



MALFOOTHAAT

OF
HADHRAT MAULANA ASHRAF ALI
THAANWI
(Rahmatullah Alayh)

PART 5



Published By
MUJLISUL ULAMA OF SOUTH AFRICA
P.O.BOX 3393, PORT ELIZABETH,
6056 ,SOUTH AFRICA

1305. WHO ARE THE ULAMA-E-HAQQ?

Explaining who in the truest sense of the concept are the Ulama-e-Haqq (the True Ulama), Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thaanwi (rahmatullah alayh) said: “How can he (an Aalim) be of the Ahl-e-Haqq when his gaze is focused on others (besides Allah Ta’ala)? *Walahoula wa la quwwata!* It is utterly disgraceful that a man is initiated as a mureed (by a Shaikh) merely to increase his circle and strength. Haqq is such a power that if in the entire world there remains only one Man of the Haqq, and the whole world is filled with Ahl-e-Baatil (People of Falsehood), then the Aalim of Haqq views them all as beings devoid of reality. He understands and knows: ‘I can overwhelm them all (with the Haqq).’ If he (the Aalim of Haqq) lacks this degree of spiritual power, then, in fact, he is not among the Ahl-e-Haqq.”

1306. FIQAH IS DELICATE AND DANGEROUS

Nowadays, people are extremely audacious in the matter of Fiqhi Masaa-il. What I fear most, is the expression of opinion in issues pertaining to Fiqah. Masaa-il are extremely delicate. It is not a sphere for every person. Just anyone should not venture into this domain. When a mas’alah or fatwa is submitted to me, very remote probabilities come to mind on the issue. It is precisely for this reason that nowadays I furnish the reference of others in the fataawa which I issue. I observe that some

persons are extremely audacious in this field when in fact there is an imperative need for the greatest caution.

1307. THE MUFTI'S FOCUS

A Buzrug said: “Whenever a person asks me a mas’alah, then before answering I reflect: on my presence in Qiyaamah. I imagine myself standing in front of Allah Ta’ala. Now if someone (in Qiyaamah) had to ask me this question in front of Allah Ta’ala, then what would I answer? And, if the daleel (proof and basis) for my answer is sought from me (by Allah Ta’ala), then what will be my response? If I am confident that I will be able to furnish the daleel for the fatwa I issue, then only I respond, otherwise not.” Hadhrat Maulana Ashraf Ali Thaanwi (rahmatullah alayh), commenting on this attitude of the Buzrug said: ‘This is indeed a wonderful Muraaqabah (meditation).’

1308. TODAY'S JALSAHS

“Today’s jalsahs are *jhulsah* (an inferno or an evil disaster). In most cases, the objective is pride and fame.”

1309. NADWATUL ULAMA AND ABU JAHL

“Nowadays, people suffer from a lamentable insanity regarding names. When they embark on a project, they desire a new and a unique name. By virtue of this insanity, Nadwah (i.e. Nadwatul Ulama in Lucknow) committed a serious blunder. Searching for a new name,

they named the their council of the Ulama with the epithet of ‘Nadwah’.

Nadwah was the designation of the organization of the chief of the juhhaal (ignoramuses), the enemy of Allah, Abu Jahl. The primary objective for the formation of this body (the Nadwah of Abu Jahl) was to harm Rasulullah (Sallallahu alayhi wasallam) and to prevent the spread of the Deen. It is therefore not surprising that this very influence (of Abu Jahl’s Nadwah) is today raining on Nadwah (i.e. Nadwatul Ulama of Lucknow).”

1310. ORAL EXAMINATIONS

Hadhrat Maulana Ashraf Ali (Rahmatullah alayh) was averse to written examinations which are customary in the Madaaris. Commenting on the system of written examinations of the Madaaris, Hadhrat Thanvi said:

“My opinion in regard to *Imtihaan* (Examinations) is that the *Imtihaan* should be *taqreeri* (oral). The *oral imtihaan* quickly reveals the student’s ability and potential. The purpose is to see whether the student has understood what he has learnt, not whether he is a Haafiz of the Kitaab or not. Thus, in oral examinations there is ease for the student, and the objective of the *Imtihaan* is also achieved.

On the contrary, in the customary method, i.e. written *Imtihaan*, there is nothing but hardship. When I was studying in Deoband I had to spend the entire night in preparation for the *Imtihaan*. I would be deprived of sleep. My health would suffer. As long as the whole

kitaab was not studied one could not write the examination.

On the basis of these experiences, when I was in Kanpur I formulated simple rules and regulations for the *Imtihaan*. Outstanding results were obtained.

Now nothing is in my control. I can only proffer advice. I have explained to the Authorities of the Madrasahs about the (ills of the) current system of written *Imtihaan* in the Madaaris. The entire kitaab has to be swotted. Only then can a candidate confidently write his *Imtihaan*. However, no one is interested.”

1311. THE EXCELLENCE OF STRUGGLE

“It is not a wonderful feat for those who have a perfectly entrenched *Nisbat* (spiritual relationship of divine proximity) with Allah Ta’ala if they do not incline towards sin. There is nothing astonishing if a man who is constantly overwhelmed by *Khauf* (fear) remains spiritually pure at all times. It is only by the special favour of Allah that these lofty spiritual states have become their nature. The Qur’aan says: “*Do not express your favour on Me because of your Islam. On the contrary, Allah expresses His favour for having guided you to Imaan, if indeed you are truthful.*” (Man owes all his excellences to Allah Ta’ala. Every goodness is a bestowal of Allah Ta’ala.)

However, those people who have not yet developed a *Nisbat* with Allah Ta’ala, if they struggle against their nafs to abstain from sin and disobedience, then

undoubtedly, their effort is a perfect excellence although the willpower and enthusiasm for this struggle are also bestowals of Allah Ta'ala. Nevertheless, this *mujahadah* (struggle against the bestial instincts of the nafs) is praiseworthy.”

1312. FOR STUDENTS

“The fundamental requisite for becoming a Molvi is worship of the Haqq, not worship of the nafs. The one who pursues Knowledge of the Deen should be bereft of greed (for the world), for such a molvi will alter the laws (of the Shariah) for the sake of gratifying his avarice.

The authorities of the Madrasah should forthwith expel such students who lack the moral ability of becoming Molvis. Mass production of Molvis is not permissible.”

1313. THE ULAMA HAVE BECOME WORSHIPPERS OF FUTILE CUSTOMS

The fraternity of the Ahl-e-Ilm (i.e. the Ulama) frequently labels people as worshippers of customs. However, I say that these Ulama are the worst worshippers of custom. They will not abandon old practices (i.e. practices which have outlived their utility, e.g. jalsahs and dastarbandi customs) despite the need for abandoning the customs.

Hadhrat Maulana Gangohi (Rahmatullah alayh) had proffered some advice to a certain Madrasah (namely, Darul Uloom Deoband). He had advised that certain

kitaabs be expunged from the syllabus (these were the books of philosophy). But no one (of the authorities of the Madrasah) had practically implemented his advice despite all of them being Hadhrat's devotees. But they did not pay any heed to the *mashwarah* of Hadhrat Gangohi. This is the 'value' they attach to the *mashwarah* of the Buzrugs.

The condition of the Ahl-e-Madaaris is that whatever is entrenched in their minds, they will act accordingly. (In other words, their brains are fossilized). They will not listen to anyone.

My opinion regarding examinations is that examinations should be oral. In oral examinations, the worth of the student is quickly ascertained... Although I had advised the authorities of the Madaaris in this regard, no one paid any heed. ...

There is no proper system and principles in the Madaaris. The situation is extremely deplorable. How is it possible for these people to govern a country when they are unable to govern even a Madrasah?

Furthermore, the students too nowadays are such whose attention is not focused on *Uloom*. They consider it a great *mi'raaj* to be fitted with a huge turban and given a large printed poster (the certificate). Thus they have become molvis and maulanas! This fossilization is the effect of worshipping customs. The fossilization is extreme.

For them, progress is to join the khilaafat movement (a political movement of that era) or the Congress (i.e. the Hindu Congress). They do not progress in *Uloom*. Yes, their progress in *jahl* (*ignorance*) is incremental.

Truly, those who have not been in the *subhat* (*company*) of the Ahlullaah, their hearts are incapable of comprehending realities. Their hearts are totally dead.”

1314. THE EVIL OF DELAYING THE JANAAZAH

A person posed the following question to Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh):

Question: A man passed away on a Friday after Fajr Namaaz. Should he be buried before Jumuah Salaat or afterwards? If the Janaazah is delayed until after Jumuah there will be numerous persons participating in the Janaazah Namaaz.

Answer: He should be buried as soon as possible. The burial should not be delayed to after Jumuah. They delay the burial because they are unaware of the mas’alah. The poor souls are unaware of the fact that there are severe warnings for delaying the burial.

Question: I have heard that when a person dies on a Friday, the Angels do not take a reckoning from him until Qiyaamah.

Answer: This is correct according to the Hadith. But do remember that this is due to the *fadhieelat* (virtue / significance) of the Day of Jumuah. Burying before or after Jumuah Salaat has no bearing on it.

1315. THE PRIDE, DECEPTION AND CORRUPTION OF THE MOLVIS AND THE TALABA

In particular, I address the Ulama and students of the Deen and say, you content yourself with pride on account of only the possession of knowledge. You consider yourself qualified for the lofty ranks of ‘ilm. Every now and again, whether appropriate or inappropriate, you quote to the masses the Hadith, ‘The superiority of an Aalim over an Abid is like my (i.e. Rasullulah – Sallallahu alayhi wasallam) superiority over the most inferior amongst you.’

But, are you aware what kind of knowledge has this excellence? Does this superiority only apply to knowledge or knowledge accompanied with practise? If there were no dire warning of punishments in the Kitaab and Sunnah for non-practising Ulama, then to some degree your averment could be entertained. But, when there are these warnings (in the Quran and Hadith) how can knowledge alone be a medium of pride.

You display considerable pride, thinking, ‘We are Ulama.’ Remember, without self-annihilation you are nothing. You have to annihilate yourself and understand

that you are nothing. As long as you have not attained this attribute of self-annihilation, then understand you are ruined.

Man should never have pride, no matter what pedestal he occupies. How can he have pride when he is an embodiment of defects and faults? Always strive in pursuit of cultivating humility. Only then will there be safety. If humility is not inculcated, there will be no safety ahead.

Nowadays, some (learned ones) suffer under the deception that delivering a speech in Arabic is a great excellence and a source of pride. I maintain that no matter how eloquent you become in Arabic and even if you become Abul 'Ilm (the father of knowledge), you will not be able to converse in Arabic as Abu Jahl had. If only knowledge of Arabic and ability to speak in Arabic were 'ilm, then Abu Jahl would be a greater Aalim. But, in spite of the superiority of his Arabic, he remained Abu Jahl (the father of the ignorant).

Nowadays, once a person has studied a couple of Arabic books, he is given the title of Molvi whereas in actual fact he is not a Molvi. A Molvi is a person who understands the laws of the Shariah and practises accordingly in both the Zaahiri and Baatini spheres. He has to be a man of Allah. A man of Allah is never a jaahil.

I take qasam (oath) and say if the greatness of Allah Ta'ala enters into the heart, you will become ashamed if

someone addresses you as ‘Maulana Sahib’, ‘Hafiz Sahib’, etc. When one gains kamaal (perfection or excellence in the moral and spiritual realms), then one will realize that one is in actual fact a jaahil.

I always maintain that the Ulama are in greater need of moral reformation. We (i.e. Molvis) do very little, but publicize it (our little) much because the desire is only to create a name among people.

Nowadays, the Talaba (students of Deeni Madaaris) are not concerned with Uloom (true knowledge). Their concern is simply to complete a course (of study). They consider it a great Mi’raaj (ascension into the heavens), progress and perfection to have a big turban tied around their heads and be doled out a long certificate. Thus, they (think) they have become Molvis and Maulanas. However, this is not an occasion of happiness nor a sign of having achieved any excellence (kamaal). Nowadays, some students although they are turbaned (and officially titled Molvi), lack entirely in ‘ilm and aql (intelligence).

1316. BETTER THAN A SERVANT

Blisters had developed on the hands of Hadhrat Faatimah (radhiyallahu anha) due to her housework. She had no servant. On the advice of her husband, Hadhrat Ali (radhiyallahu anhu) she requested her father, Rasulullah (Sallallahu alayhi wasallam) for a servant. Rasulullah (Sallallahu alayhi wasallam) said the he can arrange a servant for her. However, if she desires he will inform her of something better than a servant. Hadhrat Faatimah (radhiyallahu anha) happily accepted the

better option. Rasulullah (sallallahu alayhi wasallam) presenting the better option said, at night before sleeping she should recite Subhaanallah (سبحان الله) 33 times; Alhamdulillah (الحمد لله) 33 times, and Allahu Akbar (الله أكبر) 34 times. Hadhrat Faatimah (radhiyallahu anha) was most pleased with this option.

1317. FEAR ALLAH

Whoever fears Allah, all others will fear him. Taqwa inspires awe. Deficiency in Taqwa causes deficiency in awe.

1318. QALB-E-SALEEM

Qalb-e-saleem (a sound heart) is the basis for benefit in Deen. Worldly prosperity and adversity (wealth and poverty) are equal for one whose heart is saleem (sound).

It is mentioned in the Hadith: “Saalih (halaal) wealth is beneficial for a Saalih (one of Taqwa) man.”

The similitude of wealth and the heart is like the water and the ship. As long as the water remains outside the ship, the ship will safely sail. If the water enters, the ship will sink. Similarly, the heart is ruined when the love of wealth enters it.

1319. GREED

A man of the world always languishes in misfortune. His greed for more wealth cannot be satisfied because he is not in control of the means of fulfilling his desire. On the other hand, a man of the Deen has the treasure of

Divine Love which makes him independent and always contented.

A man of the Deen has no worry if wealth is lost. In fact, even if his children die, he is not worried since the focus is on Allah Ta'ala Who ordains and decrees all things.

Natural grief is not negated. Even the Ambiya (alayhimus salaam) experienced natural grief and sorrow. But they were not smitten with despondency, frustration and discontent.

Allah Ta'ala says in the Qur'aan Shareef:

“Whoever practises virtuous deeds, whether male or female whilst he (or she) is a Mu'min, We shall grant him (or her) a happy life.”

1320. CONTENTMENT IN POVERTY

Once when Hadhrat Shah Abul Ma-aali (Rahamatullah alayhi) was not at home, his Sheikh came to visit him. On that day there was not a morsel of food in the house. Overcome with grief, the Sheikh bought some wheat and placed a Ta'weez in the container.

There was considerable barkat in the flour. Despite the daily use, the flour remained the same.

After a few days, Hadhrat Abul Ma-aali returned. After some time when he had observed the abundance of bread daily, he enquired of the source. His wife explained the episode.

Combining Tawakkul and respect for his Sheikh, he removed the Ta'weez from the container saying it was befitting to be worn on his head (inside his topi). Then he gave all the flour to the Fuqara (the poor). From that time, hunger in his home resumed. In this he and his family found contentment.

The poverty of these noble Auliya is self-imposed. They believe it to be Sunnat.

1321. NO CONCERN FOR ISLAAH (MORAL REFORMATION)

Most deendaar people (those who are generally observant of Deeni requisites) do have the concern regarding the beard and wearing their trousers above the ankles. Their dress conforms to the Shariat. However, their degree of their moral corruption confirms that they lack in entirety in understanding the Deen.

Many people are deceived by our outward Deeni appearance. They are duped into understanding that these people by virtue of their appearance, are pious servants of Allah Ta'ala whereas, in reality, we are bereft of the moral attributes of excellence which constitute a great part of the Deen. All our actions are based on pretence and show.

1322. REFORMATION OF EXTERNAL APPEARANCE

Remember that correction (to conform with the Sunnah) of even external appearance is essential. It is not futile. It exercises a profound effect on the Baatin (heart/soul).

The magicians who had come to challenge Nabi Musa (alayhis salaam) had all accepted Imaan after their defeat, but Fir'oun did not. Nabi Musa (alayhis salaam) asked Allah Ta'ala for the reason of Fir'oun's failure to accept Imaan. Allah Ta'ala revealed to him:

“O Musa! The magicians had come dressed with the type of garments you had donned. My mercy did not accept that those who were dressed like you should be cast into Jahannum, hence I granted them the guidance of Imaan.”

Fir'oun was deprived of this treasure. Thus, it should be clear that reformation of the Zaahir (appearance) is also essential.

1323. MASHAAIKH AND GHEEBAT

The Muqtada' (i.e. Mashaaikh and Ulama) should exercise greater concern in the matter of listening to gheebat (backbiting). Comparatively the Muqtada' have more occasion than laymen to listen to gheebat on account of people seeking advice and guidance from them. (People come to the Muqtada' with their problems, complaints and disputes. In the process they vent their emotions about others. – Mujlisul Ulama)

Innumerable people come to the Muqtada' and generally they come with this 'gift' (of gheebat). If the Sheikh/Aalim is intelligent, he will know how to treat and remedy these people.

Once a man came to Haaji Imdaadullah (rahmatullah alayh) and narrated another person's criticism of Haaji Sahib. Hadhrat Haaji Sahib said:

“He said it behind my back. But you are more shameless for saying it in my presence.”

Men of intelligence immediately silence those who engage in gheebat. However, those who are not cautious, become embroiled in sin by virtue of those who visit them.

1324. PERMISSIBILITY OF SPEAKING ILL

(In general, gheebat is not permissible. It is not permissible to speak ill of even the fussaaq and fujaar. The sins of people should not be publicized. However, there are occasions of exception when gheebat is permissible. In this Malfooth, Hadhrat Thanvi (rahmatullah alayh) elaborates. – Mujlisul Ulama)

It is permissible for the mazloom (the oppressed one – the one whose rights have been usurped) to speak ill of the zaalim (the oppressor). The mazloom is grieved and angered by the zaalim, and his grief and anger are justified. Therefore, the Shariah permits the mazloom to vent his anger. Subhaanallah! The ta'leem of the Shariah is wonderful and pure. It does not overlook any valid angle.

Another advantage is that when people are made aware of the oppression of the zaalim, they will take measures to protect themselves. In fact, according to

some Auliya, a hidden advantage in speaking ill of the oppressor is to save him from the wrath and punishment of Allah Ta'ala.

Their advice is that if the mazloom due to his divine proximity realizes that the wrath of Allah Ta'ala is imminent for the zaalim, then he should speak ill of the oppressor to avert Allah's punishment overtaking him. In the wake of his silence, Allah's wrath will overtake the oppressor.

However, according to some Buzrugs, it is afdhal (preferable) to remain silent because Sabr is a deed of immense virtue. There is greater thawaab for the mazloom in adopting Sabr.

(This latter view of Sabr has greater virtue and is more in conformity with the Qur'aan and Sunnah. In the Qur'aan Majeed while permission is given for revenge if oppressed, the better option stated is Sabr. In this respect the Qur'aan says:

“And if you adopt Sabr, then that is best for you”.

(Mujlisul Ulama)

1325. DIVINE VENGEANCE

A Buzrug walking in the road with his mureed was reviled by a man. The Buzrug ordered his mureed to give the man a slap. Not sure of his Shaikh's instruction, the mureed hesitated. Meanwhile, the man dropped down dead. The Buzrug said in grief:

“When he reviled me, I perceived the wrath of Allah descending on him. To save him I instructed you to slap him, for this would have compensated for the man’s vilification. But you hesitated, hence the punishment destroyed him.”

It is also permissible for the mazloom to mention about the zulm (oppression) even if there is no discernable benefit. If the intention is to avert calamity overtaking the oppressor, then speaking ill of him is virtuous.

(The Auliya have different views on issues. Regarding speaking ill of the oppressor, Hadhrat Hasan Basri (rahmatullah alayh) cautioned people against speaking ill of the ruler Hajjaaj who was notorious for his oppression and cruelty. The zulm of Hajjaaj, according to Hadhrat Hasan Basri was the consequence of the sins and transgression of people. – Mujlisul Ulama)

1326. KNOWLEDGE - A NOOR

Praiseworthy and virtuous knowledge is not textual learning. Ilm is a Noor (spiritual light) about which Allah Ta’ala says in the Qur’aan:

“We have created for him a Noor with which he walks among the people.”

Even if a man who possesses this Noor is surrounded by swords, he does not panic. Once an enemy of Rasulullah (sallallahu alayhi wasallam) was informed

that he (the Nabi) was resting alone under a tree. When the enemy reached the spot, he found Rasulullah (sallallahu alayhi wasallam) asleep and his sword was hanging from the tree. Very silently he took the sword and unsheathed it. Standing with the drawn sword, he awoke Rasulullah (sallallahu alayhi wasallam) and said: “Who will save you from me?” Without the slightest agitation or panic, Rasulullah (sallallahu alayhi wasallam) responded:

“Allah will protect me.”

This response caused the enemy to shiver. The sword fell from his hand. Promptly, Rasulullah (sallallahu alayhi wasallam) leapt, grabbed the sword and exclaimed: “Who will save you?”

Filled with fear he said: “Only you can save me.” Rasulullah (sallallahu alayhi wasallam) forgave him and set him free.

This was the effect of the Noor of Ilm. As far as textual knowledge is concerned, even shaitaan is well versed in it.

1327. BEWARE OF VANITY

Generally, during famine/drought most people say that this calamity is the consequence of the gambling, zina, etc. of people. But they never attribute the calamity to their own sins. In fact, there is a greater need for attributing the calamity to one’s own sins.

Once during a famine the people complained to Hadhrat Zunnun Misri (rahmatullah alayh) about the hardships. He responded: “The only way for the alleviation of the hardships is to expel me from this city. The famine is a consequence of the abundance of my sins.”

This was not a mere verbal expression. Hadhrat Zunnun Misri left the city because he was convinced of the veracity of his statement.

(While it is correct that according to the Hadith, abundance of zina, etc. is the cause for drought and famine, Hadhrat Thanvi (rahmatullah alayh) draws attention to the malady of self-esteem which constrains people to look at and comment on the sins of others whilst they are oblivious of their own sins. – Mujlisul Ulama)

1328. THE EFFECT OF SELF – ESTEEM (UJUB)

Imaam Ghazaali (rahmatullah alayh) said:

“O Honourable one! On your body are snakes and scorpions, but you criticize the one on whom a fly is sitting.”

Being oblivious of one’s own sins is a sin, and focusing on the sins of others without a valid reason is also a sin.

1329. THE NEED TO SHUN FUTILITY

Acts which according to the Shariah are neither necessary nor beneficial are termed Abath and La-ya'ni (futile and nonsensical). The Hadith Shareef commands abstention from such acts. The Auliya took great measures to avoid such acts. Once a Buzrug went to visit someone. At the door of the house, the Buzrug called to the person. From inside, the wife said that he was not at home. The Buzrug asked: "Where has he gone?" The wife responded: "I do not know."

Immediately it occurred to the Buzrug that his statement "Where has he gone?", was futile. Overwhelmed with remorse, he cried for 30 years unable to overcome his act of indulgence in futility.

Some morons have the habit of squandering their time in nonsense. For example, they ask: "What is your opinion about Hadhrat Mu'awiyah (radhiyallahu anhu)?"

Someone should ask this moron: "What concern do you have in the affair of Mu'awiyah (radhiyallahu anhu)? Be concerned with your own reformation."

A man came to a Maulana Sahib and enquired whether the parents of Rasulullah (sallallahu alayhi wasallam) had Imaan. The Maulana Sahib said: "Are you aware of the Faraa'idh of Namaaz?" He said: "No." The Maulana Sahib said: "It is absolutely scandalous that you do not know the Faraa'idh of Namaaz which will be the first act about which you will be questioned

on the Day of Qiyaamah. But you ask about the Imaan of Rasulullah's parents. Most certainly you will not be asked about this on the day of Qiyaamah nor is any worldly activity reliant on its awareness. Be concerned with your own condition.

(Furthermore, it is highly disrespectful to Rasulullah (Sallallahu alayhi wasallam) and contumacious to investigate the Imaani state of his parents. – Mujlisul Ulama)

1330. RABIAH AND FUTILITY

Hadhrat Rabiah Basri (rahmatullah alayha) never spoke ill even of shaitaan. She said that the time wasted in the futility of condemning shaitaan, should be spent in Thikrullah. In Thikrullah is great benefit.

1331. IMAAM ABU HANIFAH'S INTELLIGENCE

Hadhrat Sufyaan Thauri (rahmatullah alayh) said:
“Imaam Abu Hanifah is a man of profound wisdom. He takes away our acts of virtue whilst not parting with his good deeds.”

In other words, Imaam Abu Hanifah (rahmatullah alayh) never spoke ill (made gheebat) of others, thus preserving his good deeds to himself.

1332. THE WEAPON OF WUDHU FOR THE AALIM OF HAQQ

The king of Delhi once desired to don silken garments. Some palace molvis (ulama-e-soo') provided the king with the fatwa of permissibility. They also presented many reasons for the permissibility.

The king said that if Mulla Jeevan also endorses the fatwa, then he will wear silken garments. The Istifta' (question) was sent to him. Mulla Jeevan (who was an Aalim of Haq,) said: "I shall come to Delhi and respond in the Jaami' Masjid."

He went to Delhi, mounted the Mimbar and read the question and the answer (of the ulama-e-soo'). Then after commenting on the sin of making haraam permissible, he declared with emphasis:

"Both the Mufti and the mustafti (the one who had asked the question) are Kaafir."

Hearing this proclamation, the king overwhelmed with wrath ordered the execution of Mulla Jeevan. One of the sons of the king hastened to warn Mulla Jeevan of the king's order. When Mulla Jeevan heard this, he became extremely inflamed and said: "What sin have I committed? Bring water for wudhu to enable me to arm myself because (Rasulullah – Sallallahu alayhi wasallam said): Wudhu is the weapon of the Mu'min."

In reality, these illustrious Auliya are not alone. It is mentioned in the Hadith:

“He who becomes the enemy of My Wali, verily, I give him the ultimatum of war.”

When the prince observed the awe-inspiring countenance of Mulla Jeevan, he rushed to inform his father (of the peril which will overtake him). He said to the king:

“Mullaji has made wudhu to confront you. He is preparing the weapon of wudhu.”

Overcome with fear the king asked: “What should I do?” The prince advised: “In the presence of all the palace people, hand a set of royal raiments (to convey peace) for me to present to Mulla Jeevan. It was only then that the anger of Mulla Jeevan subsided.

1333. BECOMING A MUQTADA’ BEFORE MORAL REFORMATION

(Muqtada’ here means becoming a spiritual guide – a sheikh)

The akhlaaq (moral state) of some people who become muqtada’ (such as the khalifahs of today) are deplorably corrupt. The reason for this is becoming big before even being small. (In other words becoming too big for ones boots).

It is of imperative importance to first attend to moral reformation.

1334. LOVE FOR ALLAH – A FIVE-POINT

PRESCRIPTION

Search your hearts to discern if you have perfect love for Allah Ta'ala. If you lack love, then strive in its acquisition. For the attainment of this objective, I present the following prescription:

- (1) In seclusion engage in Thikrullah even 15 or 20 minutes daily. The niyyat should be to cultivate the love of Allah Ta'ala.
- (2) Sit in solitude at any time for a few minutes and meditate on the bounties of Allah Ta'ala. Then reflect on your treatment of Allah's favours and on Allah's Mercy despite your ingratitude.
- (3) Foster a relationship with the devotee of Allah Ta'ala. If being physically in their company is difficult, then communicate with them by letter. However, do not burden them with your worldly problems. Seek guidance from them of the path leading to Allah Ta'ala. Let them treat your spiritual maladies and request them to make Dua for you.
- (4) Submit in total obedience to the laws of Allah Ta'ala. Such submission will increase love for Him.
- (5) Constantly make Dua to Allah Ta'ala for His love.

Give practical expression to the five-point prescription. Insha-Allah, soon the Love of Allah Ta'ala will germinate and salvation from all spiritual ills will be achieved.

(To this prescription should be added perpetual Thikr. Perpetual Thikr is to keep the Name of Allah Ta'ala constantly on the tongue. While walking, sitting, lying down and in all walks of life keep the tongue fresh with Thikrullah. This is the primary way of achieving the Love of Allah Ta'ala. – Mujlisul Ulama)

1335. THE INCUMBANCY OF KHUSHU'

Khushu' is the act of the heart. Its existence in us is rare. In fact, it is the root of all Itaa-at (Obedience), but we are not concerned to acquire it. Explicitly mentioning the absence of Khushu' in us, the Qur'aan states:

“What, has the time not yet come for people of Imaan that their hearts develop Khushu' for the Thikr of Allah?”

(Khushu' is a blend of humility and fear – Mujlisul Ulama)

In the Aayat, Allah Ta'ala complains about our abstention from Khushu' of the heart.

1336. QASAAWAT (HARDNESS OF THE HEART)

The opposite of Khushu' is Qasaawat. In this regard Allah Ta'ala says:

“What (do you not see that) he whose breast Allah expands for Islam, he is established on a Noor from his Rabb. Alas! (ruined are those) whose hearts become hard (as a consequence of abstaining) from Thikrullah.”

Regarding a hard heart, Rasulullah (sallallahu alayhi wasallam) said:

“Verily, the furthest from Allah is a hard heart.”

1337. KHUSHU' AND THE ULAMA

It is incumbent on every Alim and Taalib-e-Ilm (searcher of Knowledge) to cultivate Khushu'. The zaahiri (apparent/outward) effects of Khushu' is walking with humility with the head lowered, tenderness in speech and dealings, not to be overwhelmed when angry, abstention from vengeance and uprighteousness in conduct.

If there is genuine Khushu' in the heart, its effects will certainly become apparent on the limbs. Once when Rasulullah (Sallallahu alayhi wasallam) saw a man fiddling with his beard during Salaat, he commented: “If there was Khushu' in his heart, never would he have done so.”

1338. SIMPLICITY

The Hadith says: “Simplicity is of Imaan.”

Now we should make a self-introspection to discern if there is simplicity in us. In reality, we are bereft of even a vestige of simplicity.

It is extremely lamentable to observe that most of the Ahl-e-Ilm (Ulama and Students of Deen) are nowadays trapped in adornment like females. This attitude is an extreme deficiency in us, both from the Deeni as well as

worldly perspectives. Instead of respect, this attitude produces disgrace.

1339. TAQWA IS THE OBJECTIVE

The objective by Allah Ta'ala is Taqwa. That is to abandon all things which displease Allah Ta'ala. Customary fabrications are baseless. Allah's Pleasure is not gained merely by opposing the nafs.

Most so-called sufis of this age are trapped in the misconception that the greater the opposition to the nafs, the more will Allah Ta'ala be pleased regardless of whether this opposition is in conflict with the Shariah. For example, some people abandon eating meat or they abstain from drinking cold water or they will not sleep on a bed. All of this is the effect of ignorance. The Hadith mentions that:

“Your nafs has a right over you and your eye has a right over you.”

On the basis of this explanation, do not find fault with those Auliya who had subjected themselves to severe measures of Mujaahadah (struggle). They did not exceed the limits of the Shariah nor did they implement such severe austerity as an act of Ibaadat. It was for the islaah (reformation) of their nafs. It was for training and taming the rebellious nafs.

On the contrary, the juhala (ignoramus) of this age resort to such methods on the basis of their

misconception that these measures are imposed by Shariah, hence necessary.

1340. DECEPTION OF OUR “TAQWA”

While the noble Auliya such as Sayyid Abdul Qaadir Jilaani (rahmatullah alayh) and Hadhrat Junaid Baghdaadi (rahmatullah alayh) considered themselves great sinners, we of this age labour under the impression of having “Taqwa” solid as rock, and which is not affected by indulgence in fisq and fujoor. Regardless of transgressions, we believe that we are buzrugs.

1341. KASHF AND KARAAMAT

Kashf is the revelation of unseen things. Karaamat is supernatural display. Kashf and Karaamat are not necessarily the effects of spiritual perfection. These states occur to even a kaafir who engages in austere measures against the nafs. In fact, even insane persons experience kashf. I am aware of a mad woman who experiences kashf in such abundance which does not occur to even Auliya.

Accepting a non-Muslim as maqbool (accepted by Allah on the basis of his display of supernatural feats) is in total conflict with the Qur’aan. Therefore, to become followers of yogis and jaahil peers is to destroy one’s Aakhirat.

(Many ignorant Muslims are awed by kuffaar faith-healers and those who perform supernatural acts. Their Imaan becomes contaminated with doubt and uncertainty. They should understand the seemingly

miraculous acts displayed by kuffaar, fussaag and fujjaar are manifestations of Satanism. – Mujlisul Ulama)

1342. A'MAAL AND KHULOOS

The basis for acceptability of A'maal (righteous deeds) is Khuloos (sincerity). The qubooliyat (acceptance) of virtuous deeds is proportionate to the degree of sincerity. The greater the sincerity, the greater the qubooliyat.

The differences in the ranks of the Ulama is based on their degree of Khuloos.

Nowadays, while many people practise virtuous deeds, they lack in khuloos. By virtue of their lofty degree of sincerity, their spending 1kg grain in the path of Allah is more meritorious than our spending gold as much as Uhud.

One raka't of an Aarif is superior to 100,000 raka'ts of one who is not an Aarif. By virtue of ma'rifat his khuloos is superior.

1343. ALLAH IS EVER PRESENT

Allah Ta'ala says in the Qur'aan Shareef

“Allah is aware of whatever you do.”

In this Aayat Allah Ta'ala imparts to His servants the lesson of always contemplating on His presence. If Allah's Presence is perpetually kept in mind, viz. That

He is aware of everything we do and think, of our zaahir and baatin, then our deeds will not be defective. Abstention from transgression will become a natural condition.

Constancy in this contemplation will produce in the heart a spiritual perception of Allah Ta'ala. All these forms of reflection mentioned in the Qur'aan and Hadith are Muraaqabaat (meditations). Such meditation cultivates entrenchment (rusookh) in Itaa-at (obedience).

This prescription (of meditation) is very simple.

There is no need for a Shaikh for engaging in these Muraaqabaat to create in one the vivid perception of Allah's presence.

1344. THE AAKHIRAT

There is no Muslim who denies the validity of the Aakhirat. However, the deeds of people create the impression that they do not believe in the Aakhirat. The love of the dunya is the evidence for this. If the hearts are searched, it will be discerned that the love for this world is embedded. The Aakhirat is the furthest from their minds.

The effort and struggle made for the betterment of this worldly life are also not expended for betterment and salvation in the Aakhirat.

You have made this dunya your home whereas this world is an inn (hotel) while the Aakhirat is our home. The source of worry and sorrow is the world which is regarded as home.

1345. ACCUMULATION OF WORLDLY PROVISION

Accumulating worldly possessions for adorning worldly life is like spending one's wealth on beautifying a hotel room where one will be staying for a few days.

In the Hadith it is mentioned: "*The dunya is a prison for the Mu'min.*" Just as a prisoner in jail will never be happy even if all amenities of life are provided, so too the true Mu'min derives no pleasure on earth.

Apart from the people of the dunya, even the so-called people of the Deen are alienated from the Aakhirat. They hardly entertain hopes of the Aakhirat whereas Allah says explicitly:

"O people of Imaan, Fear Allah! Every person should look at what he has sent forth for tomorrow (in Qiyaamah). Fear Allah."

1346. LOVE OF THE DUNYA

Earning the dunya is not evil. Love for the dunya is contemptible. Engrossment in worldly activities is love for the dunya. This engrossment conveys the impression that the dunya is the deen and Imaan. The heart's engrossment in the world is a fatal poison. The danger of this engrossment is that even at the time of Maut, the

world will be overwhelming while one will be oblivious of Allah and Rasulullah (Sallallahu alayhi wasallam).

Therefore, as far as possible do not become absorbed by the world. The heart should be engrossed with Allah Ta'ala. It is mentioned in the Hadith that although involved in their housework, the wives of Rasulullah (Sallallahu alayhi wasallam) would behave as if they do not know one another at the time of Athaan. Everything would come to a halt with their hearts fully focused on the Athaan.

However, the condition of people nowadays is total obliviousness. If they are involved in any worldly activity, they remain engrossed therein regardless of Namaaz, etc. The Deen is in fact insignificant for them. Alas! This, in reality, should be the attitude for the dunya, not for the Deen.

1347. TAUBAH

Taubah (repentance) is not valid without fulfilling the huqooq (rights) of others. Fulfilment of usurped rights is a precondition for acceptance of Taubah. Hasten to fulfil the rights of others. Allah Ta'ala will forgive all sins and bestow the everlasting life of happiness of the Aakhirat.

1348. VIRTUOUS DEEDS

Even a sinner will receive reward for his virtuous deeds, while the calamity of sins will befall him if Allah Ta'ala does not forgive him. However, the Noor which accompanies virtuous deeds of a person who abstains

from sins, will not be with the good deeds of one who is addicted to sins.

The joy and peace experienced in Salaat will not be for one who indulges in sin notwithstanding the reward for the good deed. The heart will remain spiritually barren.

1349. A WARNING FOR THE MODENISTS

The qubooliyat (acceptance) of some kinds of Taa-at (obedience/worship), abstention from sin is conditional. Some kinds of Taa-at, for qubooliyat are not reliant on this condition.

The kinds of sins which negate the validity of Taa-at are of two types.

The first type absolutely nullifies the good deed. Validity of the good deed is dependent on absence of the sin, e.g. kufr. In the presence of kufr, no good deed is accepted by Allah Ta'ala.

Also, this type of sin nullifies previous good deeds. For example, if a Muslim becomes a murtad by committing kufr, all his previous virtuous deeds are nullified. Those who blurt out statements should derive warning and lesson from this fact.

For example, someone says: "Those who have no food at home can fast." One who makes such a statement becomes a kaafir. His nikah is also nullified. He should renew his Kalimah and nikah and also Hajj if

he is by the means. All his previous good deeds are nullified by this utterance of kufr. As long as he does not repent, all future deeds of virtue will be null and void.

The second type of sin is similar to kufr since it is established on the basis of Nass Qat'i (Proof of absolute certitude). Commission of such an act will nullify good deeds. For example, causing grief to Rasulallah (Sallallahu alayhi wasallam) or to insult or mock Rasulallah (Sallallahu alayhi wasallam) even if it is committed unintentionally due to a lackadaisical attitude.

(Thus both classes of kufr eliminate Imaan and good deeds. Herein is a sombre warning for the modernists of our age, who mock and reject many Ahkaam (laws) and A'maal (practices) of the Deen, example the beard, purdah/hijaab, hurmat of pictures of animate objects, Miswaak, wearing the trousers above the ankles, etc.

Transgression, if believed to be sinful, is fisq not kufr. But mocking any rule or practice of the Deen or rejecting it, is kufr which invalidates Imaan – Mujlisul Ulama)

1350. THEY NEVER DESPISE OTHERS

A true Buzrug never despises anyone. Therefore, he does not reveal the secrets of others. It is mentioned in the Hadith that if there is a need to ask (e.g. a loan), ask from the pious. According to the Hadith, asking/begging is disgraceful. However, one is not disgraced by a

Buzrug. He does not view with contempt the one who seeks aid. Disgracing oneself and encumbering another with a difficulty are both haraam. A Buzrug is free from both these attitudes.

He will not despise the one who is in need nor will he regard the request for assistance to be a difficulty imposed on him. If he lacks the means for assisting, he will say so without hesitation, and if he is by the means, he will wholeheartedly assist.

1351. THE HUMILITY OF THE AULIYA

The Auliya believe themselves to be the most contemptible creatures on earth. According to them, a person will not be a Kaamil (perfect) Mu'min as long as he does not consciously believe himself to be more contemptible than even a kaafir.

(Spiritually barren people misunderstand this statement and criticize the Auliya accusing them of giving preference to kufr over their Imaan. This criticism is the effect of ignorance. With regard to the future, no one knows the state of the kaafir of today. It is quite possible that Allah Ta'ala guides the kaafir to accept Imaan.

As far as today's Muslim is concerned, he has no guarantee that tomorrow his Imaan will be intact. He has no guarantee that he will depart from this dunya with Imaan. Rasulullah (Sallallahu alayhi wasallam) said:

“Imaan is suspended between fear and hope.”

- *Mujlisul Ulama.*)

1352. CALAMITIES AND SINS

Calamities are the consequences of our sins. However, our sins are furthest from the mind when a misfortune befalls. Instead of Istighfaar (seeking forgiveness), people complain, become frustrated and even utter blasphemous statements. This is because they believe themselves to be sinless.

Allah Ta'ala says:

“Whatever misfortune befalls you, is the consequence of what your hands have earned. (But despite your sins) He forgives much of your sins.”

Once Hadhrat Umar (Radhiyallahu anhu) ordered a thief's hand to be cut off. The thief pleaded saying that this was his first offence. Hadhrat Umar (Radhiyallahu anhu) rejected his plea saying that Allah Ta'ala never humiliates a person for the first offence. Investigation established that it was his fourth offence.

Allah Ta'ala overlooks and forgives numerous of our sins. But when the point of no return is reached, then His chastisement overtakes us.

1353. PROCRASTINATION IN PUNISHMENT

Do not dwell in deception if punishment for sins does not settle immediately on the transgressors. Due to the punishment not overtaking the wrongdoers the same

time the sins are committed, people gain the impression that such deeds are not sinful. This is a fatal error.

Fir'oun was given respite of four centuries. Only then was he destroyed. After having cursed Fir'oun, the Dua (curse) was fulfilled 40 years later.

It is not necessary for effects of sin or of virtue to transpire immediately.

Procrastination in the punishment should not be understood that Allah Ta'ala is not displeased with the misdeed.

1354. THE CRITERION OF PIETY

The criterion of piety is resemblance with Rasulullah (Sallallahu alayhi wasallam). This resemblance increases with increase in piety of the durwaish (Buzrug). The greater the Taqwa, the more will be the resemblance with Rasulullah (Sallallahu alayhi wasallam).

Wilaayat (sainthood/being a Wali) is derived from Nubuwwat.

The ability of overwhelming a person with some spiritual power (e.g. Tawajjuh) has no relationship with piety. This idea is nonsensical and baseless.

(Kuffaar too have such powers- Mujlisul Ulama)

If such displays are buzrugi (piety), then most certainly it would have been an emanation of Rasulullah (Sallallahu alayhi wasallam).

When the kuffaar had plotted to kill Rasulullah (Sallallahu alayhi wasallam), he made necessary arrangements for his protection and awaited for an opportune moment to elude them. Now what was the reason for this? Why did he not vanquish them with the power of the eyes (i.e. by Tawajjuh)?

(The Sunnah of Rasulullah (Sallallahu alayhi wasallam) as transmitted by the Sahaabah is the only criterion of piety. – Mujlisul Ulama)

1355. HONESTY

It is most lamentable that most people nowadays are devoid of Sidq (honesty) and honouring promises. In this regard, the condition of Muslims is extremely deplorable. Violating promises and deception preponderate in Muslim societies of this age. Cause for lament is that not even the “pious” ones are free from these maladies.

1356. FORGETTING THE JOURNEY OF THE AAKHIRAT

Well before embarking on a journey, preparations are made. No one goes on a journey without making the necessary preparations for it. Worldly journeys are short, yet thorough preparations are planned and made.

Maut (death) is an extremely long journey. There is no return from it. It is a journey which requires considerable planning and preparation.

There are two kinds of people on earth. Those who are devoted to the obedience of Allah Ta'ala, and those who are in rejection.

For the first class of people Safr-e-Maut (the journey of death) will be a pleasant journey. For the second class, it will be a journey of terror.

Maut is an absolute certainty. If we are obedient to Allah Ta'ala, Maut will be a pleasant journey. If not, it will be a journey of terror and fear. Now reflect to see what preparations you are making for this journey.

1357. FEAR AND HOPE

Hadhrat Umar (Radhiyallahu anhu) said that if on the day of Qiyaamah it is announced that only one person will enter Jannat, then "I shall hope that it will be me." And if it is announced that only one person will enter Jahannam, then "I shall fear that it will be me."

1358. LAUGHTER- WHO IS ABLE TO LAUGH

Those who are totally oblivious (ghaafil) are able to laugh. Rasulullah (Sallallahu alayhi wasallam) did not exceed smiling. Never did anyone ever hear the sound of laughter from Rasulullah (Sallallahu alayhi wasallam). The sound of laughter is not heard from one who is overwhelmed with grief. At most, to please others he lets out a smile.

Rasulullah (Sallallahu alayhi wasallam) was perpetually in worry and grief. He said that when the Angel is always ever ready to blow the Trumpet, being at ease and comfort was not possible. The people of Allah (Auliya) are never without worry and grief. Therefore they are unable to laugh. However, for the sake of others they smile.

Once Hadhrat Nabi Isaa (alayhis salaam) met Hadhrat Yahya (alayhis salaam). Hadhrat Isaa (alayhis salaam) was always smiling while Hadhrat Yahya (alayhis salaam) was always crying. Nabi Isaa (alayhis salaam) said: “O Yahya, have you lost all hope in Allah’s mercy? You are forever crying.”

Hadhrat Yahya (alayhis salaam) responded: “O Isaa, are you completely at ease regarding the wrath of Allah? You are forever smiling.”

Allah Ta’ala sent an Angel to arbitrate the issue. The Angel said to Nabi Isaa (alayhis salaam). O Isaa! In public be as you are (i.e. smiling), but in privacy cry like Yahya.”

Then, he said to Nabi Yahya (alayhis salaam): “O Yahya! In privacy be as you are (i.e. crying), but in public smile so that people do not lose hope in Allahs Mercy.”

Rasulullah’s smiling was only for the sake of people. If it was not for his relationship with people, he would not have even smiled.

(It is mentioned in the Hadith: “Laughter kills the heart.” Allah Ta’ala says in the Qur’aan: “They should laugh less and cry much.” (Mujlisul Ulama)

1359. DISGRACING THE KNOWLEDGE OF THE DEEN

We (i.e. the Molvis and the Shaikhs), ourselves have brought disgrace to the Knowledge of the Deen by means of greed and hankering after the world. The Knowledge of the Deen is such a treasure which constrains everyone to submit to it. But, we ourselves do not value it. Very few are free from the malady of hankering after the dunya. This state is extremely disgusting for Molvis and Shaikhs. They earn the Dunya by deception.

The way of eliminating love for the dunya is to meditate on Maut, the Qabr and Aakhirat.

Every night devote some time to meditate on the torments and terrors of these three occasions. If there is consistency in this meditation, Insha-Allah the love of this dunya will evaporate.

1360. A FORTUNATE PERSON

The Hadith mentions that a fortunate person is one who derives lesson and gains experience from the conditions of others. Only one who is alert and conscious is a man of such fortune. However, obliviousness is a universal malady. We do not reflect on our condition. This disease is embedded in us and it pervades all our affairs.

Allah Ta'ala says in the Qur'aan:

“Verily, in their stories is lesson for the people of intelligence.”

The objective of narrating stories of bygone times is for deriving lesson – to understand the consequences of their deeds. We are supposed to reflect and understand that the same consequences will befall us if we too follow in their footsteps. How many of us derive lesson from the calamities which had overtaken others? Most people are aware of the calamities befalling Muslims, but remain unperturbed. Ninety nine percent remain detached from the hardships settling on Muslims. Thus, they do not deserve being recognized as human beings.

1361. CALAMITIES – THE CONSEQUENCES OF SINS

The gaze of people is only on the ostensible (zaahiri) causes of calamities. The focus is not on the actual cause. Remember that misfortunes and calamities are the consequences of sins.

The wind, the oceans, fire and all natural upheavals causing disasters are subject to the command of Allah Ta'ala. Whilst all these worldly agencies appear lifeless to us, they are actually alive and obedient to the command of Allah Ta'ala.

In bygone times, a kaafir king had cast many Muslims into a blazing fire because they had refused to worship idols. A woman holding her baby was brought

to the blazing furnace and ordered to prostrate to the idol. When she refused, the king ordered her baby should be flung into the fire. Unable to bear this calamity, the baby spoke and said: “Mother! Enter into the fire. I am in comfort here.” The mother plunged herself into the fire and numerous others followed. In exasperation the king exclaimed: “O fire! Are you no longer a fire?” The fire responded: “Enter to discover if I am a fire or not.”

All calamities are the consequences of sin and transgression. Everything is subordinate to Allah Ta’ala. In times of misfortune and calamity, recite Istighfaar in abundance.

(Seeking forgiveness is not restricted to mere verbal profession of Istighfaar. It has to be accompanied by sincere repentance and the pledge of abandoning the sins. – Mujlisul Ulama)

Some years ago there was a severe plague in our district and environs. A Buzrug engaged in Ibaadat during the latter part of the night experienced the dawning of the following Aayat on his heart:

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ
كَانُوا يَفْسُقُونَ ۝ بِمَا

“Verily, We shall afflict the people of this town with a punishment from the sky because of the evil they perpetrate.”

That Buzrug mentioned this in a discourse and warned of the impending punishment. However, the Buzrug's warning was not heeded, hence the punishment overtook the people. One of the crimes was sodomy.

1362. EVIL GAZES

This is a severe disease even in people of piety. Casting lustful glances at young lads and females is a universal malady. It is mentioned in a Hadith or it may be a narrative of a Buzrug:

“The glance is an arrow from the arrows of Iblees.”

People do not understand the gravity of this malady, hence they are not concerned about remedying the disease. Their attitude of regarding this grave sin as insignificant is akin to kufr. Shaitaan has cast them into great deception. This evil ruins and darkens the heart. It is absolutely necessary to exercise restraint to prevent the eyes from these evil lustful glances.

1363. LESSON FROM THE DEAD AND THE UNFORTUNATE

When seeing a person dying, take lesson. This day of death will overtake everyone. Alas! Despite seeing a dead person, people remain oblivious and derive no lesson. In fact, whilst at the graveside, then too the dunya overwhelms the mind and the heart.

Similarly, people remain impervious when seeing someone overtaken by misfortune. It is obvious that the

calamity is the consequence. But it is understood to be restricted to the suffering one. But in reality, we too are embroiled in sin. Derive lesson from the misfortunes which befall others. The Hadith states: *“Do not be pleased with the hardships of others.”* Do not taunt or mock them. The Hadith adds: *“Perhaps Allah will have mercy on him and embroil you in the misfortune.”*

1364. THE MISFORTUNES OF PEOPLE.

There is no person on earth who is free of any calamity/hardship. It is not possible that nothing unpleasant happens to him. Man is subordinate to the Qudrat of Allah Ta’ala. He is not independent although he fabricates plans for himself. But, his plans do not necessarily materialize according to his wishes. In this regard the Qur’aan mentions:

“What! Is there for man everything he desires?”

Whilst he has an abundance of desires, very few are fulfilled. Only the will of Allah Ta’ala prevails, and that is best for him. But man fails to understand this mystery. Nevertheless, if he reflects, he will be able to understand this secret.

If the focus is on the wisdom underlying the hardship, then the hardship will be understood to be a blessing in disguise. This explanation pertains to such calamities which are beyond one’s control (ghair ikhtiyaari). On the contrary, a calamity which a person volitionally adopts, namely sin, is of his own making.

There is no wisdom in such calamities. (*These are consequences of sins. – Mujlisul Ulama.*)

Whatever befalls you, regard it as goodness. Whether it is sickness, or the domination of enemies or poverty or any other calamity. There is betterment in all these misfortunes. The Qur'aan says:

“Perhaps you dislike something whilst it is best for you.”

1365. THE BARRIER OF TAKABBUR

Takabbur (Pride) is a greater barrier which prevents acceptance of Haqq (Truth) and retraction of baatil (falsehood). This is precisely why the yahood had not accepted Imaan from Rasulullah (Sallallahu alayhi wasallam). In fact, they had recognized the Nabi (Sallallahu alayhi wasallam) even prior to his declaration. They had even informed the mushrikeen of the coming Messenger. Thus the Qur'aan says:

“But when there came to them what they recognized, they committed kufr with him.”

They rejected Rasulullah (Sallallahu alayhi wasallam) because they believed he was a threat to their worldly status.

It was pride which had also constrained the mushrikeen of Makkah to reject Rasulullah (Sallallahu alayhi wasallam). Mentioning this, the Qur'aan narrates their averment:

“Why was this Qur’aan not revealed to a noble (leader) from the two cities (Makkah and Madinah)?”

Why was it revealed to a poor orphan? It was their pride which debarred them from accepting the truth.

This evil is severely criticized in the Hadith. Whoever has a grain of pride will not enter Jannat. Few are free of this disease. This was the disease which had destroyed shaitaan after he had worshipped Allah Ta’ala for eight hundred thousand years.

Elimination of pride is not achieved only by reciting litanies (wazeefah). It is necessary to be in the suhbat (companionship) of a qualified Shaikh who treats these moral maladies. It was takabbur which drove shaitaan into refusing to prostrate to Aadam (alayhis salaam). Thus he became mal-oon (accursed).

1366. THE SHIRK OF HINDUSTAN

Deviates of Hindustan (India) have exceeded even the Arab mushrikeen in shirk. (The reference here is to the shiah mushrikeen – Mujlisul Ulama). In times of calamity they proclaim: “Ya Ali! Ya Ali! Ya Ghauthal A’zam!”

Rasulullah (Sallallahu alayhi wasallam) asked one kaafir: “How many gods do you have?” The kaafir said: “Seven – six are on earth and one in the heavens.” Rasulullah (Sallallahu alayhi wasallam) said: “Which god do you call at the time of misfortune?” He responded: “To the god in the heavens.”

Thus, even the mushrikeen of Arabia used to call on the one Allah in times of calamity while in Hindustan they (the shiahs) call on other deities at the time of calamity.

1367. THE ROOT OF ALL SINS

Everyone is aware of the brief list of sins such as fornication, falsehood, theft, etc. However, there are some such sins which are the roots of these sins, but no one considers these as sins.

Everyone understands that abstention from Namaaz and stealing are sins. But, engrossment in the world is not regarded as a sin. Almost all people are embroiled in this sin. All sins are its branches. For example, neglecting Namaaz is because of engrossment in the dunya and being oblivious of the Deen. This applies to all acts of the Deen. Deficiency in these acts is caused by worldly absorption. This engrossment is the outstanding feature of all people. Even the Deendaar (So-called pious ones – Mujlisul Ulama) people except the Aarifeen are trapped in this sin. The deendaari (religiosity) of people is limited to performing Namaaz, keeping a beard and wearing the trousers above the ankles. They are oblivious and uncaring of the corruption in their dealings and conduct. Their piety is restricted to appearance and some ritual acts of worship. They themselves are corrupt and they corrupt others too (with their deceptive piety – Mujlisul Ulama).

1368. WEALTH

The need of wealth is only for acquiring benefits. However, people regard wealth as an object of worship. This is indeed a massive error.

(The objective of wealth is not hoarding. With wealth, needs are to be fulfilled and the success of the Aakhirah should be acquired therewith by spending in Allah's Path with whole-hearted generosity – Mujlisul Ulama).

The actual objective of this life is the Deen. If the Deen has been acquired, then all else will be acquired. A perfect Muslim is one on whom the Deen is dominant while he possesses sufficient of the dunya for his needs.

(‘Perfect’ in this context refers to one who combines the Deen with the dunya in such a manner in which the Deen is dominant. – Mujlisul Ulama)

1369. ANSWERING QUESTIONS

The Ulama should remember never to be subordinate to the one who poses questions. There is no need to provide answers to suit his whimsical fancy. Respond in a manner which is appropriate for him even if it is not to his liking. Subordination to the whims of the questioner aggravates his spiritual sickness leading to an increase in his doubts.

A person asked me: “Why is it not permissible to accept interest from a kaafir?” He required a lengthy exposition with evidences. I did not submit to his desire.

I responded: “Why is it not permissible to fornicate with a kaafir woman?”

1370. AMAL – PRACTICAL IMPLEMENTATION

Ilm (Knowledge) without Amal is devoid of significance. Amal consists of A’maal-e-Zaahri (external/ritual acts), and of A’maal-e-Baatini (moral attributes). Nowadays, the focus is only on A’maal-e-Zaahiri. As far as A’maal-e-Baatini are concerned, they are barren. They are like the grave of a kaafir, which is externally adorned whilst within is the wrath of Allah Ta’ala.

The Baatin (the heart/morality) of most people are corrupt. The rectitude of the Baatin is based on correction of beliefs and adornment of moral character. While to a certain extent beliefs are rectified, reformation of morals has been completely expunged or abandoned. There are two reasons for this corruption.

One: The people of the dunya are simply not concerned.

Two: Bogus spiritual guides.

Nowadays, they have named customs ‘tasawwuf’ whereas Tasawwuf is the reformation and adornment of the Zaahir and Baatin. Reformation of the Zaahir is that all statements and actions should be in conformity with the Shariah. Reformation of Baatin means adornment of the heart by means of attributes of moral excellence.

Today, even the learned ones are concerned only with the Zaahir. Some have even abandoned both dimensions. They are drowned in the love of the dunya.

The effect of Tasawwuf is the creation of Nisbat (a special bond) with Allah Ta'ala. Then obedience is facilitated and the ability for perpetual Thikr is achieved.

Spiritual and emotional states are not constituents of Tasawwuf. People labour under the misconception of having attained the Maqsood (objective) if they derive ecstatic pleasure (wajd) in Thikr. On the other hand, if they do not attain such states and feeling, they believe that they have not gained any benefit from the Thikr.

The objective of Thikr is fulfilment of Allah's command: *"Remember Me, I shall remember you."*

Its manifestation will be in the Aakhirat.

1371. LEADERSHIP – IT'S CALAMITY

Regarding leadership in this world, it is mentioned in the Hadith that whoever rules even over ten people will be dragged on the Day of Qiyaamah to give an account of his reign even though he will be released later (i.e. if he had ruled with justice).

However, nowadays people pursue and strive for becoming leaders and rulers, and they squander money in this pursuit.

Who is qualified to be a ruler/leader? Rasulullah (sallallahu alayhi wasallam) said:

“Rulers are of three classes. Two will be in the fire and one in Jannat.”

The one will be an Aalim ba Aml (a practising Aalim). Minus these attributes, there is only corruption and injustice. A condition is also not to request or apply for leadership. He who is self-conceited and selfish hankers after leadership. He will acquit himself in subservience to his nafs. His focus will not be on the welfare of the people. Hadhrat Uthmaan (radhiyallahu anhu) requested Hadhrat Ibn Umar (radhiyallahu anhu) to accept the post of Qadhi. But he refused. Hadhrat Uthmaan (radhiyallahu anhu) implored him not to mention his refusal to others for the fear of them also declining. This incident demonstrates the attitude of the Sahaabah regarding leadership. The people of the dunya are in reality floundering in considerable hardship and punishment (in hankering after leadership).

1372. ABDIYAT

Man has been sent to earth to acquire the state of Abdiyat (i.e. being a slave of Allah Ta’ala). This state is acquired by obeying the commands of Allah Ta’ala.

While man was not in this world, he was a pure celestial being devoid of physical form. He was a Rooh (soul) which did not have the ability of performing Qiyaam, Qu-ood and Sujood. Therefore, it was not

possible for the soul to spiritually progress without these physical postures on which spiritual elevation is reliant.

1373. EDUCATION FOR LAYMEN

Laymen should not study books of Fiqh. There is more harm than benefit in this for them. They will be confused by the differences of opinion. Narrations of Tarheeb and Targheeb suffice for them.

(Targheeb refers to such narrations which explain the virtues of deeds. Such Ahadith encourage virtuous deeds. Tarheeb narrations are Ahadith which warn of the dire consequences of sins. – Mujlisul Ulama)

1374. DECEPTION

During the era of Rasulullah (Sallallahu alayhi wasallam), a woman called her little son. To entice him to come, the lady showed her closed hand urging the child to come and take what she had in the hand.

Rasulullah (Sallallahu alayhi wasallam) asked what she had in her hand. She showed that she had a date. He commented that if she had no intention of giving the child something, then her promise to the child would have been recorded as a sin because it was false.

1375. HALAAL RIZQ

Those who are unconcerned of the sources of their earnings (whether halaal or haraam) entertain the corrupt notion of there being no avenues for obtaining halaal rizq in this age. They give full expression to their nafsani dictates, hence they are addicted to haraam.

If they are reminded of the prohibition of haraam earnings, they find it almost impossible to abandon it. On the contrary, they retort: “These people (i.e. Ulama) unnecessarily make even halaal into haraam. They restrain Muslims from progress. For them, everything is haraam. Nothing is halaal.”

The condition of Hadhrat Maulana Muzaffar Husain was such that even if haraam food was given to him by deception, then on placing it in his mouth he would vomit it out. Haraam food would automatically be expelled from his mouth. Now if all ways of earning in this age had been haraam, it would have constrained the Hadhrat to vomit out all the food he consumed. He would have been completely deprived of eating food. The fact that this did not occur to him, shows that there are many avenues of halaal rizq even today.

(The arguments of those who earn in haraam ways are baseless. – Mujlisul Ulama)

1376. BARZAKH

The existence after Maut is termed Barzakh. The Mu'tazili sect and western-educated youth of today deny the reality of Barzakh. They lack knowledge and they are too proud to follow an Aalim of the Deen.

Qabr does not refer to merely the sandpit. Qabr is in reality the realm of Barzakh which is the world between the dunya and Aakhirat. The world of Barzakh is figuratively called Qabr (grave).

All doubts regarding Qabr are spawned by ignorance of the Realm of Barzakh. However, when the denier dies, then he will understand.

1377. HEARTS OF WOLVES

People are under the impression that a man is perfectly pious when he fulfills the ritual obligations of Salaat, Saum, Hajj, Zakaat and dealings. This idea is incorrect. A man of perfect piety is one whose Zaahir and Baatin are reformed and adorned.

There are many so-called deendaar (religious) persons whose moral state comes within the scope of the Hadith:

“Their tongues are sweeter than sugar whilst their hearts are the hearts of wolves.”

Their external appearance conforms to the Shariah, but morally they are bankrupt. They are plagued by the calamities of pride, malice, envy, greed, etc.

1378. TAWAADHU' (HUMILITY)

Tawaadhu' is not the mere display of customary etiquettes. True humility is to consciously believe oneself to be the most contemptible creature. Tawaadhu' is a moral attribute. It is not a compound of external display of customary etiquettes. (*In other words, humility is not a custom devoid of the inner attribute mentioned above – Mujlisul Ulama*). This attribute is practically extinct. Its presence is rare. (*Only the Auliya are blessed with this treasure – Mujlisul*

Ulama). There are numerous who verbally proclaim humility whilst in reality they are spiritually barren.

1379. OUR RIZQ

Someone complained to Hadhrat Bahlool (rahmatullah alayh) about the exorbitant price of wheat. He responded:

“There is no need for concern. Our obligation is to worship Him as He has commanded, and His obligation is to feed us as He has promised.”

Alas! Nowadays, engrossment in the pursuit of money is considered progress while Tawakkul is regarded as retrogression and uselessness.

Someone asked a Buzrug for the source of his food. The Buzrug said: “The world is the House of Allah and we are His guests. According to the Hadith, a guest is for three days. By Allah one day equals a thousand years (as is mentioned in the Qur’aan Majeed). Therefore I remain a guest (for 3000 years). Thereafter you may ask me.

1380. HANKERING AFTER THE WORLD

Allah Ta’ala says in the Qur’aan-e-Kareem:

Whoever desires this world, We grant him from it whatever We will. Then we decree for him Jahannum wherein he will enter disgraced and accursed. However, whoever desires the Akhirat and strives for it whilst he

*is a Mu'min, indeed their effort shall be appreciated
(i.e. well rewarded).*

1381. INITIATION OF BID'AH

A Waa-iz (a professional lecturer who goes from place to place on lecture-tours) came to the town of Garhi (in India) and mentioned that a garment of Rasulullah (Sallallahu alayhi wasallam) has reached the Madrasah in Deoband. Since it is an item of immense virtue, the people should go to Deoband to make ziyaarat (visit) the garment.

All the inhabitants of the town, men, women and even the sick resolved to travel in a group to Deoband to make ziyaarat of the garment. Some intelligent persons advised that before undertaking the journey, they should consult with Hadhrat Maulana Thanvi. A delegation went to Thana Bhawan where they sought Hadhrat Thanvi's advice. Hadhrat Thanvi (Rahmatullah alayh) said:

“Undoubtedly, there is barkat in making ziyaarat of the garment. However, it is inappropriate to make such an elaborate arrangement for a big group to undertake a journey specifically for this purpose. It is tantamount to organizing an urs. (*Urs is an anniversary custom of the bid'atis*). Whenever someone happens to go to Deoband, he should make ziyaarat and derive barkat from the garment. There is nothing wrong in this. But, a journey in group form should not be undertaken. This is the way in which bid'ah is initiated.

Even if the garment is genuine, then too such an elaborate arrangement to visit it should not be made. It is not devoid of fitnah. These short-sighted wandering lecturers perpetrate this type of corruption for mercenary objectives.

1382. SEEK ADVICE

Before embarking on a new project, seek advice from an experienced Aalim who follows the Shariah. The advice of inexperienced youngster (molvis) is unreliable, especially if there is some (worldly/nafsaani) objective involved. His (i.e. the young molvi's) appearance may be deeni whilst his motive is worldly. Indeed, evil is it when the Deen and the dunya unite.

1383. BID'AH TO BE NIPPED IN THE BUD

Elimination of bid'ah should be in the very inceptional stage. An example is the custom of welcoming the Hujjaaj. Whilst this is virtuous, the consequence is a hollow custom consisting of much corruption. The origin for this practice is the acceptance of dua. (*i.e. the Dua of the Haaji is readily acceptable on arrival.*) However, this primary purpose has been lost. No one is really concerned with it. The ultimate consequence of all forms of bid'ah is the elimination of the initial reality.

1384. AN EVIL DEATH - THE CONSEQUENCE OF INTERFAITH

A prominent wealthy man (a Muslim) had sided with the Hindus in the town of Jalalabad when they were

about to construct a temple. Afterwards, this prominent personality was overtaken by sickness. Molvi Ghulaam Husain who was a pious hakeem went to Jalalabad to attend to a patient. The relatives of the prominent personality requested the hakeem to attend to their patient. After the hakeem conducted his diagnosis, he mentioned that there was no hope for the patient.

As the hakeem was about to depart, the wealthy man held on to his hand and implored the hakeem not to leave. The man said: “Two men appeared to me holding a cage of fire and saying that they would soon be imprisoning me in the cage. On seeing you, they moved back, but said that they would soon take me in the cage.” The hakeem could not remain for long. Soon after his departure, the wealthy man died.

Several persons saw in their dreams someone warning them: “Do not perform any deeds of Isaal-e-Thawaab for him. Nothing will benefit him. He died a kaafir.”

(Those who participate in interfaith exercises should take note. Beware and fear!)

1385. PRETENCE

Honouring the guest is laudable while *tasannu'* (*pretence*) is prohibited. “*I am not among the pretenders.*” (*Qur'aan*) *Ikraam* (*honouring the guest*) is the effect of *ikhlaas* (*sincerity*), while *tasannu'* is the effect of *riya* (*hollow show*). Customs pertaining to marriages and functions are all of the class of *riya*.

1386. FRUSTRATION

The beneficial remedy for frustration is to read the anecdotes of the Saaliheen and Auliya. The heart derives strength and peace from this. Firmness increases. In addition, engage in some Thikrullaah on a regular basis. Recite Durood Shareef at least a hundred times daily. This will, Insha-Allah, prove very beneficial. Then make dua for fulfilment of your needs and objectives and for elimination of the frustration. Repeat each request thrice. Regardless of whether the objective is attained or not, dua exercises a very peaceful effect on the heart.

1387. THE WORDING OF DUA

There are two kinds of Dua: General and Specific. General is a dua which is not related to any specific need. A Specific dua relates to a particular need. Regarding general dua, the best form is the wording mentioned in the Qur'aan and Sunnah. There is considerable barkat in the *Ma'thoor (Masnoon)* Duas. On the other hand, as far as particular / specific needs of the hour are concerned, one should make dua in one's own language whether Urdu, Arabic, etc.

1388. SUHBAT

Suhbat (i.e. companionship with the Saaliheen/Auliya) is the fundamental basis of *Islaah* (moral reformation). Even if one lacks knowledge (i.e. of the higher/academic level of Deeni Knowledge), then too, *suhbat* is of paramount importance. In fact, Knowledge minus this *suhbat* is futile. (In this context the reference

is to higher Deeni Knowledge, not to *Wajib Ilm* which is essential for every Muslim).

The *islah* of a person of *suhbat*, despite lacking in knowledge, is quicker accomplished to a greater degree than the *islah* of an Aalim who lacks *suhbat*. I therefore always advise sending those pursuing western education to the Saaliheen and the Ulama. All the Sahaabah were not Ulama. The wonderful spiritual and moral benefits and virtues which they possessed were acquired from only *suhbat* (the *suhbat* of Rasulullah – sallallahu alayhi wasallam).

(In the absence of the suhbat of the Saaliheen, the Mashaaikh advise reading the kitaabs of the Auliya. Their anecdotes and advices will, Insha-Allah, assist the Seeker of Islaah, to gain moral reformation. We are in an era which is bereft of Saaliheen).

1389. AMAARAT (LEADERSHIP)

I always remain aloof from these issues (related to amaarat). Imaamate (i.e. being Imaam in a Musjid) is also a kind of *Amaarat*. One should not request leadership of one's own accord. It is mentioned in the Hadith: *“Whoever requests amaarat, he is left to himself, and whoever is presented with it without him asking, he is aided (by Allah Ta’ala).”*

1390. BEWARE OF UJUB

Ujub is self-esteem and vanity – to think highly of oneself on account of some excellence.

A man in his old age became a Haafiz of the Qur'aan by virtue of the duas of several Buzrugs. The duas of the Buzrugs was a sign of *maqbooliyat* (acceptance by Allah Ta'ala). After having accomplished the khatam, he saw in a dream two Buzrugs congratulating him on his accomplishment of having made Hifz of the Qur'aan Majeed. This further substantiated his *maqbooliyat*.

Thereafter, he went to another city where the people requested him to perform Taraaweeh in their Musjid. He considered this invitation as a call from the Ghaib (i.e. from Allah Ta'ala). He mentioned to one Buzrug that he would this year be performing Taraaweeh making khatam of the Qur'aan Shareef in a certain Musjid. The Buzrug said: "Your Qur'aan is Maqbool. Wherever you go, people will clamour to listen to you." This comment was extremely pleasing to the Haafiz Sahib.

However, the very first night when Taraaweeh began, a controversy developed between him and the people of the neighbourhood. The dispute turned violent. He then recalled the naseehat of his Ustaadh who had said that one should not pay attention to *waaridaat*, *kashf* and *karaamat*. The people of the Musjid humiliated and expelled him. He now understood that this was the punishment for having become enamoured with his accomplishment.

Many learned persons (molvis and sheikhs) err in this matter. On discernment of any good (spiritual) sign,

they deem themselves to be among the *khawaas* (*Allah's special servants – the Auliya*). This malady (of *ujub*) gradually becomes incremental and culminates in two diseases: (1) Self-esteem, and (2) Despising others. If they do not observe such signs in others, they begin to despise them.

Regard the good sign (and accomplishment) as the bounty of Allah Ta'ala and do not forget about *uboodiyat* (*that you are a slave of Allah*).

1391. HARMFUL ILM

For some people *Ilm* is harmful. (*Ilm in this context means higher Ilm at the academic level. It does not refer to dhuroori or necessary Deeni Knowledge which is Waajib for every Muslim*).

There are many *masaa-il* which despite being correct lead to corruption. If the *awaam* (*masses*) are made aware of such *masaa-il*, corruption will then prevail. I have mentioned many times that *Ilm* is harmful for some people. It is improper for an *Aalim* to search and select from the *kitaabs* concessions for his friends and associates while making it difficult for others with whom he has no relationship.

It is for this reason that the *Ulama* are prohibited from participating in all kinds of customary innovations which lead to the corruption of the masses.
(*A practice may be per se permissible. However, if it leads to fitnah for the masses, then the Ulama too*

should abstain from it even if they are able to observe the limits of the Shariah and contain the practice within the confines of permissibility.)

1392. ANSWERING QUESTIONS

The Mufti should not immediately respond to every question. This trend is prevalent in our era. It is considered incumbent to respond to every question. Furthermore, the Mufti takes pride in this. Explaining subtle and intricate masaa-il to laymen is like handing possession of valuable treasures to a child or like giving a small child a dagger.

A person who asks questions for causing fitnah is not one who seeks Ilm. He is a *mujaadil* (*one who intransigently disputes*). Such disputation is an attribute of ignorance (*jahl*) with regards to which the Qur'aan-e-Kareem says: “*When the jaahiloon (morons) address them (the muttaqeen), they say: ‘Salaam’.* That is, they greet and move on. The Qur'aan also says: “*And they, ignore futility.*”

A Mufti needs to be an experienced and intelligent person. Issuing fatwa is remedy for spiritual illness. An inexperienced person is not qualified for such treatment. There are many masaa-il which despite being valid, fatwa should not be given in terms of these masaa-il on account of the consequence of fitnah.

1393. BECOMING A MOLVI

There is no imperative need for imparting Ilm (higher Knowledge) to every person. Some students pursue Ilm merely for being known as ‘molvi’ and that their fatwa be accepted. Such molvis cause great harm to Ilm and the Ulama. They themselves go astray and mislead others as well. The Madaaris should bear this in mind. Becoming a molvi is not for everyone.

1394. REFORMERS

Nowadays, most of the reformers of the nation suffer from the disease of totally ignoring *Huqooqullaah* (*the Rights of Allah*). Some of them have even said that without being liberated from the Deen, the nation cannot progress, *Nauthubillah!* This is explicit kufr. Even those (*among these so-called reformers*) who have some regard for *Huqooqullaah* resort to mutilation and baseless interpretation of the Deen. This is precisely *Ittiba-e-Nafs* (*following the nafs*). In this regard the Qur’aan-e-Kareem states: “*Do not follow hawaa (vain desires), for then it will lead you astray.*”

1395. DALEEL

When someone asks a mas’alah, I answer and explain it clearly without mentioning the *daleel* (proof, evidence). *Fatwa* applies to only explaining the extent of the Deen which is Waajib, concealment of which is not permissible. It is not incumbent to mention the *daleel*.

1396. AMR BIL MA'ROOF NAHYI ANIL MUNKAR

(Commanding virtue and prohibiting evil)

Wherever possible, one should not shirk in this obligation. It is mentioned in the Hadith: “*Whoever among you sees evil, should prevent it with his hand.*” If the Ulama of the Deen adopt this to eliminate evil customs, there will be salvation from numerous calamities, both Deeni and worldly. Mere verbal attempts are not sufficient. The need is for action.

1397. WUSOOL ILALLAAH

(Reaching Allah)

I have frequently advised the Talaba as well as the general public of a simple shortcut to Allah Ta’ala. Resolve to implement two acts and you are assured of *Wusool Ilallaah*. (1) Abstain from sins, and (2) Speak little and adopt some seclusion.

1398. THE EYES AND THE TONGUE

Guarding the eyes and the tongue is of extreme importance. There were many cases of the ruin of Shaikhs and Aabids who had attained lofty spiritual heights by virtue of thikr and shaghl, but despite their good spiritual state, they were destroyed with just a single misdirected glance.

People generally do not accord any importance to evil glances. Many Muqtad (Ulama and Mashaaikh) too do not exercise caution in this matter. One Buzrug was apprehended after his death for not having prevented a

man and a woman who had squatted outside his property. The man and woman were not married.

Some *sagheerah* (*minor*) sins, despite being minor, sometimes are more ruinous than *kabeerah* (*major*) sins. This is due to the corruption spawned by the minor sin – such corruption which is not caused by even a major sin. In an evil gaze, there is such corruption which is not found in some major sins. The underlying rule is that every sin terminates after its commission, e.g. murder, theft. On the other hand, one evil lustful gaze creates the desire for another glance. A chain reaction of glances is developed. Thus, the first intentional glance is not confined to only one gaze. It spawns numerous evil glances.

1399. GENEROSITY

Although *sakhaawat* (*generosity*) is not Fardh, it is the remedy for *hubb-e-maal* (*love for wealth*). It prevents many corruptions spawned by love of wealth, thus it gives rise to numerous virtues. Sometimes a dua acquired from someone in lieu of an act of generosity is adequate for one's forgiveness.

After a man had died he appeared in the dream of one of his friends. He said that he was forgiven merely because a pious man had once rested in the shade of the grape tree which was growing in front of his house.

1400. OUR CONDITION

The only attribute in us is mutual rivalry and infighting, and to harm one another. No one on earth is comparable to us in this attribute, and this is the secret of our weakness (and humiliation).

1401. WOMEN AND LADS

Qushairi said that two acts are fatal poisons: Acting tenderly with women and association with lads. These diseases prevail considerably among the peers (guides) of Gujerat. Women do not observe purdah for the shaikh. They even massage the feet and hands of their peers. The husband is working outside while the peer is inside the house with his wife.

1402. PURDAH

Even girls of seven years pose a fitnah. When a girl is six years, purdah should be observed for strangers. When 7 years, purdah should be for ghair mahram relatives. Little girls should not be adorned with any kind of jewellery. Their dresses too should be very simple.

1403. THE ERROR OF SOME ULAMA REGARDING BID'AH

If a *mubah* (permissible) act spawns an evil, it should be abandoned. In fact, even if a *Mustahab* leads to the commission of evil, it (the *Mustahab*) should be abandoned. Many Ulama are involved in this fitnah (*i.e. merely because the deed is mubah or mustahab, they adopt it regardless of the evil consequences*). In most of

the customary bid'ah deeds, this is the common error. Despite intelligence and knowledge, they deem to practise such deeds (*which culminate in sin*).

1404. OBJECTIVE OF THIKR

A thaakir said: "I engage in much thikr but do not perceive any effect. I do not see even a dream nor experience any noor." Hadhrat Thanvi said: "Thikr is not for such purposes. The purpose of thikr is *Qurb* (to become close to Allah Ta'ala). It is mentioned in a Hadith Qudsi: "*He who remembers Me (makes thikr), I remember him in a nobler gathering.*" In the Qur'aan Shareef is mentioned: "*Remember Me, then I shall remember you.*"

People dwell in the misconception of seeing something when making thikr. The great effect of Thikr is constancy. The obligation is to be constant in thikr. *Kaifiyaat* (*spiritual conditions*) are not the objective (*maqsood*).

1405. SPIRITUAL POWER

A haraam act done by means of physical power is also haraam if executed by spiritual power, e.g. murder, apply pressure to extract money from a person, etc.

1406. DREAMS

Regardless of the clarity of a dream, it does not constitute a daleel (proof) of the Shariah nor can it ever be a substitute for any Shar'i daleel. It should be viewed in the light of the principles of the Shariah. If it is not in

conflict with any principle, it will be accepted otherwise not. The Shariah has not accorded dreams the status of *daleel*. Furthermore, interpretation varies. There are no principles regulating interpretation of dreams. Interpretation can differ widely. (*This applies to even the dreams of the Auliya*).

If in a dream it is seen that Rasulallah (Sallallahu alayhi wasallam) is issuing an instruction then too, it will be permissible to act accordingly only if it is not in conflict with the Shariah. Despite the fact that shaitaan cannot appear in the form of Rasulallah (Sallallahu alayhi wasallam), it is possible for errors in the interpretation of the dream. Thus, the instruction of Rasulallah (Sallallahu alayhi wasallam) in a dream is unclear (ambiguous) whereas the command of the Shariah is clear. When there is a conflict between the ambiguous and the clear, the latter takes preference. Therefore, abstention from Rasulallah's instruction (i.e. the instruction in a dream) is on the basis of Rasulallah's instruction (i.e. the Shariah).

Nowadays, people accord much importance to dreams, especially those who engage in thikr and shaghl. However, there is no significance in our dreams. Night and day we are engrossed in eating, drinking, and worldly activities. (*and in an abundance of futility, haraam, fisq and fujoor*). All of these activities accumulate in the mind and appear in different forms in our dreams. Even if a dream is true, it is no more than a conveyer of tidings. It is never a *hujjat* (*proof*).

Even if one sees oneself in Jannat in a dream, one has not attained Allah's proximity by an iota. Similarly if one sees in a dream one eating pork, it does not distance a person an iota from Allah Ta'ala. Dreams *per se* have no effect. Yes, dreams could sometimes be signs indicating the condition of one's deeds. A good dream could mean that one is practicing virtuous deeds, and conversely a bad dream could indicate that one is involved in evil deeds.

1407. FLEEING FROM A PLAGUE

Someone asked: "Why is it not permissible to flee from a plague?"

It is not permissible for the same reason that fleeing from the Battlefield of Jihad is not permissible. Life is not our property. Where the order of Allah Ta'ala is to protect life, it shall be protected, and when the order is to eliminate it, it shall be eliminated. Allah has forbidden fleeing from a plague, hence it is not permissible. The reason for the prohibition is the command of Allah Ta'ala. But nowadays, the so-called intelligentsia search for 'rational' wisdoms and reasons. The actual response does not satisfy them.

1408. THE STAGES OF WARAH

There are four stages of *Wara'* (Piety): *Wara' Udool*, *Wara' Saaliheen*, *Wara Muttaqeen*, and *Wara' Siddiqeen*.

Wara' Udool

This is the waajib stage applicable to every Muslim. It is abstention from such acts for which there is the punishment of Jahannam, and which eliminate one's *adaalat* (credibility) in the dunya. Such acts are described as haraam, e.g. speaking lies, stealing, liquor, etc. (*Elimination of a man's adaalat is not restricted to abstention from haraam. Adaalat is negated by even indulgence in such acts which are unbecoming of the dignity of the Mu'min, e.g. eating while walking, being in the public with a bare head, urinating in public, etc.*)

Wara' Saaliheen

This stage of *Wara'* necessitates abstention from *Mushtabahaat* (Doubtful things).

Wara' Muttaqeen

In this stage is abstention from *Mubaahaat* for fear of committing impermissible deeds. In this regard, Rasulullah (Sallallahu alayhi wasallam) said that a person will not attain the stage of the Muttaqeen as long as he does not abstain from permissible acts for fear of indulging in impermissible deeds. In this stage, the Muttaqeen do not claim that the *mubah* acts are haraam. However, they exercise considerable restraint on the nafs to avoid approaching within the proximity of impermissible deeds. Thus, they abstain from delicious foods and other unnecessary luxuries and comforts.

Wara' Siddiqeen

In this stage, they (the Siddiqeen) abstain from even acts which are not doubtful and acts which are not solely for

the Sake of Allah Ta'ala. For example, Hadhrat Yahya Bin Katheer (Rahmatullah alayh), after drinking some medicine was advised by his wife to do some walking to avoid vomiting out the medicine. He responded: "I do not understand how this walking will be ibaadat. I have for thirty years abstained from acts which cannot be included in ibaadat."

(It should be noted that the Muttaqeen and Siddiqueen have a basis in the Sunnah for their high standard of austerity. Therefore, people of the dunya should not be surprised nor criticize these Auliya for their lofty state of Zuhd.)

1409. THE DUNYA AND THE AAKHIRAT

Hadhrat Maulana Gangohi (Rahmatullah alayh) narrating from one of his Ustaadhs, said: "If a person is to acquire worldly prosperity and Deeni loss (and ruin), then he should be assigned to doctors. And, whoever is to acquire Deeni prosperity and worldly loss should be assigned to the Sufiyaa (Auliya), and whoever is to sustain the loss of both (i.e. of the dunya and Deen) should be assigned to poets."

I (i.e. Maulana Ashraf Ali Thanvi) queried: "Hadhrat, if someone wishes to gain both, what should he do?" Hadhrat Gangohi responded: "It is impossible."

(Our Comment: Apparently by 'doctors' is meant those who are professionals in mundane spheres. Hadhrat Gangohi's statement is actually based on the Hadith of Rasulullah (Sallallahu alayhi wasallam) in

which is mentioned that Deeni harm is concomitant with worldly prosperity, and worldly harm is concomitant with Deeni prosperity. Those who sincerely seek the salvation of the Akhirah should always be in expectation of worldly trials and hardships. - Mujlisul Ulama)

1410. ANTS

Shaikh Muhammad (Rahmatullah alayh) said that once in his house an abundance of ants were all over the place. He saw that they were emerging from a hole. He wrote this Aayat:

يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ
سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

and placed it in the hole. All the ants disappeared into the hole.

1411. A MU'MIN'S HONOUR

A Mu'min has a great sense of honour (*Ghairat*). In fact, *Ghairat* is among the necessary attributes of Imaan. A man becomes enraged if someone interferes with his wife. If someone says that because of his anger he is ill-mannered, it will be said to him: 'O miserable one! Silence here is dishonourable.' Similarly, a man of the Deen is unable to tolerate acts which are in conflict with the Deen.

1412. WEAKNESS OF IMAAN

A man asked Hadhrat Maulana Muhammad Ya'qub (Rahmatullah alayh):

“Why is there no qadha for Namaaz which is not performed during the state of haidh (menses) whereas there is qadha for Roza (Fasts) which are missed because of haidh?” Hadhrat Ya'qub responded: “The reason for this is that if one does not accept it, then he will be struck on the head with a shoe so much that he becomes bald.”

Continuing, he commented: “As long as education was simple, Imaan remained strong. When the new enlightenment (western education) commenced, the Imaan of people became defective. For every mas'alah they seek reasons. The greatness of Allah and His Rasool (Sallallahu alayhi wasallam) has disappeared from the hearts. It is quite simple to understand that when we believe in Allah and Rasulullah (Sallallahu alayhi wasallam), then there is no need for investigating the *Ahkaam* (of the Shariah).

1413. THE POOR AND THE RICH

Our Haaji Saahib (Hadhrat Imdaadullah) would delightfully comment: “Alhamdulillah! In our Silsilah all is the assembly of Talaba (Deeni Students) and Ghuraba (Poor). The durwaish by whom there is a preponderance of people of worldly status is generally a man of the dunya.”

1414. HARAAM FOOD

Someone once presented a parcel of sweetmeats as a gift to Hadhrat Maulana Fadhlur Rahmaan (Rahmatullah alayh). (*Hadhrat Fadhlur Rahmaan was a Majzoob Wali*). He asked the person: “What is your profession?” The man said that he was a singer. Maulana said: “Mardood (*accursed, rejected one*)! You want to feed me with haraam?” He then kicked the parcel with such force that it landed at a great distance.

1415. COMPANY OF THE WEALTHY

Once it appeared to me that my Fajr Namaaz had become qadha. Although I was not certain that the sun had risen, it appeared so to me. That night I had slept at the place of a wealthy man. I do not sleep at the homes of wealthy people. However, on that occasion to avoid him feeling offended, I slept at his place. He was also a good person, nevertheless he was wealthy. From that day I repented and resolved never to sleep by wealthy persons. His Fajr became qadha. If I had performed the Namaaz at the house, it would not have become qadha. However, I could not convince myself to perform Namaaz in the house, hence I rushed to the Musjid.

(Association with the wealthy exercises a spiritually detrimental effect. Hadhrat Aishah (Radhiyallahu anha) narrated: ‘Rasulullah- sallallahu alayhi wasallam- said to me: ‘If you desire to link up with me (in Qiyaamah), then take from this world such provision which is sufficient for a horse-rider (along the journey); beware

of the company of the wealthy, and do not regard a garment to be old as long as you can patch it.”)

1416. THE COMPANY OF THE SULAHAA' (PIOUS)

As long as we are in the company of the Sulahaa', we too will be Saalih (pious). Everything is lost when exiting from their circle, and sometimes it becomes difficult to save Imaan. Safety of Imaan, Ilm of the Deen, virtuous deeds, etc. are all acquired via the medium of the company of the pious.

1417. PONDER

Do not initiate something merely on the basis of passion. Whatever you wish to do, ponder and consult with a senior.

1418. SERVICE FROM MINORS

It is not permissible to extract service from a naabaaligh (minor) without the consent of his father. I therefore do not make wudhu from some jugs (i.e. those which were filled by minors). Perhaps wudhu with such water will not be permissible. When a naabaaligh fills a jug with water, he becomes its owner. It is not permissible to use the property of a minor without payment.

1419. TAKABBUR

Takabbur (pride) is spawned by jahl (ignorance). A person who is proud of his knowledge has not understood the reality of the Knowledge. If he had

understood it, he would have understood that he has not achieved anything.

1420. REMEDY FOR PRIDE

With regard to the present, you may consider yourself better than a kaafir. However, with regard to the future bear in mind that it is possible that the kaafir may die with Imaan and my end may be evil. This understanding is an adequate remedy for pride.

1421. REMEDY FOR AN AALIM'S PRIDE

An Aalim should reflect that perhaps there is some such a sincere *amal* (deed) of the jaahil (the ignorant one) which surpasses all of my *ilm* (knowledge) and *amal* (deeds), and there is the probability of me being apprehended by Allah Ta'ala. You should not imagine the ignoramus to be an Aalim and yourself to be a jaahil. Yes, it is not known who is maqbool (accepted) by Allah Ta'ala.

1422. UJUB (VANITY – SELF-ESTEEM)

Do not even by mistake imagine that there is any excellence in you, whether it be an excellence of knowledge, virtuous deeds or intelligence. Self-esteem brings about the Wrath of Allah Ta'ala, and in consequence intelligence is eliminated. At all times keep the focus on your faults and sins.

1423. HIRS (GREED)

Hirs has increased in people. Although it is said that things have become expensive, it is *hirs* which has

increased. Also, superfluous trappings (*takallufaat*) have increased.

(Avariciousness – hirs – and superfluities in emulation of kuffaar lifestyles eliminate barkat from earnings. Therefore, the income of most people does not suffice.)

1424. THE MAQAASID OF THE DEEN

The concern and effort (*ihtimaam*) for issues which are not the *Maqaasid* (*Goals and Objectives*) of the Deen lead to deficiency in observance of the actual *Maqaasid of the Deen*. Then the *Maqaasid* are neglected. This spawns *ghulu'* (*haraam extremism/bigotry*), hence others (and their methods) are despised.

(This naseehat is in particular applicable to the Tabligh Jamaat. Terrible ghulu' exists in the Tabligh Jamaat. Its members, even its seniors, are generally ignorant of the Maqaasid of the Deen. They now believe that their specific methodology of tableegh is the Maqsood and be all of the Deen, and all other forms of Tableegh are baseless. They hold in contempt those who are not linked with the Tabligh Jamaat. Even great Ulama and Auliya are despised by the bigots of the Tabligh Jamaat. This attitude is transforming the Tabligh Jamaat into a sect of deviation. It is essential that the elders of the Jamaat, reflect, ponder and meditate on the many deficiencies plaguing their Jamaat. (Mujlisul Ulama)

1425. GHAIRAT (HONOUR)

According to the Hadith, *Ghairat/Hamiyat* (i.e. sense of honour spurring one to spring to the defence) is the natural disposition of the Mu'min. This Hadith is narrated in *Maqaasid-e-Hasanah*.

(It is this natural Ghairat which impels a Mu'min to spring to the defence of the Deen when it (the Deen) is insulted or disparaged in any way. - Mujlisul Ulama)

1426. THE WOES OF A FLATTERER

A flatterer labours in considerable misery. The dispositions of people vary. It is not possible to please everyone. But some people have ludicrous policies. They court everyone in order to please them (by flattery). These people are very devious. They are perpetually plagued with the issue of pleasing all and sundry. They dwell in considerable misery. According to me their attitude is *shirk*. It is the worship of creatures.

(Those who call for unity at the cost of compromising the Deen, those who strike up association with the Ahl-e-Baatil, and those who grovel at the feet of the kuffaar in their interfaith plots are of the ilk mentioned by Hadhrat Thanvi in this Malfooth. – Mujlisul Ulama)

1427. DARUL HARB AND DARUL ISLAM

Darul Harb is a land which is under Kuffaar domination. There are two kinds of Darul Harb: Darul Aman (Land of Peace) and Darul Khauf (Land of Fear). Darul Aman is a land where there is a mutual treaty between

the Muslims and the Kuffaar. It is a land of peace. On the other hand, if there are hostilities between the Muslims and Kuffaar, then it will be Darul Harb.

1428. THE NAJAASAT OF KUFR

The *najaasat (filth)* of the Mushrikeen mentioned in the Qur'aan refers to the *najaasat of kufr*. Even if a kaafir is washed thoroughly (by way of ghusl), he remains impure. Water does not cleanse the mushrik of his kufr. However, if he recites the Kalimah, the *najaasat of kufr* is eliminated.

It is immensely pleasing to me when a Muslim does not accept food from a Hindu.

(If one has certitude that the food (i.e. non-meat food) of a non-Muslim is not contaminated, then it will be lawful to accept it. However, in view of the kaafir's spiritual impurity, the food handled by him is spiritually impure. Everything has an athr (effect/impression). Hence, Hadhrat Thanvi said that he is delighted if a Muslim does not accept food from a Hindu.

While this is the mas'alah if there is certitude regarding the physical purity of the food, in our time there is almost certitude regarding the contamination of the food of the kuffaar, especially of the cow-urine-drinking Hindus. Therefore, it is not permissible to eat food provided by the kuffaar. –Mujlisul Ulama)

1429. THE ABJECT CONDITION OF MUSLIMS

In reality, our nation (i.e. the Muslim Ummah) is bereft of both worldly and Deeni capability. (*i.e. Muslims of this era are absolutely useless- Mujlisul Ulama*). If they had possessed ability, Allah Ta'ala would have retained them as rulers (of the world). When they had the capability, no one dared oppose them. Today there is nothing left of that former capability.

(Allah has promised those of Imaan and who practice virtuous deeds that He would grant them power on earth... (Qur'aan) –Mujlisul Ulama

1430. HADHRAT GANGOHI

In a dream, a Buzrug saw Hadhrat Maulana Gangohi (Rahmatullah alayh) sitting on the Arsh (The Divine Throne) writing Fatwas.

Molvi Shabeer Ali, during his childhood, in a dream saw a beautiful lady approaching him. She asked for the residence of Maulana Ashraf Ali Thanvi. Molvi Shabeer said: 'I shall show you. Who are you?' She said: "I am the wife of Imaam Abu Hanifah." Shabeer Ali asked her a mas'alah. She responded. Then Shabeer Ali sought clarification. She said: 'Abu Hanifah is coming. With him is a Buzrug from your Jamaat. Ask him.' Shabeer Ali said: 'When I looked I saw that with Imaam Abu Hanifah was Hadhrat Gangohi. I asked Imaam Abu Hanifah: 'From whence is he with you?' Imaam Abu Hanifah responded: 'He, in fact, lives with me.'

1431. THE BESTOWAL OF IMAAN

At the time of death, a Hindu requested Zam Zam water. He refused to drink any other water. Someone asked me whether it was permissible to give him Zam Zam. I said that he should be given Zam Zam water. There is no law (of the Shariah) prohibiting it. It will not be surprising if he dies as a Muslim.

Hadhrat Maulana Qasim Nanotwi (Rahmatullah alayh) saw in a dream a Hindu moneylender strolling in Jannat. He asked: ‘Lalaji, how come you are in Jannat?’ The Hindu replied: ‘At the time of death, I recited the Kalimah. Allah Ta’ala accepted it, and forgave me.’

Throughout his entire life he dealt with interest. At the end he was saved with the Kalimah.

(Allah guides whomever He wills, and He misleads whomsoever He wills – Qur’aan)

1432. MOLVIS AND DIGNITY (SHAAN)

Molvis are generally concerned with their *shaan* (dignity). They are worried about their dignity diminishing. This attitude is the inheritance of Iblees. Iblees had also adorned his response (to justify his rebellion). Allah Ta’ala commanded: “*Get out from here disgraced and accursed.*”

Those who indulge in wrangling should be expelled.

(It is this accursed heritage – inherited from Iblees- which induces molvis to compromise the Haqq, to

conceal the Haqq and to become ‘dumb devils’ with unjustified silence when the Haqq is being trampled on. They seek to cultivate the pleasure of people regardless of inviting the Displeasure of Allah Ta’ala. The ‘shaan’ they pursue is a phantom whispered into their hearts by Shaitaan. – Mujlisul Ulama)

1433. MINGLING WITH PEOPLE

Being of benefit to others is laudable. But for a *mubtadi* (one who has just begun the process of self-reformation) it is a fatal poison because it entails mingling with people. The *mubtadi* should totally abstain from associating with people.

1434. ADVERTISING

Once someone placed a signboard with the name of the Madrasah, *Imdaadul Uloom*, outside the Madrasah. I severely reprimanded him, and had the board removed. It is not our purpose to earn money with the Madrasah.

1435. THE FIRMNESS OF HADHRAT GANGOHI

The *Istiqamat* (firmness) of Maulana Gangohi was indeed wonderful. Once the people of the city were in great opposition to the Madrasah of Deoband. They wanted one of them to be appointed a member of the Shura of Darul Uloom Deoband, but Hadhrat Gangohi refused. The agitation of the people threatened the closure of the Madrasah.

I wrote to Hadhrat Gangohi advising him to accept the membership. Even if one of them is accepted, the majority would still be the supporters of Hadhrat Gangohi, hence the view of the majority would prevail. In response, Hadhrat Gangohi wrote: “We shall be questioned (i.e. by Allah Ta’ala) for having appointed an unqualified person (i.e. a faasiq) as a member. Whether the Madrasah remains or is eliminated is of no concern. The Madrasah is not the *Maqsood* (*Objective*). The *Maqsood* is Allah’s Pleasure. It shall be pursued and acquired.”

Nowadays, the Ulama become subdued by even the slightest threat of the masses.

1436. A DOUBTFUL GIFT

A railway officer collected some money from his colleagues and sent it as a gift. It appeared to me that his status may have induced the others to contribute. Because of this doubt, I returned the money and advised him to refund each person. Whoever wishes may present a gift himself. Whatever is destined, will come.

1437. REFORMATION

Experience has established that *islaah* (*reformation of mureeds*) is not achieved by tenderness. I therefore adopt harshness.

1438. ELIMINATION OF IMAAN

Imaan is not snatched away at the time of Maut. This idea is completely erroneous. Imaam Ghazaali (Rahmatullah alayh) has written that no one becomes a

kaafir at the time of death if he was not a kaafir before. At the time of death, his (hidden) kufr becomes manifest. In reality, at the time of Maut, Allah's Mercy settles on the Mu'min.

1439. TAUBAH – DO NOT BE DECEIVED

Do not dwell in the misunderstanding of repenting (Taubah) at the time of Maut (or in old age). No one knows what will be his condition at that time.

1440. AUNTS OF SHAITAAN

Someone asked: "My wife torments my mother. Should I punish her?" I said to him: What type of punishment will you mete out? Furthermore, who is at fault?" In reality, these old women are very hard-hearted. They are merciless butchers. In fact aunts of Shaitaan.

(Although daughters-in-law too are callous and spiteful to their mothers-in-law, the vast majority of mothers-in-law are the primary cause for the collapse of marriages. They believe that their daughters-in-law are servants to be domineered. That is why Hadhrat Thanvi describes them as 'merciless butchers' and 'aunts of shaitaan'. –Mujlisul Ulama)

1441. GHEEBAT IS WORSE THAN ZINA

It is mentioned in the Hadith: "*Gheebat is worse than zina.*" One reason for the gravity of gheebat according to Shaikh Saadi (Rahmatullah alayh) is that gheebat is spawned by *kibr* (pride) while zina is the consequence of *shahwat* (carnal lust). *Shahwat* relative to *kibr* is the lesser evil.

1442. QUR'BAANI SKINS

It is permissible to give the skins of Qur'baani animals to Sayyids just as it is permissible to give Qur'baani meat to the wealthy. However, the money acquired from the sale of Qur'baani skins may not be given to Sayyids. Such money is Sadqah which is not permissible for the *Sa'daat* (*Sayyids*).

1443. "WHAT SIN DID I COMMIT?"

People usually comment (*when some calamity befalls them*): "I don't know what sin have I committed." This statement is like a bullet shot into me. One should be surprised if one is saved from sin. A person commits sins at all times. One is therefore befitting for punishment at all times.

1444. WORSE THAN A DOG AND A PIG

The meaning of regarding oneself to be worse than a dog or a pig is: I am in danger. There is the fear of an evil death for me. I do not know if I shall die with Imaan or kufr. A dog and a pig do not have this fear.

1445. THE MOTIVE IS KIBR

A man asked: "What is the daleel for the *hillat* (permissibility) of the eggs of birds?" I responded: "What is the daleel for the *hillat* of the birds?" If he had responded, then I would have asked: "What is the daleel for the *hillat* of springbuck, etc." The motive of such questions is *kibr*. Everyone desires to be an authority. They feel belittled by submission (to authority). Firstly, they are averse to submit to their contemporaries, then

this evil is extended to the Salfus Saaliheen. By degrees, it is extended to even the Ambiya (Alayhimus salaam).

1446. INDULGENCE IN FUTILITY

Someone asked whether Munkar and Nakeer are two specific beings or are they a class of beings? I said: What is the motive for this question? Until the objective of the question is unknown, an answer shall not be given. People indulge in nonsensical issues which are futile. They have no better work. Tomorrow he will ask about the heights of Munkar and Nakeer, and if the one is taller than the other. The Sahaabah never asked such futile questions.

1447. FORBIDDEN PERMISSIBILITIES

Some *Mubaahaat* (permissible things) are *Qabeeh lighairihi* (evil due to other factors). If an evil accompanies a permissible act, then the act becomes impermissible. Gradually, indulgence in it leads to haraam. Just as it is Waajib to abstain from *Haraam li ainihi* (that which is haraam per se), so too is it Waajib to abstain from *Haraam li ghairihi* (Haraam due to other factors which are evil).

1448. ISLAAH (REFORMATION)

A Molvi Sahib wrote asking for some form of Thikr by means of which he can achieve Islaah (moral reformation). I replied that *Islaah* is not achieved by Thikr. It is achieved by *tadbeer* (*ta'leem* and *suhbat* of the shaikh).

1449. WILAAYAT-E-KHAASSAH

(Wilaayat-e-Khaassah means a special bond of Divine Proximity. All Mu'mineen are the Auliya (Friends) of Allah Ta'ala. However, the popular understanding of the term 'Wali' refers of Wilaayat-e-Khaassah.)

Two acts are incumbent for *Wilaayat-e-Khaassah*: Thikr in abundance (i.e. perpetual Thikr), and perpetual obedience to Allah Ta'ala. When a sin is committed, *Wilaayat-e-Khaassah* is eliminated. *(Sometimes even the Wali lapses into sin.)* However, after Taubah, *Wilaayat-e-Khaassah* is re-instated. Sometimes, the state of the Wali is enhanced after Taubah.

1450. FOR EMPLOYMENT

For finding employment recite YAA LATEEFO 1100 times after Isha'. First recite Durood Shareef, then YAA LATEEFO, then again Durood Shareef. This has reached us from the pious predecessors. *(Durood Shareef may be recited 3 times or 7 times. It is also preferable to make dua after this Wazeefah).*

1451. TA'WEEZ SHOULD NOT BE OPENED

The efficacy of a Ta'weez is either reduced or eliminated by opening it to see what is written. The mind plays an important role in the efficacy of the Ta'weez. People of weak Imaan may consider insignificant whatever is written in the Ta'weez, hence the efficacy is eliminated.

An Aalim acquired a Ta'weez from a Buzrug for his migraine. Whenever the Aalim would keep the Ta'weez

on, his head would not pain. His curiosity constrained him to open the Ta'weez. When he saw only *Bismillaahir Rahmaanir Raheem* written, his confidence evaporated. Henceforth the Ta'weez did not benefit him. His head continued paining.

1452. SMILING AFTER DEATH

Many people who are overcome with *khashiyat* (fear for Allah and the Akhirat) have been seen to be smiling after Maut (death).

1453. DISRESPECT FOR THE AULIYA

It is the way of Allah Ta'ala not to overlook disrespect shown to his accepted servants (the Auliya). (Disrespect for the Auliya will certainly be punished here on earth. Rasulullah – Sallallahu alayhi wasallam – narrated that Allah Ta'ala said: ‘He who distresses My Wali, verily, I give him notice of war.’”)

1454. RENUNCIATION OF THE WORLD

A person should be *taarikud dunya* (one who renounces the world), not *matrookud dunya* (one renounced by the world). An additional benefit in being a renouncer of the world is that people will not think of the people of the Deen to be contemptible.

(One should not hanker after the world. This has greater emphasis for the Ulama. It is disgraceful to look askance at the people of wealth. A man who hankers after the world, will find the people of the world rejecting and despising him. This is the meaning of *matrookud dunya*).

1455. IJTIHAAD

Ijtihad is a natural disposition. A man does not become a Mujtahid from the study of an abundance of kitaabs.

(This natural disposition – Thauq – is enhanced by Taqwa.)

1456. FOUR KINDS OF PERSONS

People are of four kinds. One: A person has intelligence and courage. Two: He neither has intelligence nor courage. Three: He has intelligence but lacks courage. Four: He has courage, but no intelligence.

1457. ATHR

Everything has an *athr* (*effect/impression*). Just as the use of something beneficial has a beneficial effect, so too is it beneficial to reflect on it and to speak about it. For example, thinking and speaking well about the Auliya. Similarly, something harmful has a harmful effect if used, and even if reflected on or spoken about.

1458. INVERSE ORDER

Alas! We flee from the things which create love for Allah, and we hasten to things which create a barrier between us and Allah Ta'ala. We are walking in reverse order.

1459. WAZEFAHS

Spiritual diseases are not cured by wazeefahs (i.e. thikr). Moron peers (so-called spiritual guides) have ruined the people. For everything they prescribe a wazeefah.

Wazeefahs are like a tonic. Wazeefahs are not the medicine for curing the disease. In fact, sometimes the spiritual disease deteriorates further with wazeefahs. Bitter medicine is the cure for disease.

1460. DALAAILUL KHAIRAAT

Regarding *Dalaailul Khairaat*, I advise my friends to recite Durood Ibraaheem. The time spent reciting *Dalaailul Khairaat* should be devoted to reciting the Durood Shareef which is recited in Namaaz. The entire Ummah recites this Masnoon Durood which has been narrated from Rasulullah (Sallallahu alayhi wasallam).

1461. DEEDS ACCORDING TO INTENTIONS

The Hadith: “*Actions (will be judged) according to intentions*”, does not pertain to sins. It relates to permissibility and obedience. If the niyyat for virtuous deeds is sincere, the deeds are accepted. Similarly, if the niyyat in permissible acts is sincere, i.e. done for the sake of the Deen, then these acts become the Deen. The Hadith does not mean that sins are accepted if the intention is pious.

(If, for example, the intention for gambling is to give the proceeds to the poor, the sin is not transformed into virtue. The intention here is corrupt.)

1462. DUA AND QUALIFICATION

A man asked me to make dua for him. I advised him to also make dua. He responded: “I am unfit to make dua.” I said to him: “Subhaanallaah! You do recite the Kalimah. You are qualified for the Kalimah, but not for

Dua? There is no need for any qualification for making dua. Dua is to ask. It is obvious that one who lacks qualification asks. In fact, even the dua of shaitaan was accepted. I therefore do not understand how you are not qualified to make dua. Shaitaan has indeed deprived people of considerable goodness.”

1463. TAFUQUH IS NECESSARY

In every activity *Tafuquh* is necessary. Memorizing numerous riwaayaat (narrations) is not *tafuquh*. Understanding the Deen is *Tafuquh*. Nowadays, the imaams cause distress to the muqtadis by performing excessively long raka'ts. Once on a journey to Muzaffarnagar, I was in the company of a Buzrug who engaged in Salaatul Awwaabeen in the field. The delay distressed me considerably.

In Bani Israaeel there was a Raahib (monk) by the name of Juraij. He devoted all his time to ibaadat in his *Sauma'ah* (his hut of ibaadat outside the town limits). Once while engaged in Salaat, his mother appeared and called him from outside. Since Juraij was in Salaat, he did not respond. His mother was highly offended. In anger she cursed: ‘O Allah! Before his death let him see the face of a prostitute!’

After some time, a prostitute gave birth to a child. The people of the town apprehended her, demanding to know who had fathered the illegitimate child. She mentioned the name of Juraij. The people were appalled. They tore down his hut and manhandled him. When he queried the reason for their action, they

accused him of having fornicated with the prostitute whom they had brought with them. Juraij said to the infant: “Who is your father?” The baby spoke and mentioned the name of a shepherd. Thus his innocence was established.

Juraij was an Aabid, not a Faqeeh. If he was a Faqeeh he would have terminated his Salaat to attend to his mother.

(Rasulullah –Sallallahu alayhi wasallam – said: ‘One Faqeeh is harder on shaitaan than a thousand Aabids.’ While performing Nafl Salaat if one’s parents call, the Salaat should be terminated to attend to them. If it is Fardh Salaat and urgency is understood from the manner of their calling, even the Fardh Salaat should be discontinued.)

Parents should also not curse their children. It may be a moment of maqbooliyat (acceptance), and the curse will settle on the child being cursed.)

1464. THE HEIRS OF IBLEES

Who are the heirs of Iblees? Just as the Ambiya have heirs, so too does Shaitaan have his heirs. The Heirs of the Ambiya according to the Hadith are the Ulama – the Ulama-e-Haqq – those who are Ulama in the meaning of the Qur’aan which states:

“Verily, only Ulama of His servants fear Allah.”

Explaining who the heirs of Iblees are, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“The main concern of molvis is that their status (shaan) should not be demoted. This attitude is the meeraath (inheritance) of Iblees. Allah Ta’ala did not respond to the shenanigan of Iblees (i.e. when he justified his refusal to make Sajdah for Hadhrat Aadam – alayhis salaam) because He was aware that shaitaan would not be able to understand the (logical) response. Instead, Allah Ta’ala commanded: “Get out from it (from Jannat) accursed and buffeted.” From this response, it should be realized that the obsequious ones (the bootlickers) should be expelled. The duty of the Muallim is to inform (of the Haqq). To debate is not the function of the Musliheen (spiritual guides). It is the function of Madrasah teachers (when explaining to their students).”

Thus, the molvis who bootlick rulers and the wealthy, and who seek to be in the good books of the people of the dunya at the cost of proffering baseless interpretation of the *ahkaam* of the Shariah to soothe the westernized palates of deviates, are in reality the heirs of Iblees, hence we dub them the Agents of Iblees.

1465. HARAAM DONATION

If in public a man gives a beggar one dirham, but in privacy he will give only half a dirham, then it is haram for the beggar to accept one dirham. The extra half dirham is acquired by pressure on the heart of the donor, and this is not permissible.

1466. ABANDON US

By Allah! I wish with all my heart that the entire world brands me as a *mulhid* (atheist/heretic) and a *zindeeq* (kaafir) and abandon me. I will then remain with my Mahboob (Beloved Allah Ta'ala).

1467. THE DETRIMENT OF THE COMPANY OF THE WEALTHY

Once during my youth, it appeared to me that my Fajr Namaaz had become qadha although according to the Fiqhi rules it was not qadha. Nevertheless, it appeared to be that the sun had risen although there was no certitude. The cause for this disquiet (the feeling of my Fajr Namaaz becoming qadha) was that I had slept near a wealthy man. Although I do not sleep by wealthy people, on this occasion he had made arrangements for my sleeping, and since he was a pious man it was embarrassing to refuse. On that day I made Taubah that I shall never again sleep by a wealthy man.

1468. THINK BEFORE ACTING

Do not embark on anything without reflecting. Do not act merely on enthusiasm. Reflect on all angles. Appoint someone as your senior and seek advice from him.

1469. PERMISSION FOR SERVICE FROM MINORS

Without the permission of the father do not take any service from a *naabaaligh* (minor). Some minors fill the water jugs. I do not use the water for wudhu because I doubt if it is permissible.

1470. THE INFERIORITY OF THE AALIM

The method for an Aalim to regard himself inferior to a jaahil is for him to think: “Perhaps some of his deeds due to sincerity surpass my knowledge and deeds. Perhaps I may be apprehended by Allah Ta’ala”. Do not regard the jaahil to be an Aalim, but it is not known who is maqbool (accepted) by Allah Ta’ala.

1471. EFFACEMENT OF UNDERSTANDING

Even by error, do not think of there being any excellence in you whether it be knowledge, deeds or intelligence, etc. This idea is so abhorrent and evil that it immediately invites the Wrath of Allah Ta’ala. Which effaces the understanding of the person.

1472. DON’T PURSUE SUPERFLUITIES

Do not pursue what are not the objectives of the Deen. By such pursuit, the *Maqaasid (objectives)* of the Deen are neglected. This leads to *ghulu’ (bigotry/haraam extremism)* in the Deen which culminates in despising others.

Comment

This *Malfooth* applies aptly to the Tabligh Jamaat. The Jamaat has made its specific methodology of tabligh the *maqsood (objective)* of the Deen, hence all other branches of Tabligh including the Ulama, Madaaris and Khaanqahs are despised, and even regarded to be futile.
– *Mujlisul Ulama*

1473. PLEASING ALL AND SUNDRY

Some people labour under great stress as a result of attempting to please everyone. This is not possible. In fact, it is shirk and the worship of creation.

(The Muslim's focus should be on pleasing Allah Ta'ala.)

1474. CAUSE NO DISTRESS TO OTHERS

Great care should be taken to avoid causing distress to others by one's statements and actions. In fact, this is half of Sulook (Tasawwuf). There is much barakaat in this. Benefiting the creation of Allah Ta'ala is beneficial. However, if one is unable to be of benefit to others, then at least do not cause them distress.

1475. A FATAL POISON

The *mubtadi'* (the one who begins the islaah of his nafs) should have no relationship with others. He should sever all relationships for this is a fatal poison for his moral reformation.

1476. THE GHILAAF OF THE KA'BAH

It is not permissible to sell the *Ghilaaf* (Cloth) of the Ka'bah. This sale is in fact bribery. *Tamleek* (ownership) does not apply to it. The *Ghilaaf* may be distributed to others. The person who possesses a portion of the *Ghilaaf* is the mutawalli of it.

1477. KIBR

The Shuyookh and the Ulama proffer answers for everything. There are two reasons for this. One: they have a desire for this, and two: kibr (pride). If they do not answer, they feel that their dignity is lowered.

1478. THE ASSEMBLY OF THE SOULS

When all the souls of entire mankind were assembled in the spiritual realm long before the physical creation of people, they were not gathered in any orderly manner such as in rows. Some were at a distance from others; some were facing each other; some faced those whose backs were towards them.

The effect of this manner manifests in even this worldly life. Those who were close by facing one another, develop mutual love and affinity in this earthly life. Those whose backs were towards one other become strangers or enemies on earth. The soul which faced the one whose back was towards it, develops love for that person, whilst the other one does not reciprocate.

An example is the relationship between Hadhrat Mugheeth (Radhiyallahu anhu) and his wife Hadhrat Bareerah (Radhiyallahu anha). She was first a slave. Hadhrat Aishah (Radhiyallahu anha) had purchased and set her free. On attaining her freedom, being aware of the mas'alah, she annulled her marriage and separated herself from her husband. Hadhrat Mugheeth (Radhiyallahu anhu) was deeply in love with her. He walked in the alleyways grief-stricken and sobbing at the separation, begging her to return. But she was

adamant in her refusal. Feeling pity for Hadhrat Mugheeth, Rasulullah (Sallallahu alayhi wasallam) interceded on his behalf and advised Bareerah (Radhiyallahu anha) to return to him. She asked: ‘O Rasulullah! Do you instruct me to return to him or do you advise me?’ Rasulullah (Sallallahu alayhi wasallam) said that he was merely advising her. She said that since it was not an instruction, she chose not to return to him.” (*She utilized her Shar’i right, and Nabi – Sallallahu alayhi wasallam – did not reprimand her nor was he annoyed.*)

1479. ANGER

Imaam Shaafi’ (Rahmatullah alayh) said in Tabqaat Kubra: “*He who is not angered when angry is a donkey, and he who does not accept an apology is a Shaitaan.*”

Comment: The meaning of “not angered”, does not mean that the angry person should give vent to his anger. He has to restrain his anger. The meaning refers to anger in its emotional state. For a valid cause, becoming angry is natural and justified. Restraining the anger is another issue.

1480. FRAUDS

If the Shaikh does not rectify any Shar’i contravention which he discerns in his mureed, then he (the shaikh) is a *khaa-in* (*a fraud/abuser of trust*). Such a person is not fit to be a Shaikh. When he is unable to cure the mureeds, then why does he become an obstacle in their path? Of what benefit are such guides?

Amaanat (Trust) is not restricted to material objects. The mureeds who are subordinate to the Shaikh are also Amaanat. If the shuyookh are deficient in the *Islaah* of their mureeds, then they will be frauds. A man who commits fraud in the Deen and Imaan (such as these fraud shaikhs) cannot be trusted in anything. The shaikhs of today have ruined the Imaan of innumerable people. They conduct themselves in contravention of the Shariah.

1481. FULFILLING RIGHTS

Only a man in whose heart is the fear of Allah will fulfil the rights of his wife. Fear of Allah is the effect of Ilm (Knowledge). In this regard the Qur'aan says: "*Verily, of the servants of Allah only the Ulama fear Him.*" An ignorant person cannot fulfil his wife's rights. In fact, he will not fulfil anyone's rights.

1482. COMPANY OF THE WEALTHY

Deficiency of intelligence is an effect of being in the company of the wealthy.

There is no benefit in such company because generally, the wealthy ones are bereft of sincerity.

(Rasulullah (Sallallahu alayhi wasallam) said to Hadhrat Aishah – Radhiyallahu anha: 'If you wish to link up with me (on the Day of Qiyaamah), then beware of the company of the wealthy.')

1483. MEHR – IS AN INTENTION SUFFICIENT?

Someone asked: “Will it suffice for discharging the Mehr if the intention is made at the time of giving the wife an amount without verbally stating that it is for the Mehr?” The intention will not suffice because gifts are usually given to the wife.

1484. THE ULAMA AS SUBORDINATES

If the Ulama join the ranks of the laymen, there will be no benefit. But, if the laymen join the ranks of the Ulama (i.e. follow the Ulama), then there will be benefit. If a physician follows the whims of patients, they will not benefit. They will, however, benefit if they are subordinate to the physician.

1485. THE STATUS OF ILHAAM

Ilhaam (inspiration of the Auliya) is not absolute in certitude. However, there will be worldly harm acting in conflict with *Ilhaam* although it may not be harmful in Deeni terms. A Buzrug intended to meet another Buzrug. His *Ilhaam* forbade it. Ignoring his *Ilhaam* he took some steps, fell and broke his leg. Later, it transpired that the buzrug he had intended to meet was a bid’ati. Meeting the bid’ati would result in *fitnah*.

While *Ilhaam* is correct (*saheeh*), it is not *Hujjat* (*Shar’i proof*). Something may be correct, but will not necessarily be *Hujjat*. For example, only one person saw the Eid moon. Whilst his sighting is *saheeh*, it is not *Hujjat*. He will have to discard his sighting, and fast.

1486. WILAAAYAT-E-KHAASSAH

Wiliyaat or friendship: Every Muslim has a wilaayat with Allah Ta'ala by virtue of Imaan. However, the special type of Friendship – Wilaayat-e-Khaassah – is the bond which the Auliya have with Allah Ta'ala)

There are two essentials for *Wilaayat-e-Khaassah*: Thikr in abundance and constancy in obedience.

1487. TA'WEEZ

A Ta'weez should not be opened to see what is written therein. Its effect is diluted. An Aalim had acquired a Ta'weez from a Buzrug for some pain. After the pain had disappeared, the Aalim opened the Ta'weez and saw only *Bismillaah...* written. His faith weakened. When the pain again developed, he made use of the Ta'weez, but it was now inefficient. It did not benefit him.

1488. AHL-E-BAATIL

Conversation with Ahl-e-Baatil (deviates/people of falsehood) transfigures one's disposition. It dilutes one's confidence. It is therefore necessary to exercise extreme caution regarding debates. The Hadith instructs that we should stay aloof from Dajjaal (i.e. when he appears, safety from his evil is to flee far from him).

1489. THE CONDITION OF A MAJZOOB

There was a Majzoob whose condition was wonderfully strange. When he recited Durood Shareef, he would physically perceive a sweet taste in his mouth.

A Buzrug (who was unaware of the mas'alah) had kept a dog. A Molvi informed him of the prohibition. The Buzrug, addressing the dog, said: "*Rasulullah (Sallallahu alayhi wasallam) has prohibited keeping dogs.*" The dog promptly departed and was never again seen.

1490. IN NEED OF UMAR

When Hadhrat Umar (Radhiyallahu anhu) was appointed the Khalifah, he said: "I am not in need of the Khilaafat." Hadhrat Abu Bakr (Radhiyallahu anhu) said: "The Khilaafat is in need of you."

1491. DISTRESSING THE AULIYA

It is the Sunnah of Allah to forgive even disrespect caused to Him, but he generally does not forgive the distress caused to His Auliya. It is mentioned in a Hadith Qudsi: "*Whoever distresses My Wali, I give him notice of war.*"

1492. RIYA (SHOW)

Do not abandon Thikr (or any good deed) if the thought of *riya* occurs. Shaitaan conspires to terminate the ibaadat with the waswasah of *riya*. Continue with the Thikr and also resort to Istighfaar.

1493. GREETING A DOG

Once Hadhrat Sayyid Ahmad Kabeer Rifaai (Rahmatullah alayh) made Salaam to a dog. When he was asked if there is thawaab (reward) in making

Salaam to a dog, he said: “No.” However, this was a method for treating his *nafs*.

1494. DOUBT IS BASED ON IGNORANCE

Laymen are quickly influenced by the objections (against Islam) by non-Muslims. Thus they begin to doubt. Doubt is based on *jahl* (ignorance). Since they are unaware of the context, they are readily influenced.

1495. IJTIHAAD

Ijtihad is a natural propensity. The study of an abundance of kitaabs does not render a man a Mujtahid.

1496. ATHAR

Allah Ta’ala has created in all things an *athar* (*effect*). The manifestation of the *athar* is not dependent on awareness. Whether one is aware or not, the effect will manifest itself. For example, whether one is aware of the effect of a poison or not, if it is taken, it will exercise its effect.

Just as benefit is derived from beneficial things by using them, so too is benefit derived by speaking about them and reflecting on them provided it is in good faith, not to criticize and condemn. Similarly, harmful things will exercise a harmful effect by thinking and speaking about them.

1497. THE SOLUTION

The methods which we have innovated today to attain the objectives (of the Deen) will not bring success. The

only solution is to strive to gain the Pleasure of Allah Ta'ala.

1498. LET THEM CONDEMN

Whatever they (the opponents) say is baseless disputation. No one can seal the tongues of all creation. May Allah Ta'ala keep us engrossed in the service of His Deen. Then even if the whole world criticizes, it will be of no concern. (*The Qur'aan says: 'They do not fear the insults of those who insult.'*) I am grateful to Allah for the honour of my kitaab (Bahishti Zewer) being burnt (by the Bid'atis) as Imaam Ghazaali's kitaab, Ihyaaul Uloom was burnt. Just as the fatwa of kufr was applied to Imaam Ghazaali, so too has it been lauded on me.

1499. DOMINANCE OF CUSTOMS

Customs have become so dominant that even the *Haqaaq* (*Reality and Truth*) are overshadowed and even effaced. Even senior Ulama (and Auliya) are at times helpless and they submit in silence.

1500. SIMPLICITY AND HONESTY

I have observed these qualities in Maulana Ya'qoob Sahib (Rahmatullah alayh), and in no one else, (*i.e. in no other Ustaadh. Hadhrat Ya'qoob was one of the Ustaadhs of Hadhrat Maulana Ashraf Ali Thanvi.*) Whilst teaching, if he did not understand something (in the Kitaab), he would immediately go to his subordinate Mudarriseen (Teachers), and in the presence of all say: "*Maulana, I have not understood the meaning of this.*"

Please explain it to me.” After acquiring the explanation, he would return to the class, explain it to the Students, and also inform them of the Ustaadh who had explained it to him.

In fact, even if a Student explained the correct meaning, Maulana would immediately accept it and comment: *“What you have said, is correct.”* He would say so several times. This was a *haalat (emotional state)* in him.

This was also the state of Hadhrat Haaji Sahib (*Hadhrat Haaji Imdaadullaah, the Shaikh of Hadhrat Thanvi*). He would always ask his muredeen to explain the masaa-il, then act accordingly. He would frequently say: *“You are Ulama. If I err in any of my views, inform me,”* He would even mention his *Waaridaat (Spiritual Inspirations)*, and say: *Search the Kutub to see if perhaps my inspiration is not in conflict with the Shariah.”*

1501. WAZAAIF (RECITATION OF FORMS OF THIKR)

Nowadays, *Wazaaif* is regarded as *Buzrugi (sainthood – being a Wali)*. Moral reformation is not considered to be important and necessary whereas moral excellence is the objective of *Buzrugi*.

1502. IN THE CLUTCHES OF SHAITAAN

Understand well that just as the *fussaaq* and *fujjaar* are in the clutches of shaitaan, so too are those *Muttaqeen* (Pious ones) who exceed the limits of the Shariah.

1503. PRIDE CAUSED BY THIKR LITANIES

Someone (a mureed) here made Amr Bil Ma'roof (i.e. commanded virtue) to another person. I doubted (his sincerity), hence I said to him: "*Speak the truth. At the time of making the Amr Bil Ma'roof, did you regard yourself to be better than him?*" He conceded that it was so. I said to him: "*This (your Amr Bil Ma'roof) is not hidaayat (guidance). It is deviance. In fact it is shirk.*"

(To remedy his pride) I ordered him to set in order all the shoes of the musallis and to fill the wudhu jugs with water. Since this disease (of pride) was the effect of *Thikr* and *Shaghl*, I instructed him to desist therefrom. However, I advised him to continue making Thikr without observing the specific formulae. He should engage in Thikr whilst walking, working, sitting, etc. This remedy had vastly benefited him.

1504. THE ABUNDANT GOODNESS OF THE MADAARIS

Despite the avarice of the Ulama (of this era) having disgraced this *Tareeq* (of acquiring Ilm of the Deen), there is goodness in abundance in the Madaaris. It is out of these Madaaris that such men emerge who uphold all the affairs of the Deen.

1505. DEEDS ON THE BASIS OF INTENTIONS

The Hadith: “*Actions will be judged on the basis of intentions*”, applies to deeds of virtue not to sin. If the intention for a good deed is sincere, the deed is accepted. Similarly, if in a permissible act the *niyyat* is for the sake of the Deen, then that act become Deen. The Hadith does not mean that a sinful act practised with a sincere intention is transformed into an act of virtue.

1506. THE ISLAMIC SYSTEM IS NOT A DEMOCRACY

In a democracy, the decision is the effect of majority opinion. Even the king (in a democracy) cannot decree in conflict with the majority opinion. If he has the power to overrule the majority, then it will be a dictatorship. A system is not a democracy merely on the basis of consultation. It is based on the majority.

This was not the principle in the system of governance of the Sahaabah Kiraam. There is not a single instance in which the Khalifah was made subordinate to majority opinion.

The Qur’aanic Aayat: “Consult with them. Then if you decide, repose trust on Allah (and act according to your resolution).”, substantiates the Islamic system of dictatorship (the system in which the Khalifah governs according to the Law of Allah Ta’ala). (Advising the liberals who attempt to justify western democracy with

the Qur'aan, Hadhrat Thanvi said: "Involve yourselves in your respective professions/occupations. Do not intrude in a domain for which you are not qualified. Reading a translation does not make you an Aalim."

1507. THE NEED TO FOCUS ON THE ONE WHO IS THE ACTUAL CAUSE

Allah Ta'ala is Musabbibul Asbaab (The True and Actual Cause of all events).

During the khilaafat of Hadhrat Umar (Radhiyallahu anhu), a Christian clerk was employed by Hadhrat Abu Musaa Ash'ari (Radhiyallahu anhu). When Hadhrat Umar (Radhiyallahu anhu) instructed him to dismiss the clerk, he (Hadhrat Abu Musa) explained that the clerk was an expert accountant. Hadhrat Umar (Radhiyallahu anhu) said that if the clerk dies then some arrangement will have to be made to replace him. Therefore, the same arrangement should be made now (i.e. on the dismissal of the clerk).

When Hadhrat Abu Musa Ash'ari (Radhiyallahu anhu) returned, he found the clerk had died. Hadhrat Umar's focus was on Allah Ta'ala. Similarly, when he dismissed Hadhrat Khaalid Bin Walid (Radhiyallahu anhu) and appointed the weak Hadhrat Abu Ubaidah (Radhiyallahu anhu) as the governor there was considerable surprise.

Hadhrat Umar (Radhiyallahu anhu) mentioned that the focus of the people was on Hadhrat Khaalid (Radhiyallahu anhu). The battle victories were

attributed to him. The focus had shifted from *Musabbibul Asbaab*. Now that a weak man was appointed, the focus returned to Allah Ta'ala.

When there were no reservoirs and dams, the focus was only on Allah Ta'ala. When dua was made, the rains would arrive. Now that people have become reliant on dams, the gaze has shifted from Allah Ta'ala. The rains too have decreased.

1508. THE EFFECT OF KASHF

The effect of *kashf* and *karaamat* is not *Qurb* (Nearness to Allah). In fact, if after having received some *kashf* or having displayed a *karaamat*, if the Buzrug reflects, he will realize that instead of spiritual elevation, he has suffered a degree of spiritual demotion. After experiencing this decline, if he recites *Subhaanallaah* just once, he will perceive *Noor* entering the heart.

1509. MORONS – THE FOLLOWERS OF DAJJAAL

People who are greatly enamoured by supernatural feats will be mostly the followers of Dajjaal. The need for following the Sunnah is imperative. Without this, there is deviation, hence such people (despite being professed Muslims) will follow Dajjaal. The people will not be able to escape the tentacles of Dajjaal. Only the followers of the Sunnah will be safe from Dajjaal.

Once I saw Dajjaal in a dream. He was accompanied by innumerable women and musical instruments. People who worship beauty (in haraam ways) will join Dajjaal.

It is narrated in Masnawi that Shaitaan had supplicated to Allah Ta'ala for traps. When he was informed that his traps will be women, his delight was beyond all bounds. Nowadays, the peers (the fake spiritual guides) are trapped in this calamity. They worship beauty (i.e. they intermingle with women) and they act in conflict with the Sunnah.

1510. GREETING FEMALES

The Fuqaha have prohibited responding to the Salaam of ghair mahram females in order to close the avenue of fitnah. In fact, the Fuqaha have even prohibited staring at the garments of females. (*Neither should men greet women – ghair mahram women – nor should they greet men.*)

1511. THE NOOR OF ITTIBA'

(*Ittiba' is to obey and follow the Sunnah*)

There is an abundance of *barkat* in total *Ittiba'*. While in the beginning this *Noor* may not be perceived, after some time one will experience such spiritual effulgence that will make one restless without *Ittiba'*. In fact, the spiritual effect of *Ittiba'* will extend to even others.