

MALFOOZAAT

OF
HADHRAT MAULANA ASHRAF
ALI THAANWI
(Rahmatullah Alayh)

PART 7



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MALFOOTHAAT

1713. TRANSLATING THE QUR'AAN

I do not permit even a qualified Molvi who is not *mutabahhir* to translate the Qur'aan Majeed for people.

(Mutabahhir: An Aalim whose knowledge is profound, panoptic, embracing all facets. Hadhrat Thanvi is saying that a Molvi of low and mediocre calibre when proffering naseehat and giving a bayan should not cite Qur'aanic Verses. He should not translate the Aayat and structure his bayaan on what he has translated. This is so because his knowledge being bereft of Taqwa precludes him from the deeper and real meanings of the Aayaat.)

1714. DUA IN ABUNDANCE

The heart will incline more to Dua if the Dua is made in abundance. That is why the Hadith advises to repeat a Dua thrice. This is Sunnat. If the dua is made even more than three times, it will have greater benefit.

1715. THE RELATIONSHIP OF THE DUNYA WITH THE DEEN

If a person submits obediently to the teachings of the Deen, then even his mundane affairs will become reformed and corrected. *(In this regard, Hadhrat Umar – Radhiyallahu anhu – said: "Reform your*

souls, then your external matters will become reformed.”)

1716. WAHDATUL WUJOOD

It is narrated in a Hadith in Muslim Shareef that on the Day of Qiyaamah, Allah Ta’ala will say to a person:

“O Son of Aadam! I was sick, but you did not visit me.” The man will respond: “O Allah! How could I visit you when you are Rabbul Aalameen (i.e. how can You become sick)?” Similarly, Allah Ta’ala will say: “O Son of Aadam! I was hungry but you did not feed Me. ...I was thirsty, but you did not give Me water.” The person will respond in the same manner as mentioned above.

Sickness, hunger and thirst are the conditions of people. Why does Allah Ta’ala relate these states to Himself? The answer is that the Accepted (*Maqbool*) servants of Allah Ta’ala have acquired a *kaamil* (*perfect, extremely lofty*) state of *Fana* (*Divine Proximity*). Hence, Allah Ta’ala relates their conditions to Himself. This is the meaning of the concept of *Wahdatul Wujood* (*Unity of Existence*). Whatever is asserted to it more than what is mentioned in the Hadith is *ghulu’* (*haraam extremism*).

1717. HADHRAT MAULANA MUZAFFAR HUSAIN

By virtue of his very lofty degree of Taqwa, Allah Ta’ala had bestowed a special barkat to Maulana

Muzaffar Husain (Rahmatullah alayh). If any food consumed by him was *mushtabah* (doubtful), it would be immediately vomited out. Besides pure halaal food, his stomach would not accept anything. It would be immediately expelled by means of vomiting.

1718. CHANGING CONDITIONS

Change in a person's condition is (sometimes) due to climatic change. One should not despair on account of such depression. Its remedy is *Istighfaar*. There is no need for despair. People desire that they always be in one good, happy state. Such a state (in which there is no change) belongs to only Allah Ta'ala. Change does not occur to Allah Ta'ala whereas there will certainly be changes in the conditions of people. *(All created beings and things undergo change. Nothing is static. Everything created is perishable, hence everything and everyone undergoes change.)*

1719. TRUE DIVINE LOVE

True Love for Allah Ta'ala is not cultivated only by means of *thikr* and *shaghl*. The method is observance of all A'maal-e-Saalihah with sincerity (i.e. total submission to the Shariah). Thikr and shaghl create a temporary state of enthusiasm which dissipates after some time.

1720. ISLAAH (MORAL REFORMATION)

Islaah is not achieved only by means of thikr and shaghl. Every evil attribute has a different remedy.

Even if a single evil trait remains, the Path (of Reformation) will remain blocked. In fact, sometimes a corrupt person's spiritual disease worsens with thikr and shaghl. Such a person gains the idea of himself having become holy on account of his thikr and shaghl. In this way sometimes the person develops *ujub* (vanity/self-esteem) because of thikr and shaghl. The remedy for this malady is some other *mujaahadah* other than thikr and shaghl.

When Hadhrat Abu Saeed Gangohi (Rahmatullah alayh) commenced thikr and shaghl, his Shaikh, Hadhrat Nizaamuddin Balkhi (Rahmatullah alayh), ordered him to cease thikr and shaghl. He then appointed Hadhrat Abu Saeed to be the caretaker of hunting dogs.

(This was to cure him of the malady of ujub.)

1721. A GOLDEN PRINCIPLE

If a child requests something, fulfil the request promptly. If the request is refused, then regardless of the tantrums of the child, never then fulfil the request. If the request is fulfilled after the child's obstinate demand, he/she will develop the habit of making obstinate demands.

(The request refers to a permissible, valid request, not something which is haraam or harmful for the child.)

1722. ILHAAM AND DREAMS

Khiyaal (idea/ imagination) plays a prominent role in dreams, but not much in *Ilhaam* (inspiration). However, the validity (and permissibility for acceptance) of *Ilhaam* is that it should not be in conflict with the Shariah. A sign of the validity of *Ilhaam* is that the person should be a Man of Noor. He will perceive a *noor* in the *Ilhaam*, and only he is capable of comprehending it. Furthermore, the effect of *Ilhaam* is elation and delight in the *Ilhaam*.

1723. SHAGHL

(Shaghl refers to specific non-Sunnah forms of making thikr)

Hadhrat Haaji Sahib (Haaji Imdaadullah) said that an ordinary person should be taught thikr, not *shaghl*. The reason being that sometimes a person who engages in *shaghl* perceives *kashf* (revelation). Due to lack of understanding his Aqeedah (Belief) will become contaminated.

Even some accomplished persons (i.e. Auliya) sometimes misunderstand the *kashf* which occurs to them. In this regard a Buzrug said that for a very long time he had understood that the *Noor* of the Rooh was the *Tajalli* of Allah Ta'ala, hence he worshipped this noor. Sometimes the brilliance of the noor of the Rooh overshadows all creation, hence the Buzrug falls into error. The safest course is to ignore all such spiritual

revelations and experiences. These experiences are not the objectives to pursue.

1724. ISTIQAAMAT (FIRMNESS / STEADFASTNESS)

For *amal* (practical implementation), *Ilm* is not sufficient. In fact even if with *Ilm* there is also intention (to practice), then too it is not sufficient for gaining *Istiqamat*. *Ilm* accompanied by intention only brings into existence the *amal*. However, it is necessary to have *Istiqamat* (firmness and perpetuity). For this achievement it is necessary that a strong inclination and enthusiasm develops in the heart.

The way for gaining this *Daaiyah* (inclination and enthusiasm) is to make a great effort and to ponder on the *amal* in abundance. The *daaiyah* will then develop in the heart. The *amal* will then become grounded. Error will then largely be precluded. In the absence of the *daaiyah* there will be no *Istiqamat*. One's attitude will be lackadaisical.

1725. THE AUDACITY OF PEOPLE

The audacity of people in this age has impelled them to find fault with the *masaa-il* which the *Fuqaha* and *Mujtahideen* had deducted from the *Qur'aan* and *Hadith*. They believe that these *masaa-il* are erroneous. They audaciously resort to deducting *masaa-il* from the *Qur'aan* and *Hadith*. When they are reprimanded

for this folly, they seek to justify themselves with the Aayat: “*Verily, We have made the Qur’aan easy for thikr...*”

Regarding the Qur’aan and Hadith there are two facets: one is *Istimbaat* (Deduction of masaa-il), and the second is *Tathkeer* (deriving lesson). Thus, the Aayat itself states ‘*for thikr (i.e. for deriving lesson)*’. The *Istimbaat of masaa-il* is not stated to be easy or simple. This is the preserve solely of the Muhaqqiqeen.

1726. HIDAAYAT FOR THE MUTTAQEEEN

Explaining the Aayat that the Qur’aan is “*A hidaayat for the Muttaqeen*”, Hadhrat Maulana Qaasim Nanotwi (Rahmatullah alayh) said that in the context here *taqwa* does not refer to its technical meaning. It is used in its literal meaning, that is, fear and apprehension. Therefore the meaning of the Aayat is that the Qur’aan is a Guide for those who have fear, apprehension and the intention of reformation.

1727. EXCESSIVE CARNAL DESIRE

An unmarried man complained to Hadhrat Thanvi (Rahmatullah alayh) that despite fasting as advised in the Hadith, his carnal lust was overwhelming him. Hadhrat asked him: “How many days did you fast?” He replied: “A couple of days”. Hadhrat responded: “The meaning of the Hadith of Rasulullah (Sallallahu alayhi wasallam) is to fast in abundance. The fasting which has been prescribed as a remedy for carnality

does not consist of a couple of fasts. On the contrary, the fasting should be in abundance.”

1728. THE MUMIN’S DISPOSITION

The attitude of the Mu’mín should be *Ridha* (i.e. pleased with the decree of Allah) in both prosperity and adversity. Just as he is happy when things happen according to his pleasure, so too should he be pleased when things happen in conflict with his desire. The Hadith teaches the Dua of being pleased with Qadr (the decree of Allah Ta’ala). The bandah (servant of Allah) should accept that whatever transpires in conflict with his wishes is the decree of Allah Ta’ala Who is the Rabb, Kareem (Gracious) and Raheem (Most Merciful). His decrees are based on wisdom and for our benefit. In the ultimate end, it is designed for our benefit.

1729. VERBAL APPREHENSION

It is mentioned in the Hadith: “*Al-ayy is a branch of Imaan.*”

(Al-ayy means a natural apprehension / dislike for speaking.)

The attitude of the Mu’mín should be such that his heart should at all times be engulfed with the *fikr* (concern) of the Aakhirat. If this becomes his primary concern, then the natural and incumbent effect will be *al-ayy*.

1730. LACK OF DESIRE

Sometimes there is no desire in the heart for a'maal-e-saalihah. Nevertheless, despite this lack, one should commence the *amal*. The effect will be the gradual cultivation of desire and enthusiasm in the heart.

1731. SHAITAANI INSPIRATIONS

All evil ideas/thoughts pertaining to Aqaaid (Beliefs) are only from shaitaan.

1732. PICTURES AND ALCOHOL

Nowadays two evil acts have become widespread: pictures and alcohol. (Someone asked: Due to *umoom balwa* is there scope for relaxing the prohibition? Hadhrat replied:

Umoom Balwa is not valid in issues of *hillat* (being *halaal*) and *hurmat* (being *haraam*). Umoom Balwa is valid in *najaasat* and *tahaarat*, and that too if there is difference of opinion of the Salaf.)

(*Umoom Balwa: widespread – extensive and intensive indulgence*).

1733. THE METHODOLOGY OF THE MUHAQQIQEEN

The *maslak* (way, methodology) of the Muhaqqiqeen (Expert Ulama) is to impose the difficult angle on themselves. They adopt the rule which is best and of greater merit. However, for the laity they seek ease and latitude as is advised in the Hadith.

1734. NISBAT-E-WILAAAYAT

(The special relationship which the Auliya have with Allah Ta'ala).

In the terminology of the noble Sufiya, the special relationship acquired with Allah Ta'ala is termed *Nisbat*. This *Nisbat* is the sign of *Wilaayat* (of a man being a Wali). This special relationship with Allah Ta'ala is acquired by means of complete obedience and Thikrullah in abundance. A man of *Nisbat* is at all times in obedience to the Shariah. He abstains from all sins and futility and engages perpetually in Thikrullah.

1735. SAFF FORMATION

Hadhrat Maulana Gangohi (Rahmatullah alayh) would wait at the time of Imaamate for the sufoof (Salaat rows) to be correctly formed. Only after being satisfied that the sufoof are correctly formed would he commence the Salaat.

(Correct Saff Formation requires the saff to be straight, and this is achieved by the heels being in line, not the toes. Also, the shoulders must touch. There should be no gap whatsoever between the shoulders of the musallis.)

1736. JABRIYYAH AND QADRIYYA SECTS

Nothing *Ikhtiyaari* (i.e. volitional) on earth comes into existence without two *wills*: The Divine Will and the will of the person. Those whose focus was only on the will of man, became the Qadriyyah, and those whose

focus was only on the Divine Will became the Jabriyyah. Those whose focus is on both Wills, are the Ahlus Sunnah.

1737. AADAAB MUAASHARAT

The Salafus Saaliheen accorded considerable emphasis on *Aadaab Muaasharat (Social etiquettes)* and this is the demand of the Qur'aan and Sunnah. However, today this has been so much neglected as if it is not a part of the Deen. Leave alone the masses, even the Ulama commit numerous errors in *Aadaab Muaasharat*.

1738. THE 1857 JIHAD

In the 1857 Jihad against the British in India, the Muslims were defeated. Many of the Ulama and Mashaaiikh of Hindustan became victims of British oppression and were martyred. Others were imprisoned and many went into seclusion.

Thereafter the British embarked on their missionary activity in the attempt to eliminate the love of Islam from the hearts of Muslims to ensure acceptance of British domination and serfdom of Muslims. For achieving this objective, groups of missionaries and priests toured the country. They went from city to city and village to village. They would issue challenges against Islam and the Ulama.

On that occasion a group of illustrious Ulama who were in seclusion came forward to combat this fitnah.

The vanguard of the opposition to these British missionaries was Hadhrat Maulana Rahmatullah Keraanwi (Rahmatullah alayh).

He publicly debated with the foremost English priest, and decisively defeated him. This high priest was constrained by his ignominious defeat to make a written statement in the presence of the huge gathering that the bible was an interpolated book.

Thereafter this selfsame high priest went to Constantinople and issued his challenge to Muslims. It was during the reign of Sultan Abdul Azeez Khaan. The previous Sultan, Khalifah Abdul Majid Khaan was also present. He invited Maulana Rahmatullah Keraanwi to take up the challenge.

1739. MASNOON IBAADAT

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“During the Mubaarak month of Ramadhaan I desire to engage more in such Ibaadat which is *Mansoos* (narrated in the Sunnah).”

1740. WHAT IS KHIDMAT (SERVICE)?

As long as there is no informality (a free and informal relationship) with a person, I feel embarrassed to acquire any service from him. Such service is heavy on me. My heart becomes constricted. However, people generally understand service (khidmat) to be *adab* (respect) even if it causes distress. In reality,

adab is to bestow *raahat* (comfort), not to render service. Understand this well.

1741. TODAY'S TENDERNESS

The *narmi* (tenderness) displayed nowadays, which people describe as good morals, is in reality evil morals of the highest category. By virtue of this *narmi*, the *akhlaaq* (morals) of people are corrupted. There is not the slightest vestige of *islaah* (moral reformation) in it. I therefore have a natural aversion for this type of customary 'good morals'.

There are many *mashaaikh* and peers in this world who flatter people who come to them. The purpose of their flattery is to peddle their trade (i.e. to gain monetary benefit from *mureeds*).

(Tenderness in the context here means the deceptive conduct of the shaikhs [spiritual guides]. They flatter mureeds, especially the wealthy ones, with smiles and praises with the focus on the pockets of the wealthy.)

1742. POLITICAL LEADERS ARE DEVOID OF AQL (INTELLIGENCE)

When the foundations of Nadwah (Nadwatul Ulama's madrasah in Lucknow) were cast, Hadhrat Maulana Gangohi was also requested to participate. It was mentioned that among the objectives of Nadwah was to oppose the government. Maulana Gangohi said: 'If this is the objective of Nadwah, then I shall never give

our Jamaat permission to participate thereby destroying themselves.’

He (Maulana Gangohi) was among those who had waged Jihad with the sword (against the British). They are bereft of intelligence. They are not Aaqil (عَاقِلٌ) – people of intelligence. On the contrary, they are Aakil (آكِلٌ) – people who eat much.

1743. THE MUTAKABBIREEN (THE PROUD)

These mutakabbireen (referring to the modernist so-called intelligentsia) are devoid of even an atom’s weight of respect for the Ulama. They despise the Ulama, holding them in contempt. I therefore desire that they (the modernists) should likewise be humiliated. Only then will their brains become rectified (*and divested of their takabbur*).

1744. SAALIK

Being a *saalik* is not the actual objective. Being a *haalik* is the actual objective. One has to annihilate oneself and to eliminate even the elimination. A deep sleep is such a sleep in which the sleeper is not aware of even his sleep.

(*Haalik: one who eliminates his ego and cultivates humility.*)

1745. TAJWEEZ AND TAFWEEDH

Crying when making dua and repeatedly making dua is not nugatory of *Tafweedh* (i.e. *assigning one's affairs to Allah Ta'ala*). However, to become distressed when the effects of acceptance of dua are not seen is nugatory of *Tafweedh*. Such distress is the effect of one's own *Tajweez* (*prescription/plan*). *Tafweedh* and *Tajweez* are opposites. A stage of *Tafweedh* is to intend achieving it while at the same time making endeavour (*that is adopting the lawful means for the acquisition of an objective, e.g. making dua*).

1746. EXPOSING THE KAAFIR

Unconcerned people claim that the Ulama label people kaafir. In reality, the Ulama do not produce kaafirs. They only indicate who is a kaafir. They reveal to the people the person who has become a kaafir due to his *baatil* beliefs. Since his kufr is hidden, the Ulama expose it for the benefit of others.

1747. THE MULE'S KICK

A Raafdhi (Shiah) was the neighbour of Imaam Abu Hanifah (rahmatullah alayh). The Raafdhi had two mules whom he named Abu Bakr and Umar. Such disrespect of the Shiahs is common and abundant. One day, one of the mules gave its master (the Raafdhi) a devastating kick which split open his stomach. When this information was conveyed to Imaam Abu Hanifah (Rahmatullah alayh), he commented that the kick was

administered by the donkey who was named Umar. This was the *athr* (effect) of the name. Later it transpired that indeed the mule which was named Umar had kicked the man.

1748. THE TA'THEER (EFFECT) OF NAMES

Allah Ta'ala has created considerable *ta'theer* in names and words. A man had named his son *Kaleemullaah* (*The Word of Allah*). The boy was generally beset with illness. I changed his name to *Saleemullah* (*Peace of Allah*). He henceforth achieved good health. The customary meaning of *kaleem* is *majrooh* (*to be wounded*).

1749. FREEDOM

Unbridled freedom is not praiseworthy. Freedom from evil is laudable. However, freedom from *khair* (goodness) is *sharr* (evil).

(The meaning is to unshackle oneself from the chains of the Shariah. The consequence then will be nothing but evil.)

1750. BID'ATI AND WAHHAABI

Someone asked to define a Bid'ati and a Wahhaabi, Hadhrat Thanvi said:

“Wahhaabi is *be adab baa Imaan* (that is, a person who has Imaan but is disrespectful). Bid'ati is *baa*

adab be Imaan (i.e. a person who has respect but is bereft of Imaan).”

1751. UJUB (VANITY/SELF ESTEEM)

Once Hadhrat Umar (Radhiyallahu anhu) was seen carrying a water-bag on his back. When asked for the reason, he explained that foreign delegations have arrived to confer with him. Fearing *ujub* he carried the water bag in public to remedy his nafs.

1752. TALABA (STUDENTS) AND CORRUPTION

In former days there were also such Talaba who lacked *Isti'daad* (*academic ability*). However, they were not morally corrupt. Nowadays the Talaba are *faasidul isti'daad*. Since they are corrupt, *tarbiyat* and *ta'leem* have no effect on them.

1753. HIJAAB NOORAANI AND HIJAAB ZULMAANI

(*Hijaab* in this context means an obstacle preventing or impeding the moral and spiritual process of progress. Sometimes this *Hijaab* has illumination [*noor*], and sometimes darkness [*zulmat*]).

A person who was formerly the mureed of another Shaikh had become somewhat insane due to the severity of the prescribed *mujaahadaat* (spiritual exercises). Hadhrat Thanvi had prescribed for him a programme. After some time this person complained that he no longer experienced the former state of

spiritual illumination. He therefore requested Hadhrat Thanvi to devise for him a prescription that would ignite his spiritual illumination. Regarding this request, Hadhrat Thanvi commented:

“How can I ignite your *Lataaif* (spiritual faculties) when I myself am devoid of such illumination? The reality is that these issues are highway robbers in the Tareeq (the Path of Tasawwuf). People have understood such spiritual experiences to be the Maqsood (objective). These states of illumination are also impediments in the Path. Haaji Imdaadullah (Rahmatullah alayh) mentioned that Hijaab-e-Nooraani is worse than Hijaab-e-Zulmaani.”

1754. AKHBAAR (NEWSPAPERS) AND AHBAAR (ULAMA)

There has always been no reliance on akhbaar (newspapers). However, nowadays, alas! Reliance on even Ahbaar (Ulama) is difficult.

1755. THE MEANING OF TAQWA

Nowadays Taqwa is confined to Nafl Salaat or wearing the trousers above the ankles or keeping a beard while there is no concern regarding wealth whether it is halaal or haraam.

1756. TAMA' (GREED) AND KHAUF (FEAR)

Tama' and fear (i.e. for criticism) prevents proclaiming the Haqq (Truth). However, the Ahlullaah

are excluded. They regard their children to be orphans and wives to be widows during their very lifetime.

(The Ahlullaah – People of Allah – come within the purview of the Qur’aanic aayat: ‘They do not fear the insults of those who insult.’)

1757. JANAAB AND JANAABAT

When a Hindu greets by saying ‘Salaam’, I respond saying ‘janaab’, thereby intending *janaabat*. They do not make ghusl, hence are in the state of janaabat.

1758. HADHRAT HAWWAA (ALAYHAS SALAAM)

The Qabr of Hadhrat Hawwaa (Alayhas salaam) is in Makkah near Mount Abu Qais, not in Jeddah.

1759. ANWAAR

The perception of *Anwaar* (rays of spiritual illumination) and *Kaifiyaat* (spiritual states) are of no significance. The actual objective is obedience to Allah Ta’ala. During the Battle of Badr while the Sahaabah did not see the Malaaikah, shaitaan saw them.

1760. NAFSAANI DECEPTIONS

The scheming and deception of the nafs are perceived only by virtue of the *suhbat* (companionship) of a Kaamil Shaikh. The remedy for the poisons of the nafs is the suhbat of a Kaamil. Minus this, the nafs generally cannot be captured and subdued. It was the

nafs that had ruined shaitaan rendering him to become accursed. In a moment the nafs effaced all his ibaadat. The nafs is the enemy of Imaan.

1761. RESEARCH AS THE OBJECTIVE

Nowadays research and philosophy have become the objective. The focus from the Actual Objective (that is, Allah Ta'ala and the Aakhirat) is diverted. The reality is that these philosophical researches are devoid of substance.

1762. MENTAL POWER

Someone said to Hadhrat: "Some aamils by means of their mental power efface (and cure) sickness." Hadhrat commented: "While this is a special skill, the evil of it is that people gain the idea of the person being a buzrug (holy man). Furthermore, if this *aamil* is an ordinary layman then he too gains the impression of him being a buzrug. In this method there is great fitnah for the Deen. The door for deviation is opened. There are many jaahil, irreligious dacoits who ruin the Deen of the people."

1763. JAAHIL SUFIS

The jaahil sufis of this age are excessively evil and bad-deen (irreligious). Their only occupation is to associate with lads and women. This is their tasawwuf. They are engrossed in this evil. They are faasiq and faajir.

1764. HARDSHIPS

Freedom from difficulties and hardships is not a daleel (proof) for maqbooliyat (acceptance by Allah Ta'ala). Despite the Ambiyaa (Alayhimus salaam) being the accepted ones of Allah Ta'ala, great hardships settled on them. On the other hand was Fir'oun. Despite claiming godhood for several centuries, he did not suffer even a headache.

1765. THE TRUE OWNER

The true owner of everything is only Allah Ta'ala. However, for the operation of the system of this universe, our names as owners are attached to things. If it was not for the Shariat, the entire world would be overwhelmed with chaos and anarchy. Dispute and killing would be the order of the day over everything. It is the Shariah that has blocked strife and mischief.

1766. BAY'T

I do not make haste in bay't because people are unaware of the reality of this Path. There is no benefit when the person is unaware of the reality of this Path. All of the chaos in the Tareeq is the effect of the machinations of jaahil sufis and peers. Their objective is only monetary gain. They are unconcerned of whether a person will enter Jannat or Jahannam.

1767. SHAIKHS

There are two types of shaikhs (spiritual guides). The one is *Mubtil* who misleads. The other one is *Muhiqq*

who guides to the Haqq. There are two kinds of *Muhiqq*. One is a *muhaqqiq*. The other is *ghair muhaqqiq*.

(A Muhaqqiq is one who is experienced in his sphere of activity. He has adequate knowledge and insight. The Ghair Muhaqqiq lacks expertise in these qualifications despite his piety.)

1768. HUQOOQUL IBAAD

Huqooqul Ibaad (the Rights of People) are of utmost importance and gravity. A man came here with the intention of Ta'leem and Talqeen *(That is, for self-reformation and spiritual progress)*. I asked him about the arrangement he has made for his wife during his planned absence. He said that she is presently staying with her parents.

Later it transpired that there was discord between them, hence she left to stay with her parents, and that she is insisting on Talaaq. I then said to this person: "Since she insists on Talaaq, why are you imprisoning her? It is imperative to resolve this issue. If she refuses to live with you, then issue Talaaq (as she insists). Go and issue Talaaq, then come." He went back home. After resolving the issue with Talaaq which she demanded, he returned. Now he was able to engage himself in the objective with peace of mind.

1769. EVIL ATTRIBUTES

A simple remedy for treating Akhlāq-e-Razeelah (evil attributes of the nafs) is to reflect and to procrastinate. Before doing anything, ponder to ascertain if the contemplated act/statement is permissible or not. Do not make haste. Procrastinate. Only when fully satisfied of the correctness of the act/statement should one give effect to it.

Another way is to keep the Shaikh informed and to follow his advices. Obeying the Shaikh is incumbent and necessary for self-reformation.

(In this era it is extremely difficult to find a true Shaikh (Spiritual Guide). Almost all shaikhs of this age are bogus. Therefore exercise extreme caution when accepting a spiritual guide).

1770. SHAUQ (ENTHUSIASM)

Shauq (enthusiasm and eagerness) is *wahbi* (i.e. it is a bestowal of Allah Ta'ala). However, *Shauq* may also be cultivated by striving to acquire it. *(The way of acquiring Shauq is Taa-at i.e. obedience and Ibaadat. As an effect of Taa-at and Ibaadat, Allah Ta'ala bestows Shauq which makes amal, i.e. practising the Deen, easy and pleasurable.)*

1771. BREEZES OF RAHMAT

When the breezes of Rahmat (Mercy) emanates from Allah Ta'ala, then although these may be for a specific Buzrug, those in close proximity also derive benefit.

Therefore, the wish to be buried near the Saaliheen is not futile. The attitude of the Salafus Saaliheen is clear proof for the validity of burying near the graves of the Auliya.

1772. BE HUMBLE

Allah Ta'ala awakens his selected servants from their sleep for Tahajjud Salaat to enable them to commune with Him. Therefore, one who is ennobled in this manner should be humble. He should not become vain.

1773. MEDITATING ON MAUT

If meditating on Maut generates excessive fear, then meditate on the better life after death. That life is enduring and more pleasurable.

1774. ABUNDANT THIKR

The method of Thikr in abundance is to keep the tongue engaged in the Thikr of *Laa ilaha il lallaah* whilst walking, sitting and in all conditions. Whilst working, recite this thikr with a little audibility. When not doing anything, keep a Tasbeeh in the hand and make thikr.

1775. SULAH (PEACE)

Some people understand that the way of making *sulah* (*establishing peace*) between two adversaries is to simply get them to shake hands regardless of the malice still smouldering in the hearts. The correct method is to first resolve the issue of dispute. Once the

issue has been resolved, handshaking will be valid. If the issue is not first resolved, *musaafahah* (handshaking) is futile. The fumes of malice will remain resulting in the resumption of friction.

1776. FRAUD AND DECEPTION

To render the impermissible (*ghayr mubaah*) permissible (*mubaah*), is the worst kind of fraud and deception.

1777. A JAAHIL

The Aalim who does not practically implement his knowledge and is a lover of the dunya is in reality a jaahil.

1778. TALBEES OF IBLEES (DECEPTION OF SHAITAAN)

Kashf-e-Quboor (revelation of happenings in the grave) is extremely harmful. The mind also plays havoc in such issues. There is also the possibility of talbees of Iblees. For example, shaitaan influences the mind of a dying kaafir. He presents the hallucination of Jannat to the dying kaafir. The effect is that this kaafir becomes happy and smiling and he dies in this manner. Shaitaan perpetrates such schemes to mislead Muslims. He attempts to create the idea that Islam is not a requisite for entry into Jannat. This is indeed an extremely potent talbees of Iblees.

1779. GOOD DEEDS

Continue practising virtuous deeds regardless of inconsistency and deficiency. In the beginning this is usually the case. Do not pay heed to lack of emotional feeling for good deeds. Continue with the deeds, and pay no heed to inconsistency.

1780. AQL (INTELLIGENCE)

Mere aql (intelligence) is not adequate. The need is for aql to be imbued with fadhl (divine grace). By Allah! Being proud of intelligence is in reality lack of intelligence and deviation. Numerous men of intelligence had stumbled and fallen.

1781. ALIGARH COLLEGE

In Aligarh College, the disease of corrupt Aqeedah (belief) is so destructive that it overshadows the absence of any other spiritual maladies. One Molvi Sahib had commented that Aligarh College gives birth to Mal-ooneen (Accursed ones), and Darul Uloom Deoband creates Marhoomeen (Blessed ones).

1782. REFORMATION OF APPEARANCES

Nowadays, reformation of rituals and external appearance are deemed to be the Deen (that is, the sum total of the Deen). Minus *suhbat* (companionship of the Saaliheen), emotional love for the Deen is not acquired. It is indeed a wonderful treasure if the Deen permeates every vein in the body. But this is not

achieved without *suhbat*. In orthodox people there is enthusiasm which modern Muslims lack.

1783. THE BENEFITS OF SICKNESS

Despite the hardship of sickness imposed by Allah Ta'ala, it comes with numerous benefits and comforts. The dua of people, the good wishes of people, acquisition of humility, dignity, patience, reflection, etc. are among the benefits of sickness. Sickness cultivates good moral character.

(These virtues are the effects of such sickness which is not the Wrath of Allah Ta'ala with which the patient is afflicted. A sign of the sickness being a purifier, not a punishment, is his/her Sabr and Ridha.)

1784. KAIFIYAAT

Kaifiyaat (spiritual and emotional states of pleasure, concentration, etc.) are not the objective. The disappearance of kaifiyaat is not harmful. Allah Ta'ala knows what is beneficial and harmful for us. It is possible that these could be harmful. One should not seek to acquire kaifiyaat. (The objective is the Pleasure of Allah Ta'ala, which is acquired by means of Taa-at and Ibaadat).

1785. PARENTAL DISASTER

A father who leaves his children free (to do as they please) is in reality a disaster for them.

1786. LEADERS

Leaders (i.e. political leaders) of today are jackals. Their objective is fame and wealth.

1787. HARDSHIP

Sometimes kindness comes in the form of hardship. Therefore, one should not lose hope when afflicted with hardship. Perhaps the hardship is for the elevation of status (to bring one closer to Allah Ta'ala). However, during hardship be constant with Taubah and Istighfaar. Perhaps the hardship is the consequence of a sin.

1788. TITLES

Nowadays it is customary to add to one's name titles such as *Imdaadi, Qaasimi, Rashidi, Ashrafi*. This is indeed a foolish act. (*Similar is Thaanvi, Jalalabaadi, Deobandi, etc. There is no need for such appellations.*)

1789. THIKR

Continue with Thikr even if without fikr. Regardless of lack of concentration, continue making thikr. Do not abandon the thikr.

1790. RATIONALE

The conduct of the Ulama has corrupted the character of the masses. If someone queries the rationale (hikmat) for the hukm (law of the Shariah), the Ulama comply. Then doubts are raised (*because the rationale*

presented may not be convincing. The Ulama should confine their responses to the ahkaam).

1791. TAFAAKHUR AND NAMOOD

(Tafaakhur – vainglorious, to boast. Namood – to show off, display)

Although men also display these attributes, females are the primary source of these evils. In this field they are the Imaam. They have such expertise and experience in this field, which enable them to teach this profession with ease.

1792. EFFECTS OF IBAADAT AND SIN

A sinner is always in a state of worry and depression. I take oath and say that after an act of Ibaadat a *noor* develops in the heart. The Aabid perceives this *noor*. On the contrary, sin creates *zulmat* (darkness) in the heart. It kills the heart.

1793. A NAAJI AND A NAARI

(Naaji is a person who will be saved in the Aakhirat. A Naari is a person destined for the Fire [Jahannam].)

Even if one does not engage in Tasbeeh and Nafl, but abandons sin; abstains from gheebat and lies, and expels the love of the world from his heart, he is a Naaji. On the other hand, if one stays awake the entire night in ibaadat, recites the Qur'aan, but he despises Muslims and indulges in sins, then understand that he is a Naari.

(Nowadays, this is the condition generally of so-called sufis. They are bogus. The epithet 'naari' is befitting for them).

1794. MAJORITY RULE

A Molvi said: "In a Madrasah there is a committee of members. Decisions are based on the opinion of the majority. This is also said to be the basis of a democracy." Hadhrat commented: "The group in which there is the Noor of the Shariat is the righteous one even if it is in the minority."

1795. TAA-AT (OBEDIENCE)

The status of *karaamat* (miracles) is less than even such *Thikr-e-Lisaani* (Verbal Thikr) which is made without concentration, and the status of *Tasarruf* is even less. The actual objective is *Taa-at* (obedience to the Shariat). Nowadays *tasarruf* is erroneously believed to be *karaamat*.

The pursuit of such conditions (*karaamat* and *tasarruf*) is futile and a waste of time. Time should be devoted to necessities. There should be obedience to the *Ambiya* (Alayhimus salaam). Such obedience is confined to the obedience of *Rasulullah* (Sallallahu alayhi wasallam). Whoever acquires this ability, it is indeed a great favour of Allah Ta'ala.

(Tasarruf is the ability of displaying supernatural acts by means of the power of the mind. Feats such as projecting the rooh (soul) out of the body are achieved

by this means. This has no relationship with Taqwa. Even kuffaar have this ability.)

1796. THE CORRECT PATH

The correct path/method is to follow strictly in the footsteps of Rasulullah (Sallallahu alayhi wasallam). This is the great treasure. There is no need to yearn for anything besides this great treasure. *Tasarruf* was not the practice of Rasulullah (Sallallahu alayhi wasallam).

1797. THE BEARD

An atheist said to Maulana Shaheed Sahib (Rahmatullah alayh) that since a person is not born with a beard, it is not necessary to keep one. A person is not born with a beard, therefore not keeping a beard is natural. Maulana Shaheed spontaneously responded: ‘In that case remove all your teeth. You were not born with teeth.’ Maulana Abdul Hayy (Rahmatullah alayh) who happened to be present, commented: ‘Maulana, you gave a jaw-breaking response.’

1798. COLLEGE PARALYSIS

It is not *kaalij* (the Urdu for college). It is *faalij* (the Urdu for paralysis). It is the abode where Deen is snatched away. (*Colleges/universities specialize in the ruin of Akhlaaq and destruction of Imaan*).

1799. HUNGER STRIKES

Hunger strikes are tantamount to suicide. If one dies in the wake of a hunger strike, one dies a haraam death. It also implies cowardice.

1800. ISLAM IS THE PRECONDITION

Islam is the precondition for imparting knowledge of Tasawwuf to anyone. Nowadays there are such peers (so-called spiritual guides) despite being Muslim, they do not believe Islam to be the precondition. *Inna lillaahi wainna ilayhi raajioon!* Such a *tareeq* is a shaitaani tareeq. Minus Islam it is totally impossible to attain the Goal (*Wasil ilal Haq*).

Once a Hindu leader who was present in my wa'z (lecture) requested me to impart to him the knowledge of tasawwuf. I explicitly informed him that the first condition is to accept Islam. However, he did not comply.

1801. THE SHARIAH AND EXPEDIENCY

I always accord priority to the Shariah over expediency. On the occasion of the demise of Rasulullah (Sallallahu alayhi wasallam), a variety of *fitan* (anarchy, mischief, rebellion) developed. Some tribes refused to pay Zakaat despite claiming to be Muslims. Hadhrat Abu Bakr (Radhiyallahu anhu) declared Jihad against the deniers of Zakaat.

Despite the extremely delicate and dangerous situation, he did not take into consideration any

expediency. Even Hadhrat Umar (Radhiyallahu anhu) advised that it was not the appropriate time to fight these rebels. However, Hadhrat Abu Bakr (Radhiyallahu anhu) resolutely declared that he would wage Jihad even if he had to be alone. Just reflect now on the power of his heart.

On this occasion, Madinah was without the protection of the army. Part of the army had been despatched to Shaam and part was in Jihad against the murtaddeen. This was the state of the power of Imaan. Expediencies simply disappear in the presence of such spiritual stamina.

In reality, people worship expediency, not Allah Ta'ala. There is no benefit in these expediencies, and this applies specifically to the Ulama. They should never pay heed to expediency.

(Hadhrat Maulana Thanvi, in this Malfooth, emphasizes the utmost importance of adherence to the Deen. Nothing of the Deen should be diluted or compromised for the sake of satisfying expediency. Such subservience is actually subservience to the nafs for the attainment of personal objectives. The Haqq of the Deen must be proclaimed and not diluted or compromised to appease opponents, zanaadaqah, munaafiqeen and the kuffaar.)

1802. INVENTIONS ARE THE CREATION OF ALLAH TA'ALA

With a little reflection one will realize that all new inventions are the creation of Allah Ta'ala. After all, the brains which produce these inventions are the creation of Allah Ta'ala. Thus, all such inventions are manifestations of the Qudrat of Allah Ta'ala. However, despite all their technological strides and inventions, they lack the intelligence for recognizing their Creator. They are bereft of true intelligence. They are lost in materialism, having forgotten Allah Ta'ala and the Aakhirat.

1803. SULTANATE

Once during a discussion on the qualifications of sultanate (government/ruler/king), Hadhrat Thanvi said: "Leave alone sultanate. We are unable to adopt even a system in our own homes. Every act of a Muslim should be such that it causes no inconvenience to others."

1804. THE SWORD

The actual profession of Muslims is The Sword (i.e. Jihad). Farming and trade are the occupations of the Hindus. However, there is a natural affinity with the profession of one's forefathers. There are some Muslim convert nations whose forefathers were traders/farmers. Therefore, their descendants are experts in the rules of trade and commerce.

(This opinion is based on a Hadith of our Nabi – Sallallahu alayhi wasallam)

1805. DACOITS IN THE TAREEQ

Nowadays the Tareeq (Path of Tasawwuf) is cluttered with dacoits who mislead people. What spiritual guidance can these highway robbers offer people when they themselves are astray?

1806. TODAY'S CULTURE

The culture of this era is in reality a punishment. The modernists claim to be free whilst they are trapped in fashions and styles. In fact their only freedom is freedom from the Deen. They are free from Allah and His Deen. *(While they have unshackled themselves from the fetters of the Deen, they are shackled to the dunya.)*

1807. MUSAAFATAH AND MUAANAQAH

Musaafatah (hand-shaking) on the day of Eid is bid'ah and muaanaqah (embracing) is worse. Prior to the Salaat they engage in conversation, but after the Salaat they resort to hand-shaking.

1808. KHALWAT

Khalwat (Seclusion) is extremely beneficial. Reduce relationships as much as possible. In *khalwat* one is saved from sins. However, people feel claustrophobic in seclusion. *(This indicates how far they have drifted from Allah Ta'ala. While Maut is always overhanging*

them, they have no conception of its imminent reality and the trials which lay ahead in Barzakh.)

1809. SAGHEERAH AND KABEERAH

Someone asked: ‘Despite extremely severe warnings of punishment for certain sins, these are described as *Sagheerah* (Minor). For example, the punishment for evil glances (looking at ghair mahrams) is that hot steel rods will be inserted into the eyes.’ (*This is mentioned in the Hadith*). Hadhrat responded:

“In this context *Sagheerah* is a relative issue. In relation to the greater sin of *zina* it is described as *Sagheerah*. Its corruption is great, hence the severe punishment. It is the introduction of *zina*. Its effect/consequence is severe, hence it is tantamount to *Kabeerah* (Major sin). Furthermore, whether it is described *Sagheerah* or *Kabeerah* is immaterial. It putrifies the heart. Even an accidental glance causes distress to the heart, and it obliterates Taqwa.”

1810. SELF-OPINION

In this Path (of Islaah) abandon *khudraai* (being self-opinionated and headstrong). Understand yourself to be contemptible. Maintain focus (on the objective of Islaah). (*That is to eliminate the evil attributes and to imbue in one the noble attributes of moral excellence. Self-reformation and moral purification are for gaining Proximity to Allah Ta’ala.*)

1811. ANGER

Why should I not display anger when people annoy me? Imaam Shaafi (Rahmatullah alayh) wrote in *Tabqaat Kubra*: “*He who does not become angry when angered is a donkey, and he who does not forgive when someone apologizes is a shaitaan.*” Neither do I want to be a donkey nor a shaitaan.

1812. UNKNOWN

Maulana Rumi (Rahmatullah alayh) emphasized much the cultivation of *gumnaami* (i.e. being unknown). As far as possible abstain from *shuhrat* (popularity). However, this abstention applies to such popularity which a man actively connives to have. If the popularity comes of its own accord, then it is a *ni'mat* (blessing). This type of popularity is not harmful. There are specific virtues and benefits in such popularity. *(However, only a man whose Islaah has been done will be saved from even the harms of this type of popularity. If he will develop vanity and pride, then all evils attendant to Takabbur will ruin him.)*

Gumnaami is a condition of great *aafiyat* (safety and protection). Therefore one should to the best of one's ability refrain from schemes to gain fame/popularity.

1813. BECOME INSAAN

It is *fardh* to become an *Insaan* (human being). It is not incumbent to become a *buzrug*. If one is not *insaan*, one distresses and harms others. On the other

hand, by not becoming a buzrug one harms oneself. Always endeavour to become an *Insaan*. (*'Not becoming a buzrug' in the context does not mean that one should not strive to become pious. Becoming pious, that is a Muttaqi, is Waajib. It is not incumbent to become the type of buzrug who is a Murshid or an Aabid who abandons all worldly activity and lives in seclusion devoted to Ibaadat.*)

1814. QALANDAR

There are two paths (of reaching Allah Ta'ala): the Path of *Ishq* (Love for Allah Ta'ala), and the path of *A'maal* (Virtuous Deeds). In the Path of *Ishq* there is a dominance of *A'maal-e-Baatini* (spiritual acts) while in the Path of *A'maal*, the dominance is *A'maal Zaahiri* (ritual acts of Ibaadat). A person whose *A'maal-e-Baatini* are dominant is called *Qalandar*.

1815. INGRATITUDE

With his focus on the future, man is ungrateful for the present bounties. (*He always has greed for more, hence he forgets the present favours of Allah Ta'ala.*)

1816. GHEEBAT

When someone initiates a narrative of gheebat, then intentionally change the subject with some permissible talk or get up and move away.

1817. ASRAAR

Whatever *asraar* (*spiritual mysteries*) were necessary (for the Ummah) Rasulullah (Sallallahu alayhi wasallam) had proclaimed these from the hilltops. The ‘*asraar*’ which the bogus peers (so-called spiritual guides) claim to have are in reality *ashraar* (*evils*).

1818. MUSIC

Music is a calamity. Indulgence in it is not permissible. It is a kind of fire. (*Rasulullah – Sallallahu alayhi wasallam*) said that *music cultivates hypocrisy in the heart.*)

1819. DEENI AND SECULAR KNOWLEDGE

Hadhrat Maulana Ya’qub (Rahmatullah alayh) said that the Knowledge of the Aakhirat (i.e. Deeni Knowledge) is like credit (future payment) whereas secular knowledge is like cash payment. If both are acquired, the Tulaba (Students of Deeni Knowledge) will incline more to the ‘cash’. Its consequence will be neglect of Deeni Uloom. They will then hanker after that which is not the *Maqsood* (Objective). Therefore secular knowledge should not be introduced in the Madaaris. (*The objectives of the two kinds of knowledge are opposites. The Maqsood of Deeni Knowledge is the Aakhirat, and that of secular knowledge is the dunya.*)

1820. THE RIGHTS OF THE WIFE

Although I do not issue a fatwa, I do advise that the arrangement and running of the house matters should be assigned to the wife or to oneself (the husband), not to others even if it be one's brother, sister, mother or father. By handing over the house-care to others, the wife is vastly pained. Either the husband sees to the expenses or assigns this matter to his wife. After all, she is more entitled than other relatives. Her Haqq (Right) is not confined to only food and clothes. Keeping her happy is also incumbent.

1821. ALWAYS FEAR, BE IN TREPIDATION

Have no confidence in your knowledge, nor in your *haal* (spiritual state), nor on your *maqaam* (status). In fact, one cannot have confidence on one's greatest treasure, viz., Imaan. All are enchained by the Qadr of Allah Ta'ala. No one knows what has been decreed for him. The issue is extremely delicate and fearful. Never be proud of one's good state nor despise others because of their evil state. No one knows what his future will be.

1822. BUZRUGI AND DURWAISHI

Here by me there is no ta'leem of wazeefas. The ta'leem here consists of only two issues: (1) Abstention from sin, and (2) Do not cause distress to anyone in any way whatsoever. This is my brand of buzrugi and durwaishi (sainthood). Whoever prefers it,

may come, and whoever dislikes it, should go elsewhere.

1823. THE EFFECT OF LIBERALISM / ATHEISM

Formerly the specious etiquettes of awarding the Ulama with titles such as Shaikhut Tafseer and Shaikhul Hadith were unknown. This calamity has recently spread. Thus, we hear of Shaikhut Tafseer, Shaikhul Hadith, Imaamush Shariat, Shaikhul Hind, etc. This latter title was awarded to Hadhrat Maulana Mahmoodul Hasan Deobandi (Rahmatullah alayh). All of this is the effect of liberalism/atheism. Formerly the Akaabir Ulama were called only ‘Molvi Sahib’, not even ‘Maulana’.

Another kind of title has lately also been fabricated. Despite being humans, the names of animals have been adopted. Someone is thus called *Bulbul-e-Hind* (The Nightingale of India) while another one is titled, *Sher-e-Punjab* (the Lion of Punjab). Another one has been titled, *Tauta-e-Hind* (the Parrot of India).

Soon someone will be given the title, “*The Wolf of India*” and “*The Elephant of India*”, and someone will be titled, “*Khar-e-Hind*” (The Donkey of India). What rubbish is all of this! People have completely discarded the simplicity of our senior Buzrugs.

1824. THE ERROR OF THE THAAKIREEN

It is a grave error of the Saalikeen (those who are engaged in Islaah of the Nafs) to understand that they have been deprived of the benefits of their thikr because they do not experience the effect of spiritual enthusiasm and pleasure. The effect of Thikr is twofold. (1) Immediate and (2) Delayed.

The second kind is the *Ridha* (Pleasure) of Allah Ta'ala. Whilst this effect of Thikr is acquired in this dunya, it will become manifest in the Aakhirat. The first kind of effect consists of *ahwaal and kaifiyaat* (spiritual experiences and states) such as enthusiasm, pleasure, love for solitude, etc.

There is certitude regarding the second kind of effects of Thikr, namely the acquisition of *Ridha* of Allah Ta'ala. This is the Promise of Allah Ta'ala. As far as the immediate effects are concerned, Allah Ta'ala has not promised its acquisition. Therefore there is no need to feel dejected if the first kind of effect is not attainable by means of Thikr.

1825. TABLIGH-E-QAULI AND TABLIGH-E-FE'LI

(Tabligh-e-Qauli: That is to engage in Tabligh verbally. Tabligh-e-Fe'li: That is to execute Tabligh by means of practical action- by deed.)

The episode of Hadhrat Zainab (Radhiyallahu anha) was an example of Tabligh-e-Fe'li. It was Tabligh of the deen by means of practical demonstration. She was first the wife of Hadhrat Zaid Bin Haarithah (Radhiyallahu anhu) who was the adopted son of Rasulullah (Sallallahu alayhi wasallam).

In that age it was considered extremely vile to marry the ex-wife of one's adopted son. It was regarded as haraam and abhorrent. In order to reform this corrupt belief of the masses, there was the incumbent need for *Tabligh-e-Fe'li*. Thus Rasulullah's marriage to Hadhrat Zainab (Radhiyallahu anha) was *Maqsood fid deen* (An objective of the Deen). Hence the criticism of people was disregarded.

1826. TAKHLIYA AND TAJLIYAH

(Takhliya: That is the elimination of the evil attributes of the nafs. Tajliya: That is the adornment of the nafs with the attributes of moral excellence).

While all the Salaasil (Chains of Thought of Tasawwuf) attend to the eradication of the evil attributes of the nafs, the Chistiyyah accord greater emphasis to *Takhliyah*. By the Chistiyyah, *Takhliyah* has priority over *Tajliyah*. On the other hand, according to the Naqshabandiyyah, *Tajliyah* has priority over *Takhliyah*.

1827. WASAAWIS

One should not at all become perturbed because of the preponderance of *wasaawis* (stray *shaitaani* thoughts) even if it is lifelong. Do not be worried. These *wasaawis* do not detract from one's Divine Proximity (Closeness to Allah Ta'ala).

(IMPORTANT: *This advice is for the pious servants of Allah Ta'ala. They endeavour their utmost to follow the Shariat and adopt the Sunnah. They are concerned with the Islaah of their nafs. They guard their eyes, tongue and body. They abstain from haraam and mushtabah. Such servants of Allah Ta'ala should not become despondent by the onslaught of wasaawis.*

This advice is not applicable to a man whose eyes have rotted, whose heart has become corrupt, whose limbs are decayed and from whose body exude the stench of fisq and fujoor as effects of his indulgence in cellphone pornography, zina, and immorality in general. The mind of such an immoral scoundrel will perpetually be filled and stinking with sexual filth. His mind is delightfully fertile for the cultivation of satanism.)

1828. APPOINTMENT OF AN AMEER

There is considerable goodness that groups appoint for themselves an Ameer. However, the condition is that the Ameer should be a man of sound disposition. But nowadays, the dispositions of people are generally so

corrupt that the Ameer will resort to dictatorship. He will regard the people to be his prisoners.

1829. SPIRITUAL PROGRESS

A Buzrug said that a Siddique (the highest category of Auliya) undergoes seventy changes night and day. Even a Kaamil Wali undergoes so many changes. There are two kinds of *Tabdeeli* (change in disposition): *Tabdeel ilal khair* (Changing towards goodness), and *Tabdeel ilash Sharr* (Change towards evil).

The Siddique undergoes *Tabdeel ilal Khair*. Thus, he is constantly elevated. By this progress he rises higher and higher.

1830. KHAIRUL BUQAA'

(The Musaajid are described as Khairul Buqaa' - the Best places/abodes).

Worldly conversation in the Musaajid transforms the Musaajid into *Sharrul Buqaa'* (the vilest places).

(In other words, by means of worldly talk in the Musaajid, these noble Abodes of Allah Ta'ala become like market-places which according to the Hadith are the vilest places.)

1831. ARABIC

If fluency in speaking Arabic is described as '*Ilm*' then Abu Jahl will be a greater Aalim than all of you (Ulama). He will be more perfect. He was a master of

Arabic. Despite his eloquence in Arabic he remained Abu Jahl (the Father of Ignorance).

1832. INHERITANCE OF IBLEES

Molvīs are generally concerned about their status. It should not be demoted in any way. This attitude is the legacy of Iblees. Iblees had endeavoured to adorn his act of disobedience. Ignoring his deceptive adornment of his rebellion, Allah Ta'ala commanded: "*Get out from here disgraced and rejected.*" From this it is clear that such persons should be expelled. (*They will not understand one's reasoning with them*).

1833. WORLDLY ENGROSSMENT

Engrossment in the world ruins even one's physical appearance. When this is the effect on even external appearance, the ruinous effect on the *baatin* (spiritual heart) is considerably worse. However, due to spiritual corrosion people do not realize this.

1834. MATERIALISM

Nowadays people are generally worshippers of materialism and of their own opinion. Very few truly worship Allah Ta'ala. Aql (the brain) itself is a puny creation of Allah Ta'ala. Its function is also limited. It cannot encompass the Ahkaam of Allah Ta'ala.

1835. ENGLISH (SECULAR) EDUCATION

Adorning and nourishing the physical body are the summary of English education. For the sake of this

gain, they bid farewell to the Deen. They suffer from a variety of maladies- love of wealth and love for name and fame. Added to this is the malady of self-adornment (i.e. devoting much time to conform to fashion and style).

1836. THE KHILAAFATE MOVEMENT

A Molvi who was much involved in the Khilaafate Movement came to meet me. I explained to him that an organization consisting of Muslims and kuffaar is a kaafir organization. Democracy had already been established in Turkey. This democracy consisted of Muslims and non-Muslims. It was no longer an Islamic government. The question of khilaafate simply does not apply.

1837. KHULOOS AND FULOOS

(Khuloos, i.e. sincerity. Fuloos, i.e. money)

Generally there is little *khuloos* in wealthy people. Yes, they have an abundance of *fuloos*. Barkat is dependent on *khuloos*. I usually say to the wealthy that when you spend so much money for Musjids and Madrasahs, you should add to the fund the little which the poor can afford to give. There is considerable barkat in contributions of the poor. However, the wealthy do not realize this.

1838. ISLAAH (REFORMATION) OF THE NAFS

People do not consider reformation of the nafs to be incumbent whereas they believe that health for the body is necessary. This is why they accept wholeheartedly, without any objection, whatever the medical practitioner prescribes. But, they are oblivious of spiritual treatment, and they present many objections. They are unaware of this incumbency, hence their attitude of disdain.

1839. TRUE IKHLAAS

Nawaab Yusuf Ali Khan (he was the Nawaab of a principality in India) had a great attraction for Hadhrat Maulana Mahmudul Hasan Deobandi. He was not attracted by other Ulama. Once when someone asked him to explain why he was so much attracted to Hadhrat Deobandi, the Nawaab said: *'Others become happy when I meet them whereas Maulana Deobandi displays considerable aversion for me. From his reaction I understood that by him it is only the pure Deen devoid of the dunya. That is why I have greater faith in him.'*

He mentioned something wonderful. In fact this nawaab was a durwaish. Many of those who claim to be sufis also are without this noble attitude of this Nawaab. He was a true *Mukhlis*.

1840. WAKING UP FOR TAHAJJUD

Someone complained that his eyes do not open up at the time of Tahajjud. He asked for a remedy. Hadhrat advised as follows:

Sleep immediately after Isha' Namaaz. Don't fill the stomach when eating. Eat somewhat less than satiation. Eat early to enable the food to be digested. When thirsty drink water, but not too much. Insha-Allah, the eyes will open in time. Then it is left to your courage to get up after the eyes have opened.

1841. SALAATUL LAIL AND TAHAJJUD

The term *Salaatul Lail* applies to Nafl Salaat performed after Isha'. *Tahajjud* refers to Nafl Salaat after having slept. *Salaatul Lail* becomes a substitute for Tahajjud (*if one oversleeps*).

1842. BOGUS SHAIKHS

Most of the shaikhs (of this era) are surrounded by moths (*i.e. mureeds*) whilst the sheikh sits in the centre like a candle (*around which the moths fly*) on splendid display. Some are kissing his hands; some are intently staring at him; some sit with their necks lowered (*as if in meditation*); some criticize his opponents; some discuss about tea, etc. In this manner the shaikh's majlis proceeds until the end.

(The objective of a khaanqah is lost. The sheikh fails in his obligation of attending to the Islaah –moral purification - of his mureeds).

1843. MUHAMMAD BIN QAASIM

Muhammad Bin Qaasim (*the Conqueror of India*) was the son-in-law of Hajjaaj Bin Yusuf, the ruler of Iraq. Muhammad Bin Qaasim was 17 years of age when he attacked Hindustan. In his army were seasoned, experienced and elderly fighters. However, all obediently submitted to his orders. This was the barkat of Imaan and spiritually imbued intelligence (*fahm-e-saheeh*).

It was an age in close proximity to the era of Rasulullah (Sallallahu alayhi wasallam). The further the era from the age of Nubuwwat, the lesser is the barkat and intelligence.

Muhammad Bin Qaasim planned to attack the king Daahir who had a vast arsenal of military equipment. Whilst Muhammad Bin Qaasim was wondering of ways for the attainment of victory, he was informed that the king had married his own sister. On hearing this, Muhammad Bin Qaasim exclaimed: “*Now we shall be victorious. He is not only a kaafir. He is also an atheist. A kaafir could have courage, but not an atheist who worships his carnal lust.*”

Muhammad Bin Qaasim decisively defeated Daahir. Among the captives were two very beautiful young girls from the royalty. When these girls saw the young, handsome commander, Muhammad Qaasim, they fell in love with him. They expressed their love to him and wanted to be with him. However, he explained: “*I am*

the servant of the Khalifah. I have no right over you. I shall send you to the Khalifah. He will decide.”

Indeed, this is true Taqwa. This is the power of Imaan. Muhammad Bin Qaasim was not a slave of lust, and this is why he was so brave and courageous. He was a Sword (*The Sword of Jihad – true Jihad which is for the Ridha’ of Allah Ta’ala*).

Episodes of this nature cast one into wonder and amazement.

1844. THE TAREEQ

This *Tareeq (Tasawwuf)* is extremely delicate. The Murshid has to be a practitioner just as a medical practitioner. His gaze has to be on the subtleties (*of this Pathway*). It is precisely for this reason that those who are spiritually barren label *Tasawwuf* as bid’ah whereas there is no bid’ah in it. However, it requires some time to understand (*this Tareeq*). It is difficult to comprehend an issue as long as its *Haqeeqat (Reality)* remains hidden. Now consider the following example.

A man who is bent on committing a sin is advised to keep his focus on only the Athaab (Punishment) of Allah Ta’ala. He should not at all have in mind (*at the time of sinning*) the Rahmat (Mercy) of Allah Ta’ala although his belief will still be that Allah Ta’ala is Merciful. Nevertheless, at the moment when he desires to commit the sin, he should focus only on Athaab.

This is similar to the hakeem prohibiting a patient from certain types of halaal and wholesome food whilst he is sick. It does not stem from this that the hakeem has committed a bid'ah (*the bid'ah of prohibiting halaal tayyib food*). Thus, just as this is not bid'ah, so too is the prescription of the Murshid not bid'ah.

OUR COMMENT

The example presented here by Hadhrat Maulana Thanvi – Rahmatullah alayh – is not adequate for refuting the charge of bid'ah levelled by the Ahl-e-Zaahir such as the Salafis/Ghair Muqallideen. Their criticism is not directed at the type of prescription mentioned above. The Ghair Muqallideen label as bid'ah the specific thikr practices prescribed by the Mashaaikh of Tasawwuf. Also certain practices, despite being substantiated by Saheeh Ahaadith are branded bid'ah on the basis of misunderstanding. Technical terms of the Sufis, such as Wahdatul Wujood, Fana, Liqa, etc. have been grossly misunderstood by the spiritually barren Ghair Muqallideen.

The Mashaaikh have not claimed that their prescribed methods of Thikr and other spiritual practices (Mujaahadaat and Riyaadhaat) are Sunnah. Such practices have been introduced as spiritual remedies for a variety of spiritual ills. Therefore, as long as such practices are retained within the prescribed

limits of the Shariah, they will be permissible just as are the new and innovated methods of medical treatment for physical ailments. Just as these new methods to treat physical ailments are not Sunnah, so too, the methods introduced by the Mashaaikh to treat spiritual ills are not Sunnah.

WARNING

However, in our current era, we agree that not only the methods, but the entire system of the Tareeqas have degenerated into bid'ah and even into shirk. Almost all so-called 'shaikhs', 'peers' ('spiritual guides') are bogus. They are mercenaries, frauds, deceits and dacoits. They lie in ambush to rob the ignorant and the unwary of their Imaan. The khaanqas are merrymaking haunts of baatil and nafsaniyat.

The highway robbers manning these 'khaanqas' where they revel in bid'ah and even fisq and fujoor, have cast their mureedeen into a veritable spiritual minefield where they blow up their Imaan.

It is therefore of utmost importance to scale a tareeqah and a sheikh on the Standard of the Shariah and Sunnah. Stay far, very far, from 'sheikhs' and 'buzrugs' whose lifestyle is in conflict with the Shariah. The surest sign to confirm the evil of a 'sheikh' in our time is his appearance on the satanic social media such as facebook, etc. where they love to exhibit their obnoxious snouts. He who

legalizes pictography and cites Mufti Taqi as his daleel, is in reality a veritable Shaitaan.

1845. POVERTY OF THE MOLVIS

While I am grieved at the poverty of the Molvis, the fact is that it is best for a Molvi to be poor. Wealthy Molvis and such molvis who obtain governmental stipends (wazeefahs) are useless. They are of no Deeni service. Therefore, it is best for them to remain poor.

1846. MUJADDID ALF-E-THAANI

The Mughal emperor, Jehaangir was informed that Mujaddid Alf-Thaani (Rahmatullah alayh) prohibited people from bowing at the throne of the emperor. He therefore, summoned the Mujaddid to his court. Aware that Hadhrat Mujaddid would not bow, Jehaangir had a screen erected in front of his throne. In the screen was a low entrance. Whoever entered was constrained to bow. When Hadhrat Mujaddid arrived, he did not bow. He first placed his legs in the entrance and entered without bowing. The inflamed emperor issued orders for his execution.

A Buzrug who happened to be in the court and whom the emperor followed, pleaded with Jehaangir. Although the emperor rescinded his order, he had Hadhrat Mujaddid imprisoned in a fort.

1847. BID'ATIS

They (the Bid'atis) label us kaafir, but we do not call them kaafir. Most of them are *bad-deen* (irreligious). Their hearts have become *maskh* (disfigured).

(It is mentioned in the Hadith: "Allah deprives every bid'ati from Taubah.")

1848. DO NOT BE UNGRATEFUL

Rasulullah (Sallallahu alayhi wasallam) said:

"He who finds himself in the morning with health intact, with sufficient food for the day, and safe from enemies, it is as if he has acquired the whole world."

Be grateful for whatever amount of Rizq Allah Ta'ala provides. Never be ungrateful. Generally everyone is not able to adopt Sabr when Rizq decreases or disappears (*i.e. when prosperity is eliminated*). Then even one's Imaan becomes exposed to danger.

1849. QUTUB IN EVERY VILLAGE

Shaikh Akbar said that there is a Qutub in every village. However, most of them are *Majzoob* (*Their intelligence has apparently become deranged due to Divine Love*), while some may be *Saalik* (*pursuing the Road of Tasawwuf*). The affairs of *Takween* are generally assigned to them.

(Takween: In the context here refers to extra-Shar'i affairs. For example, Khidhr (Alayhis salaam) scuttling the boat and killing a child. There are

innumerable worldly affairs assigned by Allah Ta'ala to the aqtaab and abdaal. Since these duties assigned to them appear to be in conflict with the Shariah, their identities remain concealed. They appear like ordinary labourers and even madmen (majzoobs).

1850. ZULMAT (DARKNESS) OF BID'AH

The people of bid'ah are generally of corrupt understanding because of the *zulmat* of bid'ah, hence they are bereft of Uloom and its subtleties. They dwell in mere words which are flaccid and meaningless, e.g. they believe that Rasulullah (Sallallahu alayhi wasallam) had all-encompassing knowledge (*i.e. just as Allah Ta'ala has*). In former days, even bid'atis used to practice Thikr (*with sincerity*) and refrained from corrupt deeds despite their corrupt beliefs. However, nowadays most of them are mischief-makers, in fact they are fussaaq and fujjaar.

1851. FEAR OF ALLAH

Khashiyat (fear of Allah) was dominant in the Ulama of the Salaf (of bygone times). If they were in any doubt, they would not issue a fatwa. However, nowadays *khashiyat* has practically disappeared, hence they issue just any kind of fatwa. (*Thus we find the glut of maajin muftis issuing zigzag fatwas to please this one and that one while being forgetful of pleasing Allah Ta'ala.*)

1852. BOOTLICKING

The degradation of Muslims today is massive. Nowadays Muslims have only theories devoid of practice. This is cause for much grief. However, they are adept in bootlicking the West. Truly, Muslims and Islam have no friend. All are enemies. In spite of this, they remain attached to these enemies. My advice for Molvis is to abandon these futile activities (*this is a reference to participation in politics*). They should make dua to Allah Ta'ala, attend to Tableegh, to their Fatwa duties, learning and teaching. They should not squander the time by associating with ignoramuses. Nowadays, the juhala (*ignoramuses*) pass resolutions and the Molvis follow them (*i.e. bootlick them*). What rubbish is this? They are the cause for the ruin of the Ummah.

1853. WORSHIP ONLY ALLAH

Worship only Allah. Do not worship people. Be involved with your work. This will suffice. (*Be concerned with the Pleasure and Displeasure of Allah Ta'ala, and this is possible only by means of obedience to the Shariah and adoption of the Sunnah in the way the Sunnah has been transmitted to us from the Sahaabah.*)

1854. ISTIWAA' ALAL ARSH

(*Istiwa' Alal Arsh refers to the Qur'aanic Aayat: "He became established on the Throne."*)

Whatever I had written on this issue (*in Tafseer Bayaanul Qur'aan*) was written with great fear. I feared transgressing the limits (*of interpretation*). I therefore exercised extreme caution. It is an extremely subtle subject. Those in whom *Khashiyat (Fear of Allah)* is dominant, shudder in this regard. On the other hand, those who are spiritually barren (*such as are these deviate Salafis*) treat this subject with insignificance. May Allah Ta'ala save us from audacity.

1855. FUTILE INDULGENCE

Nowadays indulgence in futility has become a universal malady. People are fond of involvement in the affairs of others. Allah Ta'ala has bestowed much free time and good health to many people. However, they do not show any gratitude for these favours. They are not concerned about their dunya nor of their Aakhirat. They come within the scope of the Aayat: "*He is lost in the dunya and the Aakhirat...*" They squander their time in newspapers. (*Newspapers were the instruments of moral destruction many many decades ago. Today, it is the cellphone and internet. The satanic media such as facebook, etc. have destroyed even muftis, molvis and so-called buzrugs.*)

1856. TAHZEEB (MORALITY)

True *Tahzeeb* is only the *Ta'leem* of Islam. Hadhrat Ibraaheem Taimi (Rahmatullah alayh) had hired a horse for a journey. Along the journey, his whip

slipped. He dismounted from the horse and walked to the spot to retrieve the whip. It was quite a distance to walk. Someone asked why did he not simply turn back with the horse and ride to the spot where the whip was. He responded that the extra distance was not included in the hiring contract, hence he walked to retrieve the whip. It is not permissible to use the horse without permission for the extra distance.

Once Imaam Shaafi' (Rahmatullah alayh) was the guest of Imaam Maalik (Rahmatullah alayh). When the food was being served, Imaam Maalik (Rahmatullah alayh) instructed the servant to place it first in front of him (Imaam Maalik). Then Imaam Maalik (Rahmatullah alayh) commenced eating first. This was contrary to custom. The reason for this is that a guest finds it difficult to commence eating. By the host initiating the eating, the guest feels relaxed.

It was the *Suhbat (Companionship)* of Rasulullah (Sallallahu alayhi wasallam) which had refined and elevated the culture of the Arabs. By virtue of the Kalimah imparted by Rasulullah (Sallallahu alayhi wasallam) true *Tahzeeb (Moral Culture)* settled in them.

1857. THE AVENUE OF ISLAAH

Today, the avenue of Islaah (moral reformation) is completely closed. No one has the stamina to bear the reprimands and rebukes of the Shaikh. This Path (of Islaah –Tasawwuf) is the pathway of the *Ush-shaaq*

(Lovers of Allah). Thousands of sword and saws are in this Road. The *peers* (fake spiritual guides) have ruined the beliefs of people. It (*the system of initiating mureeds*) has become a business for them – a business which has destroyed the Deen of the people. They are concerned with only the attainment of their corrupt motives whether the people go to Jannat or Jahannam, it is of no concern to them. Massive deviation has been created by these jaahil *peers* and *faqees*.

(Hadhrat Thanvi was commenting on the deterioration of the khaanqahs of his age. That was more than 80 years ago. What conclusion do we draw from the 'khaanqas' of our current age? On the basis of the shenanigans of today's khaanqas, what verdict should be proffered? In brief, they are all bogus manned by fake 'sheikhs'.)

1858. AHL-E-HAQQ AND AHL-E-BAATIL

A jalsah was being organized at Darul Uloom Deoband. A prominent man of wealth was endeavouring to create peace between Deobandis and Barelwis. I explained to him: 'From our side there is no war with them. If they lead the Salaat, we follow them. If we lead, they do not follow us. Therefore, you should encourage them to make peace. Why do you tell us?'

Nowadays a special ailment in people is that they advise the Ahl-e-Haq to unite with Ahl-e-Baatil, but they do not similarly advise the Ahl-e-Baatil. Indeed

their brains are *ajeeb!* (i.e. scandalously corrupt). They say that disunity is not good. We too say so. However, the correct method for unity is for the people of baatil to abandon their *Baatil Maslak* and to unite with the Ahl-e-Haqq.

It is preposterous to expect that the Ahl-e-Haqq abandon their *Maslak* and submit to the way of the Ahl-e-Baatil. Only the unity which is based on Haq is the desired objective.

When Rasulullah (Sallallahu alayhi wasallam) had unfurled the Proclamation of the Kalimah (*I'laa-e-Kalimatullah*), all the kuffaar were united in their kufr. This Proclamation of Tauheed immediately created massive disunity. Thus, it should be clearly understood that for the Ahl-e-Haqq such Disunity is the Praiseworthy Objective. Therefore, just as the requisite was for the kuffaar to abandon their kufr and join with Rasulullah (Sallallahu alayhi wasallam), so too is it today. The people of Baatil should abandon their Baatil and join the Ahl-e-Haqq. This is the praiseworthy and desirable Unity. The implication (*of peace and compromise by moron reformers*) that the Ahl-e-Haqq should abandon their stance of Haqq for the sake of the (*haraam*) unity is *Mardood (Rejected)* and never desirable.

1859. THE GIYAARWI CUSTOM

(This custom pertains to feasting and feeding on the 11th of every Islamic month which is attributed to Hadhrat Abdul Qaadir Jilaani – Rahmatullah alayh)

In Kanpur, one Sahib by way of criticism, said to me: “You prohibit *Giyaarwi* while others say that it is permissible. What should we now do?” I said: “Speak the truth! Did you also mention to those who say that it is permissible that while you say that it is permissible, others say that it is not permissible, so what should we now do?” He remained silent. No response.

This attitude (*of the questioner*) is not motivated by the desire for research to ascertain rectitude. It is simply obedience to the nafs. The nafs desires the erroneous practice, hence they proffer such queries to us while not referring it to the opposition. If one is sincerely in doubt, then the query should be directed to both groups with equanimity. Why do they prowl around ruining time with stupid futility?

1860. DEBTS OF THE DECEASED

The Mustahab ways of *Eesaa-e-Thawaab* (i.e. *Sending the reward of good deeds to the deceased*) is something to be deferred for later. The prior obligation is to ascertain if the mayyit (deceased) has unpaid debts. If he has debts, then it is firstly incumbent (*Fardh*) to pay the debts. This is of greater benefit than

Eesaal-e-Thawaab, but people pay no attention to this vital requisite.

They will squander large amounts of money on behalf of the deceased to uphold evil (*bid'ah*) customs.

1861. WAYS OF EESAAL-E-THAWAAB

The best way is to give the cash to the needy, instead of preparing food and inviting people to eat. The poor have many needs of which others are not aware. Consider a widow in Purdah who has needs of which others do not know. Cash money will cater better for her need.

The second (*and lower*) degree is to give them uncooked foodstuff (*groceries, etc.*) which they can use as they deem fit.

1862. QUR'AAN KHATAMS

The customary form of Qur'aan Khatam (*as Eesaal-e-Thawaab*) is inappropriate. One may request close relatives and friends to recite the Qur'aan at their own homes as much as they desire as *Eesaal-e-Thawaab*. The same malpractices which are to be found in the custom of feeding en masse are prevalent in congregational Qur'aan khatams. The intentions of people are variant. Most attend congregational practices with *riya* (*show/ostentation*).

It is superior to recite Surah Ikhlāas, thereby transferring the thawaab of an entire Qur'aan, than to recite ten Juz with *riya*. (*In fact it is superior than the*

customary *Qur'aan khatams* accompanied by *riya* and the like.) At the congregational custom while the *niyyat* of some is sincere, others simply join in to avoid being criticized for abstaining. Thus, there is no *thawaab*. Allah Ta'ala looks at *Khuloos* (*sincerity*), not on much and little. If a person gives someone one guava (for example) with *muhabbat* and *khuloos*, it is acceptable to Allah Ta'ala while a 100 rupees given with *riya* is unacceptable.

1863. MUHABBAT AND KHULOOS

Muhabbat (Love) and *Khuloos* (Sincerity) are the determinants for acceptance of *Hadyah* (gift). The Nawaab of a principality sent someone with a very large sum of money as a gift for me. I explained to the messenger that my policy is not to accept *hadyah* without the establishment of impartiality. I do not accept gifts at the first meeting, hence I refused to accept the *hadyah* of the Nawaab.

In view of the *khuloos* being *mashkook* (doubtful) I was constrained to refuse acceptance. On the other hand, a poor man presented one *anna* (about one cent) and said to me: 'Take one paisah (25% of the anna) and give me three paisah.' I gladly complied. He had presented his gift with *muhabbat* and *khuloos*, hence I accepted without hesitation.

1864. SINCERITY OF THE SAHAABAH

Rasulullah (Sallallahu alayhi wasallam) said that the one *mudd* (about 700 grams) of dates which one of my

Sahaabah gives as Sadqah is equal to gold of the size of Mount Uhd given by a non-Sahaabi. The basis for this profound disparity is the *khuloos* (of the Sahaabi).

1865. MERCY AT THE TIME OF MAUT

It is of the mercy of Allah Ta'ala that sometimes He sends at the time of Maut an Angel in the form of an affectionate person (e.g. one's Shaikh) to lighten the event of death. Allah Ta'ala is more Merciful than one's parents.

1866. HASTE

Nowadays the idea is to achieve the objective (*of Islaah*) without even initiating the process of struggle (*mujaahadah*) against the nafs. If there is lifelong steadfastness on *mujaahadaat* and *riyaadhaat* (*struggles and penances*), then it is the *Fadhl* (*grace and mercy*) of Allah Ta'ala. It is indeed the bestowal of a great Favour that Allah Ta'ala grants *Istiqamat* (*Steadfastness*) in the struggle (*against the nafs*). Do not hanker after status. A person in whose heart is this hankering will be deprived. Eliminate desires and be engrossed in the struggle. Then have hope. Do not lose hope. Keep your gaze on your deficiency without becoming despondent. Get up and walk ahead. You will then see the road ahead opening up and the journey will become simple. For this acquisition *Talab* (*Yearning*) is a condition.

1867. BARKAT IN RIZQ

My heart pains when I hear of people struggling in the matter of their earnings. Most people are saddled with this worry. May Allah Ta'ala have mercy. One *wazeefah* is to recite with sincerity *Yaa Wah-haabo* 1414 times after Isha' followed by dua with full *khuloos*.

(Note: The benefit and efficacy of Wazeefahs and the like are dependent on obedience. Sin- transgression of the Shariah - eliminates the efficacy and benefits of Wazeefahs and Dua. A man who ruins his eyes, mind and heart with the filth of the cellphone, for example, should not expect the true yield of Wazeefahs.)

1868. KAIFIYAAT

(Kaifiyaat: spiritual states)

Nowadays the *Maqsood* (Objective) has been made *ghair maqsood*. That is, it is not regarded as the Objective of this Tareeq. On the other hand, *ghair maqsood* is believed to be the *maqsood*. This is a massive deception. The *Maqsood* are *A'maal* (Deeds of the Deen), and the effect of *A'maal* is *Ridha-e-Haqq* (the Pleasure of Allah Ta'ala). This is the reality of the Tareeq.

Even if lifelong one does not experience any *kaifiyaat* and *lazzaat* (spiritual pleasure), there is no harm whatsoever.

1869. ATHEISM, MATERIALISM AND

LIBERALISM

This is the era of atheism and materialism. These poisons have corrupted the brains of people to the extent that, leave alone having any reliance on anyone's Wilaayat, even the honour of Rasulullah (Sallallahu alayhi wasallam) has been eliminated from their hearts. This age is extremely dangerous (*for Imaan and Akhlaaq*). Worship of custom and materialism predominates. However, Alhamdulillah, the brains of such people are being rectified.

(The process of Rectification refers to the Amr Bil Ma'roof Nahyi Anil Munkar of the Ulama-e-Haqq who thoroughly pummel the corrupt brains of the modernists.)

1870. SALAFI CLAIMANTS OF IJTIHAAD

Fiqh is an extremely delicate and subtle science. These claimants of Ijtihaad become embroiled in it without understanding. The reason for their not understanding is lack of *Noor-e-Fahm* which is acquired only from the *Suhbat (Companionship)* of a genuine Buzrug. However, they (*Ghair Muqallideen*) have an aversion for this due to *istikbaar (pride)*, and this is the reason for their deprivation.

Their stupidity is that while they desire the whole world to make their taqleed, they flee from Taqleed. What perfection (*kamaal*) distinguishes them to cause others to become their muqallideen? In a conversation with a ghair muqallid Aalim, I said to him that the

basis of *Ittiba'* (following/making *taqleed*) is not the gamut of *Dalaa-il*, but is *Husn-e-Zann* (i.e. having confidence based on a good opinion).

Your reliance on Ibn Taimiyyah and Ibn Qayyim is based on *Husn-e-Zann*. You believe that whatever they say is based on the Qur'aan and Hadith. Therefore, you do not seek *dalaa-il* for their views. Whatever they say, you accept. (*This is in fact, blind taqleed based on Husn-e-Zann*). But I can show you that they resort to wholesale fatwa without having any Qur'aan and Hadith basis for substantiating their claims.

In some ludicrous cases they cite the *dalaa-il* of the opposition, and without answering (*the dalaa-il*) they proffer differences. They do not present the *daleel* for their claim.

Similarly, is our reliance on Imaam Abu Hanifah (Rahmatullah alayh) based on *Husn-e-Zann*. We believe that what he said is based on the Qur'aan and Hadith, hence we do not await detailed *dalaa-il*. Now what is the difference? The *ghair muqallid* Aalim responded: "*What you have explained is correct.*"

1871. THE MODERNIST INTELLIGENTSIA

There is no ability in these *uqala* (modernist so-called *intelligentsia*). They have merely swotted some words which they regurgitate, and even if they have ability, they lack *Ilm*. The couple of secular degrees they have acquired have bloated their brains with *khannaas* (the name of a *shaitaan*). Then they commit the further

morosity of despising others. Most of such persons whom I have met were of corrupt understanding, bereft of intelligence. They do not speak anything other than twiddle and twaddle.

1872. BOGUS PEERS (SPIRITUAL GUIDES)

These bogus, mercenary peers have corrupted and destroyed the people. They prescribe lengthy litanies (wazeefahs). They are not concerned with the reformation of morals or of deeds. I am now the only one who reprimands and rebukes. Nowhere else is there any reprimanding. This is the reason that I have been made the target for insults.

1873. SULOOK

(Sulook: the path of moral reformation)

A person should not say or do anything which will cause distress or difficulty to others. This is half of Sulook. In fact, from one perspective it is the whole of Sulook.

1874. THE VICISSITUDES OF LIFE

Everything and everyone change from one state to another condition whether it is a government, power, courage, wealth, honour, reputation, knowledge, deeds, excellence, perfection, etc., etc. A man begins to labour under the impression that a particular condition of excellence he has is due to his own ability. He forgets that it is a bestowal of Allah Ta'ala.

Thinking that his prosperous state is due to his own ability (*as Qaaroon had imagined*), his focus is diverted from the *huqooq* (*rights*). In consequence, Allah Ta'ala snatches away the *Amaanat* (*the Trust of the Bestowal*). This is precisely the reason that while yesterday we (Muslims) had everything, today we have nothing.

(Hadhrat Thanvi here refers to the power, honour and glory which the early Muslims were favoured with by Allah Ta'ala. With the passage of time, Muslims abused these Amaanaat, miserably failing to observe their huqooq, hence Allah Ta'ala snatched from the Ummah the Amaanat. Thus we find ourselves grovelling in humiliation, licking the boots of the kuffaar.)

1875. MEETING A VARIETY OF BUZRUGS

It has become the practice of some people to meet different Buzrugs. In this is the fear of confusion. I prohibit my friends from this practice. I am not referring to Bid'atis. On the contrary, I refer to different Buzrugs from the Ahl-e-Haqq. There is difference in the disposition and attitudes of the Buzrugs, be they of the Ahl-e-Haqq. Their methods of *tarbiyat* (*moral training*) vary. Therefore the Taalib will be cast into confusion on account of the diversity. I therefore, prohibit meeting a variety of Buzrugs.

(The prohibition applies to those who have an allegiance (bay't) with a Shaikh of the Haqq. The

Mureed should not wander around meeting other shaikhs whose methodology of tarbiyat differs from that of his own Shaikh. As for those who have no sheikh, it is permissible for them to meet different Buzrugs in order to ascertain whether they have a compatibility – munaasabat - with any particular one with whom they may enter into the Bay't Pledge.)

1876. AKMAL AND AFDHAL

(Akmal: to have greater perfection than others. Afdhal: to be better/superior than others)

It is permissible for an Aalim to understand himself to be *Akmal* in relation to a jaahil (*ignoramus*), but it is not permissible for him (the Aalim) to think that he is better than or superior to the jaahil. For example, someone has memorized 15 Juz, but commits 50 mistakes while another person has memorized the entire Qur'aan Shareef and has not made 50 mistakes in 50 years. It is permissible for him to understand himself to be *Akmal* in relation to the other person. But he may not think of himself to be *Afdhal*.

(Note: This is a delicate issue. For people such as ourselves who are grossly deficient in Islaah, it is not permissible to even think that we are Akmal. Firstly, there is no need for even the sincere Aalim to think of himself as being Akmal. At the minimum it is a futile rumination. At the worst this idea will culminate in ujub-self-esteem – and this is the prelude for takabbur – pride. The dividing line between ikhlaas and riya is

exceptionally fine and blurred to such a degree that sometimes even accomplished Auliya of elevated status commit errors in this realm. The safest is therefore, not to believe in one's kamaaliyat (perfection) even in relation to the jaahil.)

1877. THE MISCHIEF OF BID'ATIS

Formerly, even the Bid'atis did not perpetrate mischief. Even Bid'atis would sincerely engage in Thikrullaah. They were thaakir, shaaghil and had good intentions. The Name of Allah (Thikrullah) created barkat and tenderness in their hearts. They were humble and they had love and respect for the Ulama-e-Haqq. They would not argue in the presence of the Ulama. But now! They are bereft of thikr, shaghl and adab. They are devoid of religiosity (*tadayyun*). They are fussaaq, fujjaar and are embroiled in *Kabaa-ir* (*major sins*). Despite all this fitnah, they masquerade as Sufi and Durwaish.

1878. COMMISSION FOR MADRASAH FUND-RAISERS/COLLECTORS

A Molvi asked: "*Is it permissible for the Madaaris to pay their collectors a commission (a percentage of the amount they collect)?*" Hadhrat responded as follows:

The condition of commission is *faasid* (*corrupt/not valid*), hence not permissible. However, numerous Madaaris are embroiled in this calamity. No one is concerned with Jaa-iz and not Jaa-iz. That is the

reason (*or one of the reasons*) for the elimination of barkat and for vile effects. Neither do the Asaatizah have affection and love for the Talaba nor do the Talaba respect and honour the Asaatizah. The *Shaan (Countenance) of Ilm* is not discerned on them, neither *zaahiran (outwardly in their actions)* nor *baatinan (inwardly, in their hearts)*.

All of these evil consequences are the crop and consequences of unlawful income. The authorities of the Madaaris do not at all investigate the sources of their income. I have alerted the Madaaris authorities, but no one heeds. The Deen does not derive benefit from such Madaaris. They flatter and bootlick the contributors in their jalsahs and periodicals.

Such people (*i.e. bootlicking Madrasah personnel*) cannot proclaim the Haqq. At all times they have to consider the pleasure of the contributors.

1879. ILM AND JAHL (KNOWLEDGE AND IGNORANCE)

Superficially there appears to be progress in knowledge. However, in reality it is progress in ignorance, for example, western education and the like. This is not *Uloom (true knowledge)*. It is superficially dubbed 'ilm' while it is devoid of the reality of *Ilm*. In fact, there never was *Ilm* in the kuffaar nations. Muslims are the sole repositories of *Uloom*.

Technological/scientific inventions have no relationship with *Ilm*. These are related to crafts and professions. It is mere progress in materialism. But they are bereft of *Ilm*.

1880. HAYA (MODESTY)

While males are immodest, females should be vastly modest (*katheerul haya*). How can they ever be pleased to be denuded of Purdah? A so-called Islamic government has introduced a law which permits sixty year old ladies to adopt purdah (hijaab/niquaab), but forbids young females from Hijaab. This is the kind of relationship which these so-called Islamic governments have with Islam. Now what hope can there be regarding kuffaar (who are opposed to Islam) to respect the laws of Islam when Muslims themselves trample on and demolish the Deen? It is indeed sad and lamentable.

1881. DO NOT DESPISE ANYONE

Never look with contempt on anyone. No one knows the relationship between the person and Allah Ta'ala and how Allah Ta'ala will treat him. Therefore, do not be averse to the sinner. Have aversion for the sin. Sometimes a man may undergo a total transformation within a minute. One who may have been a kaafir lifelong could suddenly be guided and become a true Mu'min. (*Classical examples are the Saahireen – magicians – of Fir'oun*).

A person has no understanding of even himself, leave alone others. One should not become vainglorious over the possession of some excellence. Everything is the bestowal of Allah Ta'ala. Adopt humility and always continue with the effort (to reach Allah Ta'ala).

1882. THE DISGRACEFUL CONDUCT OF PEERS

Nowadays most peers (*so-called spiritual guides*) extract extreme services from their mureeds. Their conduct is indeed disgraceful. (*These so-called sheikhs manning their bogus khaanqas are mercenaries, robbers, crooks, deceits and dacoits. Beware of them!*)

1883. TAHZEEB AND TA'ZEEB

(*Tahzeeb: Moral culture. Ta'zeeb: punishment*)

Only those who have authentically acquired the Deen and who have cultivated valid *suhbat* (*companionship of a Shaikh-e-Kaamil*) have gained *Tahzeeb*. Minus these requisites there is no way of acquiring *Tahzeeb*. The culture of today's irreligious people is not *Tahzeeb*. It is *Ta'zeeb* which causes considerable distress to people.

1884. DEVOID OF AQL

Modernists, especially college teachers and professors are bereft of Aql (intelligence). The effect of western education and companionship of juniors have eliminated their Aql. (*Allah Ta'ala says: "He casts*

rijs (filth) on (the brains of those) who do not understand.” Their kufr eliminates their understanding which is further indurated and obtunded by the rijs which Allah Ta’ala inflicts on their brains.)

1885. THE MERCENARY PEERS

These customary mashaaikh and mercenary peers have corrupted this Tareeq and made it so terribly odious (*stinking/putrified*) that I at one time thought of terminating this *silsilah* (*of bay’t and islaah*).

1886. THE FOUR SILSILAHS

(The Four Silsilahs of the Tareeq/Tasawwuf are Chistiyyah, Naqshabandiyyah, Qadiriyyah and Suharwardiyyah)

The *Maqsood* (*Objective*) of all the Silsilahs is the same. Their differences relate to methodology of *tarbiyat* (*training/teaching*). The one who belittles any one of these Silsilahs will be deprived of the benefit of the Tareeq.

(The Maqsood is the elimination of the evil attributes and the adornment of the nafs with the attributes of moral excellence, and all of this is in preparation for the Meeting with Allah Ta’ala and entry into Jannat).

1887. CONFUSION AND OBLIVIOUSNESS OF MUSLIMS

There is no limit (*in this age*) for the *ghaflat* (*obliviousness*) of Muslims. Reformation of deeds for the Aakhirat, consolidating power for worldly domination and unity are the obligations of Muslims. However, whatever they do is the effect of emotional uproar. (*That is: their actions are full of sound and fury signifying nothing.*) If they acquit themselves intelligently, they will quickly be successful.

(Intelligent acquittal means to scale all actions on the Standard of the Shariah and Sunnah). Before embarking on a venture, it is incumbent to ascertain the law of the Shariah. Then they should act in accordance with the methods and plans shown by Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam). In all affairs, Dua should incumbently be made for success. If they adopt this method, I can say with surety that very soon will the tables be turned. Their misfortunes will end.

(Conceding the futility of this advice, Hadhrat Thanvi concluded): But, at this time nothing avails. It is just the reign of uproarious confusion (*harbong*).

1888. SELF-IMMOLATION AND DESTRUCTION

Muslims commit self-immolation. They destroy themselves with their own hands. Other nations cannot harm them in any way. They cause mutual harm to one

another. Muslims in general are not overwhelmed by fear. Yes, they are overwhelmed by *Tama'* (love and desire for the world). They accept money from the enemies to harm their own Muslims. Once an Englishman in a conversation with a Muslim said: *"There are three nations in Hindustan: Muslims, Hindus and British. The British have two enemies: Muslims and Hindus. Hindus also have two enemies: Muslims and the British. Muslims have **three** enemies: Hindus, the British and Muslims themselves."*

Thus, the harms befalling Muslims are caused by other Muslims.

(Alas! Nowadays it is not only Tama' which overwhelms Muslims. They are overwhelmed by fear for even shadows. This is due to their bootlicking the kuffaar. Confirming this fear for the kuffaar and their shadows, Rasulullah – Sallallahu alayhi wasallam – said:

"The time will dawn... when Muslims will be like the flotsam of floodwaters. Allah will remove from the hearts of your enemy fear for you and instil wahan in your hearts." Someone asked: "O Rasulullah! What is wahan?" He said: "Aversion for Maut and Hubbud dunya – love for the world." Thus, our state of abject humiliation and degradation is a two-fold cause: Tama' and Fear for kuffaar which are the consequences of the two evils stated by our Nabi – Sallallahu alayhi wasallam).

1889. DUA

Dua is a wonderful act. It is the essence of Ibaadat. However, nowadays people are vastly oblivious of Dua. Making dua for even worldly needs is ibaadat if that need is lawful. Some people request *amal* and *wazeefah* for their worldly needs. There is no greater *wazeefah* than Dua.

(Rasulullah -Sallallahu alayhi wasallam – said that Dua is the essence of Ibaadat.)

1890. THE FUQAHA

The most difficult and intricate subject is Fiqh. However, most people approach it superficially. They are audacious in this regard. There is the need for deep reflection before committing oneself on a mas'alah. The Fuqaha left no stone unturned in this sphere. Only the Fuqaha had the profound understanding which is imperative for probing Fiqh'i masaa-il. Their focus was fully on the *Ahkaam* (the rules) and the *Ilal* (the underlying rationale). In reality, they would receive *Ilhaam* (inspiration) from Allah Ta'ala. This was the primary basis for the stupendous Deeni service they had rendered. If there had not been Fuqaha, the world would have been enveloped by darkness. They had clarified and brightened every mas'alah of the Deen.

1891. LENGTHY TITLES SIGNIFYING NIL

Nowadays the desire is for the attainment of great achievements without having to do anything. The

desire is for lengthy titles, but in reality these signify zero. Some are called Ameerul Millat, Ameerush Shariat, Shaikhul Hadith, Shaikhut Tafseer, etc. Such desires are the effects of liberalism and modernism.

Besides others, even those of our own jamaat who claim to have love for the Akaabireen are victims of these deceptions. The cause of this is *Hubb-e-Jaah* (Love for fame). There is nothing besides this malady which can produce such a sudden and swift revolution (*in the moral condition of people*). Almost everyone is affected by the poisonous effects of this miserable, evil liberalism/modernism. Only those on whom is the fadhl of Allah Ta'ala are saved from this evil.

1892. THE DUNYA

Presently you are in a dream. You will wake up when your eyes open and you have arrived in Qiyaamah. Then you will realize that everything (of the dunya) was a mirage. You will then see with you only the accumulation of sins. This is the reality of this world. Regarding this separation from the dunya, Allah Ta'ala says in the Qur'aan Majeed: *"Indeed you have (now) come to Us all alone just as We had created you the first time, and you have left behind your back whatever you had perpetrated."*

1893. ASHGHAAL ARE TREATMENT

Ashghaal (spiritual exercises devised by the *Mashaaikh*) in this Tareeq (of Tasawwuf) are in the class of *Tadaabeer* (treatments for moral and spiritual

maladies). All *Ashghaal* are like medicines. They are not nourishment *per se*. Medicine is not the objective. Health is the objective. Like medicine, *Ashghaal* are aids for achieving the *Maqsood* (Objective). The *Maqsood* is *Islaah* (reformation) of the *A'maal* (*Virtuous Deeds*) and for such deeds to become embedded in the heart.

1894. DEPRECATING THE MATH-HABS

Nowadays there has developed in some of the Ahl-e-Haqq the disease of comparing the Math-habs in a manner which results in conveying the impression of the Math-hab being baseless. For example, they will accord preference to a Mas'alah of the Hanafi Math-hab in such a manner which leads to the idea of the Shaafi' Math-hab being *baatil* (baseless). This attitude of derogation is detestable, extremely dangerous and harmful.

1895. THE MUJTAHIDEEN

The Mujtahideen (Rahmatullah alayhim) are not Mujtahid on the basis of panoptical research (*wus'at-e-nazr*). They are Mujtahid on account of their in-depth gaze (*umuq-e-nazr*).

(Umuq-e-Nazr is the attribute with which Allah Ta'ala created them. Due to the depth of their focus which in reality is Ilhaam from Allah Ta'ala, they are Mujtahideen. Their panoptical vision due to research is an added attribute.)

1896. THE LOFTY STATUS OF IMAAM ABU HANIFAH

The ghair muqallideen (such as the Salafis of our time) claim that Imaam Abu Hanifah (Rahmatullah alayh) knew only 17 Hadith. We say that we would have had greater pride if they had claimed that he knew only 7 Hadith.

Assuming that he knew only 17 Hadith, it follows that he had understood and structured the entire edifice of the Deen on the basis of only 17 Hadith, and on this basis had he formulated hundreds of thousands of Masaa-il. What greater daleel could there be for his *kamaal (excellence/perfection)* than this fact? This was the effect of *Zauq-e-Saleem (spiritually adorned disposition)* which Allah Ta'ala had bestowed to Imaam Abu Hanifah (Rahmatullah alayh). In the terminology of the Aarifeen such a person is termed a Siddique in whom is the faculty of *Quwwat-e-Qudsiyyah (An extremely lofty spiritual faculty of intellectual perception in which Ilhaam is dominant)*.

Allah Ta'ala bestows this spiritual faculty to the Aarifeen and to some Ulama. For the Siddique all intricacies become obvious and apparent. This is the *fadhl* of Allah Ta'ala. He awards it to whomever He wills.

1897. IGNORAMUSES

Nowadays one of the factors for so much deviation (*dhalaal/gumraahi*) is that every jaahil sets himself up

as a muhaddith and mufassir. They interfere in the Qur'aan and Hadith. They distort and corrupt the meanings. A malady of the modernists is to introduce doubts in the *Nusoos* (of the Qur'aan and Hadith).

1898. WESTERN EDUCATION IS BAATINI NAJAASAT

Someone said to Hadhrat Thanvi that in Kashmir, the scavengers are Muslims. However, in view of them pursuing western secular education, their status will be elevated and they will then abandon doing the menial work of scavengers. Hadhrat Thanvi responded: "English education is worse than the profession of the scavengers. While the impurity (*najaasat*) of the scavenger job is *zaahir* (outward/physical), the *najasat* of English education is *baatini* (inner/spiritual). In most cases English education corrupts Aqaaid (beliefs)."

1899. BID'ATIS

Bid'atis have innovated innumerable acts of bid'ah. They insult those who seek to rectify them. For example, if someone explains to them the correct method of Isaal-e-Thawaab, they accuse him of forbidding Isaal-e-Thawaab. Even the authorities of the Madaaris react similarly. If the correct method of fund-raising is explained to them, they say that they are being prohibited from fund-raising.

1900. THE DEGRADATION OF MUSLIMS

During the Khilaafate movement, I had explicitly mentioned that I am not against the move to defend the Holy Places, and that I am not averse to the Islamic government. My difference is only with the methodology. Despite this, they said that I am the enemy of Islam and Muslims, and that I am being paid by the CID. This is the ‘deen’ of people. They are bereft of even a vestige of fear for Allah Ta’ala. What hope is there for the reformation of such a people? In this era there is no principle and no rule. This is the era of corrupt understanding (*bad-fahmi*). May Allah Ta’ala bestow *Kaamil Aql and Fahm-e-Saleem* to Muslims. One grieves over the degraded condition of Muslims.

1901. JUMUAH KHUTBAH IN OTHER LANGUAGES

Much emphasis is nowadays applied for reciting the Jumuah Khutbah in Urdu (*and in our context in English*). They say that since the Khutbah is a *naseehat* the audience should understand it.

Certainly it is a *Naseehat*. But based on Daleel of the Shariah, this *Naseehat* has to be in Arabic. Rasulullah (Sallallahu alayhi wasallam) had letters written to the kings of Persia and Rome. These letters were in Arabic although there were among the Sahaabah those who were versed in Faarsi and the Roman languages.

Despite this, the other languages were not taken into consideration (*for the letters of Da'wat*).

Since Arabic is the language of the Shariat, hence it is the royal language selected for royal announcements. When the viceroy (*of the British royalty*) has to make an announcement (*in India*), he does so in the English language (*which 99.9% of the population did not understand at that time*). The viceroy was not permitted to make the announcement in an Indian language. (*Yet, no one objects*).

Similarly, the Khutbah is a Royal Announcement which has to be incumbent in Arabic. In fact, in Surah Jumuah, the Qur'aan describes the Khutbah as *Thikrullaah* which brings within its scope *naseehat* as well as that which is not *naseehat*. The Khutbah does not mean only *naseehat*. But the Qur'aan itself is only *naseehat*.

In view of this fact, the recitation of the Qur'aan should also be in Urdu to a greater degree.

On the assumption that the Khutbah is such a *naseehat* which should be recited in the language people understand, then what will be the scenario if in the audience there are persons of a variety of nationalities. If consideration has to be given to this demand, then the Khutbah will have to be recited in several different languages for the understanding of different nationalities.

The idea is to make the Deen subservient to desire while they do not want to be subservient to the Deen. Tomorrow they will clamour for the Namaaz to be also in Urdu (*or in English in our context today*). What utter drivel is this? From the age of Rasulullah (Sallallahu alayhi wasallam) to the present era the entire Ummah has recited the Khutbah in only Arabic. Did not anyone in the entire Ummah since its inception understand what these modernists are today clamouring? For centuries there was Muslim rule in Hindustan. There were thousands of Ulama and Buzrugs who had recited the Khutbah in Hindustan in Arabic. From this it is quite obvious that the Khutbah in Arabic is among the *Shi-aar* (*Salient Features*) of Islam.

Alas! It is most lamentable that effort is being made to obliterate this. Why are you determined to demolish the Deen? You are digging up your own roots. Insha-Allah, no one can harm the Deen. It will remain in its original state of pristine purity. But you will be obliterated. What has happened to the brains which are operating in reverse?

It has become the *shi-aar* of the modernists to make *taqleed* of other nations (*of the kuffaar*). However, in the Jumuah Khutbah context they are not emulating the way of the kuffaar (*who are their leaders*). The reason for this is that the actual opposition is against the Ahkaam of the Shariah. While other nations plan the protection of their languages, you the modernists,

are not following them in this aspect. Why do you not emulate them in this aspect (*when you have become their followers in all other spheres of life*)?

1902. LEADERSHIP OF MUSLIMS IN THE HANDS OF DEVIATES

Alas! The reins of Muslims are in the hands of enemies of Islam masquerading as friends. They are bereft of Ilm-e-Deen, Deen, Fahm (Understanding) and Aql (Intelligence). When they themselves are plodding the path of deviation, what guidance can they show to others? Nowadays such people are the leaders. Most of them lack foresight. They have ruined and destroyed the land and the people. By their virtue, peace and safety have disappeared from this world.

(One vital aspect has been overlooked, and that is: Rasulullah –Sallallahu alayhi wasallam – said: ‘Your deeds are your rulers/leaders.’ Thus these deviate, munaafiq political leaders masquerading as Muslims are in reality the mirror in which is reflected the fisq, fujoor and kufr of the Muslim populace. Of greater lament than the rotten leadership, is the rotten population. If Muslims, as a whole, as an Ummah, reform and revert to Taa-at and Ibaadat, Allah Ta’ala shall not place the reins of leadership in the type of rubbishes we currently have. They are the mere reflection of our own putrified moral and spiritual conditions.)

1903. POLICY AND DECEPTION

Nowadays there is no *Aql* and no *Fahm* in people. There is only policy and deception. Everyone is an expert in these issues. But those who have an aversion for it do not practise it. Pigs have the ability to eat faeces. People too have this ability. However, they abstain from it. (*Those who practice deception and dubious policies are like the pigs who devour faeces.*)

1904. THE VITUPERATION OF PEOPLE

People criticize me, abuse me, slander me, label me as an enemy of the nation, enemy of Muslims and Islam. Let it be well understood I am not capable of *makhlooq-parasti* (*worshipping people*). I cannot shift from my *Maslak* and *Mashrab* for even a second. I cannot transgress the Shariah by even an inch. Neither can I move ahead of the Shariah nor trail behind. It is the *fadhl* and *rahmat* of Allah Ta'ala and the Dua of my seniors that the Shariat has become my nature, I have no power to transgress it. You (modernists) are engrossed in the *fikr* of the dunya, and I am engrossed in the *fikr* of the Aakhirat. We both are shackled. While I am the prisoner of *Mahboob* (*Allah, The Beloved*), you are the prisoner of worldly and nafsani motives.

1905. IKHLAAS AND SIDQ

Ikhlaas (*Sincerity*) and *Sidq* (*Honesty*) have far-reaching effects. Nowadays Muslims only have verbal expressions and no practical action. Everything is done

for name, not for Allah Ta'ala. They are always in search of name and fame. Annihilate yourself, then see the consequences.

(Self-annihilation means to become engrossed with Allah Ta'ala by submission to His Shariah and adoption of the Sunnah of Rasulullah – Sallallahu alayhi wasallam. Such submission will engender a state of permanent Thikr in which both the tongue and heart will be absorbed.)

1906. THE CUSTOMARY MERCENARY PEERS

May Allah Ta'ala guide these customary mercenary peers (so-called spiritual guides). They have made the *Makhlooq* (people) *gumraah* (misled, misguided and deviated from the Deen). They have corrupted and destroyed the *Aqaaid* (Beliefs). They have transgressed beyond all limits in this matter. They have become the standard-bearers of *gumraahi*. With their corrupt interpretation do they resort to *qabar parasti* (*qabar puja* – worshipping graves). In their baseless opinion they describe *Bu'd anish Shirk* (i.e. to flee far from shirk) as *qillat-e-adabil auliya* (little/less respect for the auliya). In fact this concept of these people has become the cause for the *Qahr* (Wrath) of Allah Ta'ala. *Inna lillaahi wa inna ilayhi raaji-on!*

(Bu'd anish shirk = Far from shirk: The Sunnah which the Ulama-e-Haqq propagate has no room for shirk. It

is the antithesis of shirk. Nothing is more abhorrent to Allah Ta'ala than shirk.

Qillat-e-adabil Auliya=little or less respect for the Auliya. The Grave-Worshippers attribute the anti-bid'ah, anti-shirk ta'leemaat of the Ulama of Deoband to lack of respect for the Auliya.)

1907. ACQUIRING THE DUNYA BY MEANS OF THE DEEN

Some people give preference to the dunya over the Deen. By means of the Deen they seek to acquire the dunya. This method of making the Deen subservient to the dunya is blatant *gumraahi* (deviation). Keeping the dunya in subservience to the Deen and abstaining from transgressing the limits of the Shariat will quickly bring about success.

(Among the Signs of Qiyaamah according to the Hadith is that "the dunya will be acquired by means of the Deen, and Ilm will be pursued for purposes other than the Deen.")

1908. BAY'T AND MUHABBAT

The primary requisites (for Islaah) are *muhabbat* (love) and *ittibaa'* (obedience to the Murshid). However, the fundamental basis is *muhabbat* on which *ittibaa'* is structured. Normally obedience is based on love. *Bay't* is merely an act of Barkat.

Ta'leem and benefit are not reliant on it. However, the peers of today have made *bay't* a potent snare to

entrap people. Regarding *bay't*, the belief of people has become abominable. They consider it fardh or waajib. The Ulama-e-Haqq should pay attention to this evil and rectify it just as they reform other acts of bid'ah. *Bay't* too has become a bid'ah which demands *islaah*.

1909. PERCEPTION OF NOOR

There was a Buzrug whose name is Abdul Azeez Dabbaagh. He was not an Aalim. A man who came to test him, recited an admixture of Qur'aan, Hadith and some Arabic statements. Hadhrat Abdul Azeez (Rahmatullah alayh) recognized which words were from the Qur'aan, from the Hadith and which were statements of people. The man in surprise asked the Buzrug to explain how he had recognized the differences. Hadhrat Abdul Azeez (Rahmatullah alayh) said: *"If Noor-e-Qadeem emanates from the recitation, I understand that it is the Qur'aan. If Noor-e-Haadith emanates, I understand it to be Hadith. If there is no emanation of Noor, I know that it is the statement of people."*

1910. WAZAAIF AND AMALIYAAT FOR THE TAREEQ

Nowadays there is much attention and emphasis on *wazaa-if* and *auraad* for the attainment of the objectives of the Tareeq. In fact such prescriptions are doled out to people (*by the bogus sheikhs*). In this regard many people seek such wazeefas which could

enable them to see Rasulullah (Sallallahu alayhi wasallam) in their dreams. While the intention is good, the idea of achieving this objective by means of wazeefas is great ignorance.

If one has such a yearning, then the method is *Ittibaa'* (following the Sunnah). However, even then it is not necessary that the objective will be achieved. Nevertheless, in relation to *auraad* and *wazaaf*, there is more hope in *Ittibaa'*.

There were some Auliya who would see Rasulullah (Sallallahu alayhi wasallam) at all times. This was the barkat of *Ittibaa'*. Minus *Ittibaa'*, the desire to see Rasulullah (Sallallahu alayhi wasallam) (in dreams) is ludicrous. Lowly people of our kind even if our *Ittibaa'* is perfect, should not consider ourselves to be qualified for the bounty of seeing Rasulullah (Sallallahu alayhi wasallam) in our dreams.

1911. THE NEED FOR THE RAHMAT AND FADHL OF ALLAH TA'ALA

We are perpetually in need of the fadhl (grace/kindness) and rahmat (mercy) of Allah Ta'ala. Whatever we received is His Favour which is superficially said to be the 'reward' of our good deeds. But in reality it is purely His fadhl and rahmat. In fact, our deeds are nil and so deficient that we may not deem ourselves deserving of reward on its basis.

The fact that Allah Ta'ala enumerates our defective deeds to be A'maal-e-Saalihah, is also His Favour.

Our deeds are not fit to be described as *Hasanaat* (virtuous deeds). By virtue of His Fadhl our defective deeds are transformed into *Hasanaat*. This is the tafseer of the Aayat: “*Allah will transform their sayyiaat (evil deeds) into Hasanaat.*”

The meaning of Rahmat (Mercy) in this context is that despite our defective deeds being limited, the rewards are limitless.

1912. PRETENCE, FRAUD AND DECEPTION

The people of this era are involved in a variety of fraudulent acts and deception. They resort to pretence which is tantamount to fraud and deception. On the other hand we are habituated to the simplicity of our Akaabir (Elders). We have seen the simple lifestyle of our Buzrugs, hence we emulate them. We detest the pretence and deception of this age. A salient attribute of our Buzrugs was that they never asserted themselves. They were devoid of ego. While they would meet and smile, in their hearts kindled the flame of Divine Love. True beauty is in simplicity. In this regard the Chistiyyah are as innocent children.

1913. ANIMALS AND INTELLIGENCE

Animals too have intelligence although not to the degree which makes submission to *Ahkaam* incumbent. Experience and observation constrain one to believe that they do have intelligence.

1914. CONCERN OVER CRITICISM

No one has been spared criticism. They have criticized Allah Ta'ala, Rasulullah (Sallallahu alayhi wasallam), the Ambiya (Alayhimus salaam), the Sahaabah, and the Auliya. Therefore, not sparing the later Ulama from criticism is of no surprise. There is no need to be affronted when criticized. One loses nothing when insulted. One's concern is with Allah Ta'ala. The desire should not be to acquire anything from people. The concern to acquire from others is in reality the worship of makhlooq (creation). In fact, this worry, the fear of being criticized and insulted is a great *athaab* (punishment).

1915. PUBLIC REPENTANCE FOR PUBLIC SINS

A Haafiz who is also a Molvi had publicly (and flagrantly) acted in contravention of the Shariah. It was an evil misdeed. When I reprimanded him, he confessed his sin. I said to him that on the basis of the principle: *As-sirr bis sir wal alaaniyah bil alaaniyah*, he should publish his error (and retraction). I said to him: Your misdeed has disgraced the Ulama.

(As-sirr bis sir wal alaaniyah bil alaaniyah: That is, Taubah for sins committed in privacy, should also be in privacy, and Taubah for sins committed publicly should be publicly executed.)

1916. A CURE FOR ILLNESS

A man said to Hadhrat Thanvi: “My wife has been ill for a long time. Medical treatment has not availed. Do make dua and show me some amal.” Hadhrat Thanvi said: “I make dua for her shifa”. However, I am not an aamil. Nevertheless, I have heard from the Buzrugs that one should recite Surah Faatihah 41 times after Fajr Namaaz, blow on water and give to the patient to drink. Hopefully it will cure the patient.”

1917. KHIYAANAT OF ASAATIZAH

Conversation with people whilst teaching is *khiyaanat* (abuse of Amaanat). When people want to converse at the time of teaching, they should be prohibited and explained that it is not the time for conversation. (Someone asked: ‘How should one compensate for having committed this breach?’) Hadhrat Thanvi said: ‘The only way of compensating is Taubah. There is no other way.’ (The person asked: ‘Could one compensate by teaching the time after Madrasah hours?’) Hadhrat said: ‘This is not valid compensation. Nafl does not compensate for Fardh. Work when it is its time, and prohibit people from conversation.’

1918. THAWAAB IS NOT REDUCED

Acts beyond one’s control which reduce A’maal (righteous deeds) do not reduce the Thawaab. For example, one is compelled by sickness to reduce one’s A’maal. This reduction of A’maal being beyond one’s

control does not decrease the thawaab. One continues receiving reward for the unperformed acts.

1919. MUJTAHIDS AND AUTHORS LIKE RAINFROGS

Nowadays the abundance of ‘mujtahids’ and authors is as numerous as rainfrogs. This is an age of great fitnah. These ignoramus interfere in the Qur’aan and Hadith. Thus the corruption of the meanings is incremental by the day. They corrupt the Ahkaam with their (corrupt) advice.

1920. ISTIGHNAA’ (INDEPENDENCE)

(Istighnaa’ is the contentment and independence in the heart of the Mu’min. It is a heart devoid of hankering after the dunya).

A man came to Hadhrat Mirza Mazhar Jaan (Rahmatullah alayh) with a large sum of money which he presented as a gift. Hadhrat said that he was not in need of the money. The man said: “You may use it for any virtuous expenditure (Sadqah).” Hadhrat Mirza responded: “I am not your servant nor your manager or treasurer. You yourself should spend it.”

This was the attitude of *Istighnaa’* of these Sages (Buzrugs). In fact, almost all our Buzrugs had this attitude of *Istighnaa’*. However, despite their excellences, they remained concealed and annihilated. Regarding these Auliya, Allah Ta’ala says (in a hadith

Qudsi): “My Auliya are under My Shawl. None besides Me recognizes them.”

1921. CONTENTMENT

If one keeps one’s needs confined within limits (of one’s earnings), one will be contented. If the limits are not observed, contentment is difficult.

1922. GHAIR MUQALLIDEEN

(Ghair Muqallideen are freelances. They follow the math-hab of Ibn Taimiyyah. They are described ‘ghair muqallid’ – that is, one who does not follow a Math-hab – because they have abandoned the superior Taqleed of the Four Ahlus Sunnah Math-habs for blind following Ibn Taimiyyah.)

Ghair Muqallideen are extremely disrespectful to the Akaabir (i.e. the Fuqaha of the Salafus Saaliheen). They are a very audacious sect. Ibn Taimiyyah and Ibn Qayyim are their great Imaams. Yes, while they are great, they too are audacious. We do not have the courage to be as audacious as they were. They have intense anger in them. In anger they write just anything. They abandon all *adab* (respect).

On the issue of *Istiwa alal Arsh*, while they claim to be following the Salaf, they mention such terms of *ghulu’* (haraam extremism) which lead to the suspicion of them being Mushabbihah and Mujassimah (Anthropomorphists).

1923. TABLEEGH

Tableegh is Fardh where there was no tableegh. In places where Tableegh was already made, it is Mustahab.

1924. THE USH-SHAAQ

(Ush-shaaq are the Auliya/Sufiya who are intensely in love with Allah Ta'ala.)

The common factor pertaining their excusable acts is that they were Ush-shaaq. An *Aashiq* in some of his specific actions is *ma'zoor* (excused). Such acts occur during the state of *ghalbah-e-haal*.

(Sometimes the Sufiya make statements or do acts which are in conflict with the Shariah. Such incidents happen when they are overwhelmed by some spiritual state of ecstasy or revelation. Such actions and statements are set aside and never accepted as permissible even by themselves. The Sufiya were the strictest observers of the Shariah.)

It is improper and wrong to criticize them and to accuse them of being non-observers of the Shariah. They were staunch followers of the Tareeq of the Salaf.

1925. MUNAASABAT WITH THE SHAIKH

Munaasabat (Compatibility) is conditional for gaining benefit from the Shaikh. If the mureed has any doubt regarding the Shaikh he will not benefit *(in the path of Islaah)*. The doubt will be a veil. The mureed who has

any doubt, should refer to another Shaikh (*for his islaah*). However, *munaasabat* does not mean condonation of any unlawful (haraam) act of the Shaikh.

1926. A MUREED IS TESTED

The Auliya of the Salaf always tested those who desired to become mureeds. Once a mureed requested his Shaikh to apprise him of the Ism-e-A'zam. The Shaikh felt that the mureed was not qualified to be entrusted with this great Amaanat. The Shaikh told him to wait for some days. After a couple of days, the Shaikh gave him a dish and instructed him to deliver it to a Buzrug in a certain Musjid. The Shaikh also said to him not to look inside the dish.

Along the way, the mureed became extremely curious to know what was so important inside the dish that the Shaikh had instructed not to look inside. His curiosity increased as he walked on. Finally he decided to look in the dish. As he opened the utensil, a mouse jumped out and disappeared.

Now, extremely ashamed of himself, he went with the empty dish to the Buzrug in the Musjid and informed him of the episode. The Buzrug said: *“You must have made some request to the Shaikh, hence he was testing you.”* He returned to his Shaikh with great remorse and shame. The Shaikh said: *“When you were unable to guard something insignificant, how can you ever be*

entrusted with the great Amaanat of the Ism-e-A'zam?"

1927. IF ONE HAS NO MUNAASABAT WITH A SHAIKH?

If you have no *munaasabat* with a Shaikh, leave him and go to another Shaikh. If here too you have no *munaasabat*, go to a third one. If then too you have no *munaasabat*, then forget about becoming *mureed*. Practice with sincerity on the Qur'aan, Hadith and Fiqh and with sincerity make dua for *hidaayat* and *istiqaamat*. This will suffice.

1928. SNARES OF THE NAFS

Intellectual corruption (*badfahmi*) aggravated by the mischief of the nafs has spread on earth beyond all bounds. People of corrupt understanding labour under the impression that they are intelligent. Nafsaaniyat is presented as *deen*. A man wrote to me: "If I look at a woman thinking that if I married her, I would look at her like this. Is this permissible?" Now just reflect a bit at this nafsani and shaitani deception. I responded to him: "If you commit zina with a woman thinking that if I marry her, I would cohabit with her in this manner, will it be permissible?" At least he understood his folly.

Such is the plot of the nafs. It is extremely cunning and deceptive. It was the nafs that had made shaitaan accursed and rejected. The nafs is extremely

dangerous. It is only an Aarif who is able to recognize the schemes and deception of the nafs. He can save himself and others from the wiles of the nafs. The nafs has ruined and destroyed innumerable people. It is worse when a person is praised and the dictates of the nafs fulfilled. It perpetually presents new schemes of deception. Only those whom Allah Ta'ala guides are saved.

It is the function of the nafs to present the Deen as a medium for sin, and in this is the danger of kufr.

(The deception of presenting nafsaani and worldly schemes and activities as 'Deen' is today an endemic disease in Muslims. It is this disease that has ruined and destroyed the molvis who are the forerunners in the kufr of manufacturing nafsaani schemes and presenting these to the Ummah as instruments of the Deen. The satanism of so-called 'islamic' radios, 'islamic' television, halaalization of pictures on the basis of the shaitaani digital picture interpretation, certification of carrion, Qur'aan and Qiraa't competitions, massive merrymaking so-called i'tikaaf, so-called 'islamic' riba banks, 'namaaz' competitions, etc., etc. are all plots of the nafs and traps of Iblees which are presented as acts of the Deen.)

1929. ITTIBAA'-E-WAHI

(Ittibaa'-e-Wahi means to follow Wahi -the Qur'aan and Hadith. That is, the Shariah)

The actual demand is Ittibaa'-e-Wahi. One should be engrossed in this. One should not become involved in futile research (*which is of no benefit*). The treasure one will acquire from Ittibaa'-e-Wahi will be seen with open eyes. Abandon other superficialities and follow Wahi.

1930. THIKR AND SHAGHL

Islaah (reformation) is not achieved by means of Thikr and Shaghl. Islaah is the effect of *A'maal* (*Virtuous deeds*). Thikr and Shaghl aid *A'maal*. However, nowadays the jaahil sufis have abandoned adherence to the Ahkaam of the Shariah. They have become mercenaries. Every day they fabricate new actions and forms changing like a chameleon.

1931. SEEING RASULULLAH IN DREAMS

He who sees Rasulullah (Sallallahu alayhi wasallam) in a dream has seen only him (*not anyone else*). However, the vision being in different forms is because Rasulullah (Sallallahu alayhi wasallam) is also a Mirror. A person saw Rasulullah (Sallallahu alayhi wasallam) in a dream smoking hookah. I said to him: 'You have seen your own condition in the Mirror of Rasulullah (Sallallahu alayhi wasallam).'

(This person used to smoke hookah).

1932. THE TARTEEB OF THE QUR'AANIC AAYAAT

The *Tarteeb* (arrangement) of the Aayaat of the Qur'aan Shareef was by means of Wahi. It was not by means of *Ijtihaad*. Therefore it has to be accepted that there is inter-relationship between the Aayaat.

1933. EVERYTHING IS TEMPORARY. IT IS A BESTOWAL

All things in man's possession are of a transitory nature. It is like a rented house which does not belong to you. Someone said to a Buzrug: 'From where do you get your food?' The Buzrug said: 'The world is not my house. It does not belong to me. I am a guest of Allah (the Owner of the world). The right of the guest to the hospitality of the host is three days. According to the Qur'aan, a day by Allah is the equivalent of a thousand years. Thus, the issue of my food does not arise for three thousand years. After three thousand years, you may ask me.'

Whatever we have is a bestowal. One should not be proud of it. He may snatch it away at any time. One should express shukr (gratitude) for the gift. The Ahlullah being more aware of the reality of the bestowals are more grateful. However, their relationship with the *Mun'im* (*The Bestower*) is more than with the *Ni'mat* (*the gift*). They believe that the ni'mat is more than what they deserve. Therefore, they

are pleased with whatever they possess. Their focus is not on what they do not possess.

Whatever they receive, they express shukr for the ni'mat. What they did not receive, they understand that it is also a ni'mat and have sabr.

1934. BE PROGRESSIVE IN A'MAAL

Be constant in A'maal. Do not become concerned with futile issues. If a sin has been committed, resort to Taubah. Do not wonder if your Taubah has been accepted or not. There is no benefit in such worry. If you become overwhelmed with this thought, simply renew your Taubah and be concerned with the practice of virtuous deeds. Time should be expended in beneficial acts, not in futile ideas which have no benefit.

1935. THE MOTIVE FOR HADYAH (GIFT)

Most people, when presenting gifts, search for expensive items. The basis of *hadyah* should be *muhabbat* (love) and *khuloos* (sincerity) even if the gifted item is of insignificant value, even if it is *fuloos* (copper coins). A Buzrug was on his way to meet another Buzrug. Along the way it occurred to him that he should present a gift. However, being a pauper, he had nothing. He gathered a pile of firewood from alongside the road.

The Buzrug to whom the *hadyah* was given appreciated it so much that he instructed his *khaadim*

to preserve it. *“When I die, heat the ghusl water with this firewood. Perhaps it will be a basis for my salvation.”* Subhaanallah! The talks of these Buzrugs is also buzrug (sincere and sagacious).

1936. EXPENSIVE CLOTHES

While I do not prohibit it. However, most people don expensive and gaudy garments for the sake of show and adornment. I certainly prohibit them. The effect of such clothes is evil on the heart. Such adornment and beautification is befitting for females. *(And, if wearing garments is because it is a fashion of the kuffaar, then it is worse. It is then tantamount to kufr.)*

1937. THE SHARIAT IS THE CRITERION

For Muslims the great criterion is the Shariat. However, a fatwa is valid if the one issuing it is qualified in the Shariat and Tareeqat. The Ahl-e-Zaahir *(such molvis/muftis whose gaze is limited to technicalities in the texts. Their understanding is defective)* sometimes issue fatwas of jawaaz (permissibility) and sometimes of hurmat without need and basis. *(This type of fatwas are endemic in our time.)*

1938. CLEANLINESS

It is mentioned in the Hadith: “Keep clean your afniyat.” (Afniyat is the ground outside, in front of your home).

From this it is obvious that when the instruction is to keep clean the portion of ground outside your home, then to a far greater degree is the cleanliness emphasized for the interior of the home. Then this cleanliness is more emphasized for clothes. Further, the body and the soul have greater entitlement to cleanliness. (Cleanliness of the soul refers to Islaah of the Nafs)

1939. KUFR IS THE ROOT

Kufr is the root of all evil attributes (Akhlaaq-e-Razeelah). On the contrary, Islam is the Root of all attributes of moral excellence (Akhlaaq-e-Hameedah). Therefore unity despite the presence of kufr is extremely surprising, and disunity despite the presence of Islam is also surprising. However, there are some factors for these two states (of surprise).

(Worldly objectives create unity among the kuffaar, and disobedience to Allah Ta'ala causes disunity among Muslims.)

1940. HADYAH (A GIFT)

It is Sunnat to give Hadyah (a gift to someone). In view of it being Sunnat, there is barkat in it. However, just as with other acts of Taa-at (acts of obedience/ibaadat), there are conditions for Hadyah as well. A very important condition for it is mutual informality (be-takallufi, i.e. both are informal towards each other). Be-takallufi makes the Hadyah pleasant. Of greater significance than the tangible gift is mutual

love. Minus muhabbat the hadyah is barren. It is detestable to ask for dua when presenting hadyah. The motive should be only muhabbat.

1941. TARBIYAT OF CHILDREN

Rarely would my father take us children with him to a da'wat (invitation to eat). Children usually accompany their parents to da'wats. My father would say that it is inappropriate. It will become the habit of children to look forward to being invited. (It will create greed and desire in children.)

1942. NOOR AND BARKAT

There is noor and barkat in the dua, naseehat and in everything of the Ahlullaah. In Delhi there was a blind hakeem. He said to Hadhrat Maulana Gangohi (Rahmatullah alayh): 'Hadhrat, besides feeling the pulse of patients I am unable to resort to other methods of diagnosis. Do make dua for me.' Hadhrat Gangohi made the dua. The fame which the hakeem attained in his diagnosis is because of the barkat of the dua.

1943. THE PEERS HAVE DESTROYED THE TAREEQ

Most of the peers and shaikhs (of this age) have destroyed the Tareeq (of Islaah). Due to their evil motives, the moral character of people has become corrupted. Therefore, these people are also not blameworthy.

1944. THE VISION OF ALLAH TA'ALA

The Vision of Allah Ta'ala in kashf or in a dream is Mithaali (Imaginary). It is not Asli (Actual and Original). The Vision of Allah Ta'ala has a variety of States. The Asli Vision will be in Jannat.

The Vision of Rasulullah (Sallallahu alayhi wasallam) occurs sometimes Aini. In this form the veils are removed and Rasulullah (Sallallahu alayhi wasallam) is actually seen. Some Auliya experience this form of Vision sometimes. But the Aini Vision of Allah Ta'ala in this world does not occur.

In every case, such Visions have no bearing on the issue of Qurb (i.e. these Visions do not bring one closer to Allah Ta'ala). On the contrary, Qurb has an effect on the Visions (i.e. due to Divine Proximity which one enjoys, one sometimes sees these Visions). However, this is not necessary. (That is, it does not follow that due to one's Divine Proximity one will necessarily be blessed with these Visions).

Sometimes these states (spiritual visions) are dangerous (for one's Imaan). Great persons (even Auliya) have blundered as a result of these Visions.

1945. UNAWARENESS OF THE TAREEQ

Generally people are unaware of the Tareeq (The Path of Islaah –self reformation). Many things which they believe to be of the Tareeq have no relationship with it. Unrelated practices and ideas, in fact drivel, have become known as the Tareeq. The Tareeq consists of

the A'maal commanded by the Shariah, and the objective is the Ridha' of Allah Ta'ala. Beyond this whatever the Mashaaikh (the genuine Auliya) have introduced is the practice of the Salaf, and all of it have the status of Tadaabeer (treatments/remedies for spiritual conditions. They are not acts of ibaadat of the Sunnah).

1946. ZINDEEQ

In a gathering of a Buzrug, the word zindeeq was being probed. An Aalim present in that gathering said that a zindeeq was a person such as Muhayyuddeen Ibn Arabi. The Buzrug remained silent. He made no comment.

In another majlis (gathering) attended by only a selected few, someone asked: "Who is the Qutub nowadays?" The Buzrug said: "Muhayyuddeen Ibn Arabi." The surprised person said: "Hadhrat, in that majlis he was branded zindeeq, but you remained silent." The Buzrug said: "That was the majlis of Ulama. By interjecting and disputing, the system of the Shariah would become disarranged."

(To safeguard the beliefs of the masses, the Ulama have to issue fatwas strictly in accordance with the Zaahiri Shariah. Therefore, if a statement or practice of even a genuine Wali appears to be in conflict with the Shariah, the Ulama will condemn and criticize in order to save the masses from falling into error which could ruin even their Imaan.)

1947. A PIOUS SULTAN

(Ameer Abdur Rahmaan Khaan was the Sultan of Afghanistan, about a century ago).

The Sultan's wife had killed a female worker, shooting her with a revolver. The heirs of the killed woman complained to Ameer Abdur Rahmaan. He referred them to the Qadhi. Whatever the Qadhi decrees will be implemented.

After the charge was laid, the Qadhi ordered the arrest of the accused queen. The Sultan ordered his army to ensure that the Qadhi's messengers are able to execute the task imposed on them by the Qadhi. Thus, the queen was brought to the court of the Qadhi. On the basis of her confession, she was found guilty and the Qadhi issued the decree of Qisaas (that is she has to be executed).

The son of the Sultan came to plead with him on behalf of his mother. The Sultan responded: "My son, I am helpless in this matter. The Hukm of the Shariah will take its course. I do understand that you are concerned because she is your mother. However, she is also my wife. I too am gravely concerned. But, understand that nothing can be said or done to conflict with the course of the Shariah. It is also surprising that while you are so concerned with your aged mother, you have no concern for your aged father. You do not think that if I make a concession in conflict with the

Shariah, I shall be dragged in disgrace on the Day of Qiyaamah into the Divine Court.”

The sons of the Sultan asked him if paying the heirs of the killed lady a sum of money for the acquisition of forgiveness, will it be permissible. The Sultan said: “Yes, it is called Diyat. However, the condition is that no pressure whatsoever must be applied on the heirs. Only if they wholeheartedly and happily accept the diyat, will it be valid.”

The heirs happily accepted the Diyat and forgave the Queen. Thus she was saved from execution. Indeed such a man is fit to be king. If there is no justice in the ruler, he will then be an exceptionally evil person.

Another episode of this Sultan’s piety, was his Firaasat. (Firaasat is the spiritual insight which is the effect of a very lofty stage of Taqwa. The intelligence of such a Man of Allah comprehends issues with the clarity of Kashf. Rasulullah – Sallallahu alayhi wasallam- said: ‘Beware of the Firaasat of the Mu’min, for verily he looks with the Noor of Allah.’)

Abdur Rahmaan Khaan (who was a contemporary of Hadhrat Thanvi) was a guest of the Sultan for a few days. He narrated: One night, I wrote some advices for the Sultan regarding progress and prosperity for the country. I had numbered these advices in point form, and planned to hand these notes to the Sultan the next day. I wanted to advise that the issues which I have raised were necessary for the progress of the country.

With these notes in my pocket I went to the court of the Sultan. During the course of the proceedings in the court, the Sultan suddenly digressed and said:

“Some friends have some advice for the progress of the land.”

Then he began to comment on all the points I had enumerated in my notes. He explained the advantages and the disadvantages of every suggestion I had made in my notes. I was amazed that he dealt systematically with all the issues in the manner I had enumerated in my notes. I had not shown or discussed these issues with anyone. Among the suggestions I had made was that some young men should be selected and sent to Germany to study science and technology. When they returned they would be assets for the country. Commenting on this advice, the Sultan said:

“While the advice (i.e. pertaining to studying technology) is proper and in fact necessary, the method of its acquisition advised is improper. The youth who will be sent to Germany would become liberals. They will return with the ideas and attitudes of others (the kuffaar of Germany). They will return to spread such (evil) influences and the people in our land will be adversely affected.

The better method is to invite experts from that country to come here and teach technology. Since they will be subjects here and will also be under

observation, there will not be fear of them spreading their influence.”

The narrator said: I was amazed and bewildered. How did he know what I had written in the notes in my pocket? After the court session ended, I approached the Sultan and asked: “Do you receive kashf? I had written the advices without informing anyone.” He responded: “Kashf happens to Buzrugs. I am a sinful servant. How can I be a recipient of kashf? However, Allah Ta’ala has bestowed Aql (Intelligence) to me. Aql can attain what is attained by kashf.”

This is the Firaasat and bestowal of Allah Ta’ala to a true Mu’min. This is the effect of Taqwa and Tahaarat.

1948. AMR BIL MA’ROOF NAHYI ANIL MUNKAR

Among the seniors there are two classes. In the one class are those who are not Shaikhs (Murshids). The masses have scant regard for them.

Those who are Shaikhs (Murshids) are taken to be the leaders. Many people hold them in high esteem. However, they are the ones who are the most neglectful. They think that to take a tasbeeh in the hand and sit is sufficient for them to reach Jannat. They do not bother about correcting anyone (that is, they abstain from Amr Bil Ma’roof Nahyi Anil Munkar). In fact, they labour under the impression that involvement with this obligation is nugatory of Tasawwuf. They believe that if a sheikh (murshid)

engages in this obligation, he is struck off the list of Mashaaikh and dumped into the list of Aalims (that is, those Ulama who are not khalifahs and murshids).

It staggers the imagination that nowadays one who does nothing, says nothing to anyone and is in the good books with everyone, is considered to be a Buzrug, otherwise not. In this regard they have fabricated a poem and attributed it to Haafiz Shiraazi. But nothing can be proof when it comes to the Ahkaam of Allah Ta'ala. Thus, this poem is also no proof. In short, Amr bil Ma'roof is Waajib.

1949. BECOMING MUREED

The beliefs of people are extremely corrupt. They believe that it is fardh to become a mureed while they are oblivious of Ta'leem which is of primary importance. All of this corruption is due to these mercenary peers.

1950. IS THE NIKAH STILL VALID?

Someone wrote: 'A man committed immorality (zina) with his wife's sister. Is his nikah still valid?'

Hadhrat Thanvi responded as follows: 'You ask about the nikah while not asking anything about the evil act which is a major sin. You do not ask about the compensation for this evil.'

If he had asked about compensation for the evil act and about the nikah, then his query would be valid and answerable. If he had written to another institution, the

answer would have been that the nikah is valid. The evil act would be brushed aside as insignificant.

1951. REJECTING RISAALAT

Someone asked: “Hadhrat, there is a man who practices only good deeds, however, he does not accept Risaalat (i.e. the Nubuwwat of our Nabi – sallallahu alayhi wasallam). What is the hukm for him?” Hadhrat Thanvi said: “In the Qur’aan Shareef Allah Ta’ala says: ‘Muhammad is the Rasul of Allah.’ Thus this person accuses Allah Ta’ala, of being a liar – Nauthubillah! He is a kaafir. Not a single deed of his is acceptable.”

1952. GHANDI

An educated man trapped in deception believed that Ghandi was a Muwahhid (one who believes in the unity of Allah Ta’ala). This man said that with regard to Risaalat, Ghandi said: ‘I know that Muhammad is the Rasool of Allah. Shall it be said that Ghandi is a Muslim?’ I said to him: ‘In what kind of deception are you dwelling? He only said that he ‘knows’, i.e. he acknowledges. One stage of acknowledgement (Tasdeeq) is to know and the other stage is to accept and believe. Someone can, for example, know that a man is the king, without accepting him as such.

Mere knowing is not adequate. At least he would have accepted Namaaz to be Fardh. Thus, while Ghandi knew, he did not believe, hence he had no Imaan. Some people believe that certain practices of Islam are

beneficial although they do not believe in Islam. This is not sufficient for Imaan.

There was a European lady who used to perform the five daily Namaaz. However, she did not embrace Islam. She claimed that she loved Namaaz. This is not sufficient for Imaan.'

1953. PLEASURE IN IBAADAT

There is pleasure and need. For example, medicine is consumed for a need, not for pleasure. For some people, Ibaadat is a need. In it there is no pleasure. On the other hand there are some people for whom Ibaadat is nourishment. They derive pleasure in Ibaadat. Some people complain that they do not experience pleasure in Thikr. Even during Thikr they are plagued by waswasah. Understand well that Thikr is not for pleasure nor for the elimination of waswasah. Be steadfast in Thikr and consider it as (spiritual) medicine. People are unaware of the reality, hence they become embroiled in error.

1954. CONCEALMENT OF THE HAQQ

Once I issued a fatwa against the Congress (the Indian Congress). Some people were offended. Therefore I was advised to conceal the fatwa. However, I am unable to conceal the Haqq.

1955. IDLENESS

Everyone should be involved in some activity whether it be Deeni or worldly. A person who is involved in

work is saved from considerable corruption. Once a buzrug was going somewhere with some of his mureeds. Along the way they passed by a man sitting idly. The Buzrug did not make Salaam to him. Later when they were returning the man was still at that place. He was scratching the ground with his fingers. The Buzrug now made Salaam. The mureeds asked the Buzrug to explain why he had refrained from Salaam the first time, and now he made Salaam. The Buzrug explained: “When we passed him the first time, shaitaan was with him because he (the man) was sitting idle. Now that he had engaged in some activity, shaitaan departed from him.”

1956. NAMES

In former times only people would be given names. Nowadays even houses and buildings are named. Even a small Madrasah has been named Madrasah Darul Faidh. The Madrasah in Deoband, despite being such a huge institution, was not given a name during the time of the Senior Buzrugs. This naming is a new custom. This era is extremely delicate. There is no Deen in people nowadays.

(Such customs are innovated because of riya and takabbur. The objective is not the Deen. People are bereft of Ikhlāas. Worldly and nafsaani objectives are pursued under the guise of the Deen. Musjid opening ceremonies, Madrasah jalsahs and many other kinds of

functions are all of this ilk. Riya and Takabbur are the primary motivating factors.)

1957. BASELESS DREAMS

I have no affinity with dream interpretation. Our dreams are not valid dreams, hence there is no interpretation for such baseless dreams. The dreams of the Ambiya, Sahaabah and Auliya are valid. Our dreams are baseless. They are the effects of disturbed minds.

1958. A CORRUPT METHOD OF THE MUFTIS OF TODAY

An extremely corrupt way of the Ulama and Muftis of today is that they become subservient to the questioner. They deem it necessary to answer even if the question is futile or beyond the understanding of the person. The Muftis should apply their minds and alert the questioner regarding his errors.

1959. AKMAL AND AFDHAL

(Akmal: someone who has more expertise than another. Afdhal: someone who is better than another)

An Aalim in relation to a jaahil is akmal. Only Allah Ta'ala knows if the Aalim is afdhal or the jaahil. It is quite possible that there may be such a noble attribute in the heart of the jaahil, which is more beloved to Allah Ta'ala than the knowledge of the Aalim. Therefore, it is evil to consider oneself to be afdhal (superior) on the basis of one's greater expertise. In

some servants of Allah Ta'ala there are such divinely bestowed attributes which overshadow the expertise and excellences of others. It is therefore a great error to consider oneself superior than another person because of his deficiencies.

1960. THE FIRAASAT OF HADHRAT GANGOHI

A man desired to become a mureed of Hadhrat Maulana Rashid Ahmad Gangohi (Rahmatullah alayh). However, despite the insistence and pleading of the person, Hadhrat Gangohi refused. Afterwards it was discovered that he was an officer in the secret police.

Once two men came at midnight to Hadhrat Gangohi and presented a sum of money for the Mujaahideen. Hadhrat Gangohi ordered them to be expelled. Later it was learnt that the two men were spies for the British. Firaasat is higher than Kashf. Firaasat is the effect of the Noor of the Mu'min.

(Rasulullah – Sallallahu alayhi wasallam – said: 'Beware of the firaasat of the Mu'min, for verily, he sees with the Noor of Allah.')