: "*O Allah! Why has Your Wrath settled on me?*"

By way of *ilhaam* (Divine Inspiration), it was revealed to him: "On a certain day a word which mocked the Deen had slipped from your mouth. Today you are tasting the punishment for that mocking. You are thus deprived of the *taufeeq* to mention My Name. You had not yet repented for the offence."

*(Istikhfaaf or to regard any teaching or aspect of the Deen as insignificant or to speak jocularly or mockingly about any item or act of the Deen is a grave sin, and kufr.—Mujlisul Ulama)*

## 500. NEVER DESPISE ANYONE

Once an *Aabid* (Saint) had accompanied Hadhrat Nabi Isaa (alayhis salaam) along a journey. A sinful man who had also joined them, supplicated to Allah Ta'ala for forgiveness. The Aabid looking with contempt on the sinner, supplicated: *“O Allah! Do not unite me with him in one place.”*

Allah Ta'ala sent *Wahi* to Nabi Isaa (alayhis salaam): *“Inform both of them that I have accepted their duas. I have forgiven the sinner. His destiny is Jannat. I shall not unite the Aabid with him. Jahannum will be his destiny.”*

## 501. FEMALES AND SECULAR EDUCATION

Deeni education is adequate for females. Secular education should not be taught to them. Magazines and novels are destructive and fatal poisons for them. The honour and reputation of women are ruined as a result of reading these evil magazines and newspapers. *(Hakimul Ummat speaks of the newspapers of about 80 years ago when, comparatively speaking, the papers were very conservative and totally bereft of nudity and immorality. The newspapers of today are incorrigibly pornographic, filthy and evil — Mujlisul Ulama)*

It is also of utmost importance to protect females from women who roam outside the home precincts. The practice in cities to engage non-Muslim female teachers to privately teach Muslim girls should be strictly prohibited.

Occasionally I hear of girls absconding from home. This is the direct consequence of the influence of non-Muslim female teachers. In early times, people of piety and nobility did not allow girls to attend even Madrasahs. *(This does not mean that they were left in ignorance. A mahram male of the family would teach them Deeni Knowledge — Mujlisul Ulama)*

In the bigger towns, girls are generally literate. They had acquired their education at home, not in a Madrasah (or school). When girls are educated at home, they are saved from exposure to harmful outside influences. The Muslim teacher who teaches at home is also pious and *purdah-nasheen*. The girls thus are reared and nurtured in a Purdah environment of *haya* (shame and modesty).

Experience has proven the grave danger and detriment of present-day girls' institutions. In the wake of attending such institutions, the girls develop liberalism and lewdness. They become shameless. They develop an aversion



for purdah. Nowadays their moral condition has degenerated to an extremely low level. They audaciously have their articles printed in newspapers and magazines with their names and addresses.

Women should be treasured in total concealment to the degree that the residents in the neighbourhood should not be aware of the number of females in the homes in their midst or whether there are any females at all in a particular house. In this system (of Islam) lies the safety and honour of Muslim women. Besides the house folk, no one else should know anything about them.

## 502. PARENTS

Let me tell you of something proven by experience. If parents reform their own moral condition before the birth of a child, the latter will be pious. The actions, attributes and states of the parents prior to birth of their children exercise a profound influence on the children.

The son of a buzrug was very evil. Someone enquired: “Why such an evil son was born to such a pious man?” The buzrug said: “One day I ate the food of a wealthy man. I was overwhelmed by a desire for sexual relations. I had relations with my wife, and this son was conceived. This son is the fruit of that *Mushtabah* (Doubtful) food I had consumed.” The condition of the parents at the time of conception, good or bad, has its effect on the child.

## 503. PIOUS CHILDREN

The first step for the piety of children, is the piety of the parents. They have to be pious. The second step is that after birth, parents should not commit any reprehensible deed in front of even the infant. The child’s mind is very impressionable. The scenes enacted in front of the infant are indelibly impressed in the mind of the child. These images are retained in the mind of the child. In later life the child acts according to the scenes impressed in his/her mind. Therefore bear in mind that your actions done in front of the child will influence him.

The third step is to provide the child with Deeni education, and to prevent him from un-Islamic acts. Prevent him from bad company, and let him be in the company of the pious.

## 504. THE TRUE PHILOSOPHERS

A man saw Aflaatun (Plato) in his dream. He asked Aflaatun for his opinion on Arastu (Aristotle) and Jaalinoos (Socrates). Aflaatun said: “They are worthless.” Then the man asked about Bayazid Bustami and Junaid Baghdadi. Plato said: “They are the true philosophers.”

## 505. REMEDY FOR RIYA

Offering a simple remedy for *riya* (show), Hadhrat Haji Imadaadullah (rahmatullah alayh) said: “Practise abundantly the action which is affected by *riya*. Ignore the thoughts of *riya* which accompany the action. However, it is necessary to understand that *riya* is evil.

Constancy in practising the deed will gradually eliminate the *riya*. The deed will develop into an *aadat* (habit), and ultimately it will become *ibaadat* (worship).”

## 506. ABUNDANCE OF WASAAWIS

People usually complain of the onslaught of abundant *wasaawis* (shaitaani thoughts) and lack of concentration while engaged in Thikr and Salaat. The remedy for this is to continue with the Thikr regardless of the abundance of *wasaawis*. In the beginning the thikr is only *Thikr-e-Lisaani* (verbal thikr). Later this thikr will become ingrained, and the mind will automatically divert from the Name of Allah to the *Zaat* (Being) of Allah Azza Wa Jal.

## 507. REFRAIN FROM FUTILITY

When people would seek a fatwa from Hadhrat Umar (radhiyallahu anhu) on some issue, he would query whether the episode had actually transpired or whether it was merely an assumed occurrence. If it was a real episode, he would answer. If not, he would refrain from answering and reprimand the person for indulgence in futility.

## 508. INDULGENCE IN FUTILITY

Nowadays, all people, whether Mashaaikh, Ulama or laymen, are involved in futility. By indulging in futile acts and conversation they cause harm to their worldly and Deeni lives. This applies in particular to women. Their sole occupation, night and day, is to discuss about futile things—clothing, jewellery, furniture, etc., etc., The discussions, actions and possessions of women are totally futile. The abundance of their futilities makes it impossible to enumerate them

*(Hakimul Ummat here refers to the simple purdah-nasheen women of his age. At least their futile conversation centred around lawful items such as garments, jewellery and furniture. But, today—May Allah Ta’ala save us—their futilities are no longer confined to lawful things. They excel in evil and immorality. Kuffaar schools, television and the computer has opened up new vistas of filth and zina for them. Their minds are clogged with shamelessness and western evils. Zina of the mind has become their favourite mental game and*

*occupation. Young girls dwell in realms of fantasy. And what do they fantasize about?—May Allah Ta’ala protect our Imaan and Akhlaaq, and that of all Muslims—Mujlisul Ulama)*

## **509. SPIRITUAL STATES AND TRANCES ARE NOT THE GOALS**

The *Maqsood* of *Tareeqat* (the Path of Moral Reformation) has no relationship with spiritual experiences and states. Remember that these *kayfiyaat* (spiritual conditions), *tasarrufaat* (supernatural or spiritual machinations), *kashf* (inspiration), etc., are in fact *nafsaani* states. Any person (even those bereft of piety) can achieve such states by way of solitude. The *kayfiyaat* which play a role in the attainment of *Qurb-e-Ilaahi* (Divine Proximity) are different from these *nafsaani* states. These *kayfiyaat* are the conditions which settle on the *Saalik* as effects of the manifestation of the Divine Attributes. If the *Saalik* is travelling along the righteous path, the *nafsaani* states do lighten the *Tareeq*. But the belief that these states are the goal is evidence for one’s ignorance. Such a person is unaware of the Path.



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