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THE GREATNESS OF KNOWLEDGE AND 'ULAMA
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Dedication

All my writings and compilations are collections of the benefits and blessings of the companionship of our spiritual mentor:

Maulânâ Muhiyyus Sunnah Hazrat Aqdas Maulânâ Shâh Abrâr-ul-Haqq Šâhib rahimahullâh,

Hazrat Aqdas Maulânâ Shâh ‘Abdul Ghanî Šâhib Phulpûri rahimahullâh and

Hazrat Aqdas Maulânâ Shâh Muhammed Ahmad Šâhib rahimahullâh.

Muhammad Akhtar
(May Allâh Ta’ala Pardon Him)
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Topic: The greatness of knowledge and ‘ulamâ’.

Speaker: Shaikh-ul-Arab wal Ajam ‘Ârif Billâh Hazrat Aqdas Maulânâ Shâh Hakeem Muḥammad Akhtar Şâhib, may his shadow remain over us for 130 years.

Date: 24 Sha‘bân al-Mu‘azzam 1406 A.H. corresponding with May 4, 1986, and a collection of other talks and statements.

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Compiler’s Note

The book before you is a collection of two lectures and several statements delivered by my beloved master, guide and mentor, Shaikh-ul-Arab wal Ajam 'Ârif Billâh Hazrat Aqdas Maulânâ Shâh Hâkeem Muhammad Akhtar Sâhib, may Allâh Ta’ala enable his shadow to remain over us for 130 years.

It has been compiled and published under the title, The greatness of knowledge and ‘ulamâ’, for the benefit of the ummah. An important lecture of this series was delivered in Dhaka, Bangladesh on 24 Sha’bân al-Mu’âzзам 1406 A.H. corresponding with the 4th of May 1986.

In this magnificent lecture, Hazrat Wâlâ presents the greatness of Islamic knowledge and the ‘ulamâ’ in the light of the pure Qur’ân and Ahâdîth of Rasulullah (sallellaho alaihe wasallam). The scholarly manner in which he presents this subject is an excellent portrayal of Hazrat Wâlâ’s deep knowledge and insight.

There seems to be an inclination towards looking down on and mocking at the ‘ulamâ’ by the masses, which includes a large portion of religious people as well. The reason for this is ignorance about the status and greatness of the ‘ulamâ’. Inshâ Allâh, this lecture will be sufficient to open their eyes. This lecture will also serve as a guide for those who are working for Islam, but outside the limits of the Sharî’ah.

We make du’â‘ to Allah Ta’ala to keep Hazrat Wâlâ amongst us with good health and well-being for a long time. May He prolong Hazrat Wâlâ’s bounties and blessings till the day of Resurrection, and make them a means of continuous charity (sadaqah-e-jâriyah) for him. May Allah Ta’ala bestow the bounties and blessings of Hazrat Wâlâ in abundance upon us,
and may He inspire the *ummah* to benefit from this lecture. Âmîn.

Sayyid ‘Ishrat Jamîl Mîr Şâhib, may Allah Ta'ala pardon him.

Special attendant of:

‘Ârif Billâh Hazrat Aqdas Maulânâ Shâh Hakeem Muhammad Akhtar Şâhib, dâmat barakâtuhum.

Khânqâh Imdâdiyyah Ashrafiyyah
Gulshan Iqbal-2
Karachi

“O Allâh! Enlighten me with the hallmarks of piety. Enable me to attach myself to such an ‘âlim who will convey me to Your threshold. O Akhtar! There are many libraries in the world. But go and attach yourself with a person who has true knowledge of Allah Ta’ala.”

(‘Ârif Billâh Hazrat Aqdas Maulânâ Shâh Hakeem Muhammad Akhtar Şâhib, dâmat barakâtuhum)
THE GREATNESS OF KNOWLEDGE AND ‘ULAMÂ’

Why Is It Necessary To Have A Shaikh?

At present, I intend saying something about two spiritual maladies: Anger and casting evil glances. I pray to Allah Ta’ala to enable me to explain properly, to bless me with His special help, and to bless the speaker and the listener with sincerity. What is the meaning of listening with sincerity? It means listening with the intention of practising, not to merely utter exclamations of praise and enjoyment. At the same time, the speaker must not seek exclamations of praise; rather he should seek sighs and moans. Exclamations of praise will not benefit, it is the sighing and moaning [in pain and repentance] that are of benefit. It is for this reason that Hakeem-ul-Ummah Mujaddid-ul-Millah Hazrat Maulânâ Ashraf ‘Alî Sâhib Thânwî rahimahullâh considered his salvation in “Âh” (sighs and moans). Hazrat has a poem in this regard:

“Âh of what significance were you [addressing himself]? All this is by virtue of the kindness and affection of Imdâd [Hâjî Imdâdullâh rahîmahullâh].”

Hakeem-ul-Ummah Thânwî rahîmahullâh attributed all his intellectual and practical achievements to his shaikh, Hâjî Imdâdullâh Sâhib rahîmahullâh. This means that the mujaddid (reviver) of this era, the author of 1500 books, and the spiritual mentor of senior ‘ulamâ’ negates himself and attributes all his
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achievements to his shaikh. It is this very thing, which protects man from conceitedness, pride and haughtiness. As for the person who does not have a shaikh, he attributes everything to himself by saying: “I did this, and I did that.” And when there is this self-conceitedness, man becomes disgraced. It was this same illness of self-conceit which Satan was suffering from, and which caused him to say: “I, I.” Senior and great ‘ulamâ’ aligned themselves to a shaikh in order to put an end to this self-conceitedness. History bears testimony to the fact that many senior ‘ulamâ’ who were suns and moons of knowledge selected a spiritual guide and shaikh to obliterate their nafs.

A person cannot be a mentor unless he himself has a mentor to guide him. These days, a person qualifies from a madrasah, puts on his graduation turban, immediately apportions a place for himself as an imam of a musjid, and assumes the position of spiritual mentor for those who attend his musjid. Whereas he himself did not seek guidance from any mentor. How can a person who does not have a spiritual guide for himself guide others? Consequently, such people complain that the ‘ulamâ’ have no respect. As long as a pesh/dammah remains on the word maulwî(scholar), he will not attain respect. In other words when maulwi(scholar) sahib becomes muli(radish) sahib, then he will (literally) have no value like carrots and radish. The word maulwî means “the person of the maulâ”. For example, the word Lâhorî refers to a person from Lahore, the word Peshâwarî refers to a person from Peshawar, the word Lucknowî refers to a person from Lucknow. Therefore, when the maulwî opts for the companionship of the pious servants of Allah Ta'ala and becomes the person of the maulâ (i.e. One who has Allah Ta'ala in his heart) by engaging in the remembrance of Allah Ta'ala, then – inshâ Allâh – the public will have no way of disgracing him. As for those who disgrace and threaten him, Allah Ta’ala shall threaten and warn such a person. The word As-salâm is one of the attributes of Allah Ta’ala. In his book, Rûh-ul-Ma’ânî,
‘Allâmah Âlûsî raḥîmahullâh explains the word As-salâm as follows:

الَّذِي يُسَلِّمُ عَلَى أُولَٰيَانِهِ فَيُسَلِّمُونَ مِنْ كُلِّ مُحْرِقٍ

"Who keeps His friends (auliyâ’) safe and secure from every thing or person which threatens them."

(Ruhul Ma’ani, vol. 28, pg.63)

These days the masses are extremely audacious against the auliyâ’ of Allah Ta’ala and the ‘ulamâ’ of Islam. They look at the clock of the musjid and if the imam comes one minute late, they start speaking out against him. They consider the imam to be a steel spout, which can be opened and closed whenever they like. If he is slightly delayed because he had to relieve himself, they ought to wait for him for five or ten minutes. However, the masses treat the imam like a slave.

‘Allâmah Jalâluddîn Suyûtî raḥîmahullâh quotes the following statement of Rasulullah (sallallaho alaihe wasallam):

أَكْرِمُوا الْعَلِيمَاءَ فَإِنَّهُمْ وَرَثَةُ الأنَبيَّاء

“Honour the ‘ulamâ’ because they are the inheritors of the Prophets.”

(Kanzul Ummal: The chapter on knowledge, vol.10, pg.150)

Rasulullah (sallallaho alaihe wasallam) also said:

وَمَنْ لَمْ يُبِلَّغَ عَالِمِيَّنَا فَلَيْسَ مِنَّا

“The one who does not honour our ‘ulamâ’ is not of us.”

It is Disrespectful to Claim to be Knowledgeable in the Presence of ‘Ulamâ’

Do not try to rectify and reform the ‘ulamâ’ just by reading a few Urdu books, and do act like a mufti. There was a pious ‘âlim who placed his elbows on his knees while he was in prostration in salâh. Later on, a person came to him and told...
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him that a Hadîth states that one should not place the elbows on the ground like a dog when in prostration. Instead, the elbows should be elevated from the ground. The maulânâ asked him: “Are you an ‘âlim?” He replied: “I am not an ‘âlim but I read this in an Urdu book.” The maulânâ asked him: “Do you have all the Ahâdîth in your mind or are you objecting to my action merely on the basis of one Hadîth?” The person said: “I do not know all the Ahâdîth.” The maulânâ said: “The objection which you levelled against me actually entails a major sin because you damaged the honour of an ‘âlim. When you are an ignorant person, what right do you have to come and advise me? There are two Sunnahs of Rasulullah (sallellaho alaihe wasallam), one when he was young, and the other when he was old. When Rasulullah (sallellaho alaihe wasallam) became old and his body became heavy, he used to rest his elbows on his knees.”

When you find anything objectionable about an ‘âlim, convey it to another ‘âlim. When you find anything objectionable about your father, convey it to your uncle, do not go directly to your father. Now the situation is such that everyone is a mufti. Muftis of this type are for muft (free), they do not possess knowledge. A Hadîth states:

أَجْرَأْكُمْ عَلَى الْفُتَايَّا أَجْرَأْكُمْ عَلَى النَّارِ

(سنن الدارمي، ج: 1، باب الفتيا وما فيه من الشدة)

“The person who is audacious in issuing fatwà is audacious to enter the Hell-fire.”

Such “free” muftis express their views on every issue and say: “This is my view on this issue.” Today, even a person pushing a wheel-cart will say: “This is my view on this issue.” Ask these who are intellectually blind if a “view” is acceptable in Islam? Is Islam something which is based on views? ‘Allâmah Shâmî rahîmâhullâh states in his book of jurisprudence, Kitâb ash-Shâmî, that Rasulullah (sallellaho alaihe wasallam) said that the person who is very audacious in giving a ruling without investigation
is very audacious in entering Hell. You should first consult books, if you do not understand, go and consult your teachers and qualified ‘ulamâ’. Go to them like a beggar, not like a person who is going to make objections. Ask them in a respectful manner: “Hazrat, I have a question to ask.” Ask them as though you are a student. It is essential for the masses to reduce themselves like students when they ask the ‘ulamâ’.

**Removing Some Misconceptions about the Turban**

A non-‘âlim asked Hazrat Thânwî rahimahullâh: “Why don’t you tie a turban?” If this person was an ‘âlim he would not have asked such a question. There are some famous statements with regard to the turban. Some say that if a person performs șalâh with a turban, the reward is multiplied twenty five times. Others say that if a person performs the Jumu’ah șalâh with a turban, the reward is multiplied seventy times. However, the great Hadîth scholar, Mullâ ‘Alî Qârî rahimahullâh writes in his book, *Maudû‘ât Kabîr*: ذلک کله باطل موضوع – these are all baseless and fabricated statements. Therefore, those who become confused with a little knowledge should not delve into such matters. Rather, they should refer to the source books and senior ‘ulamâ’. Such people may have the intelligence, but there is some heat in their intelligence. If in any era, people start considering a non-obligatory act to be obligatory, then it becomes obligatory to give up that act. I personally heard senior ‘ulamâ’ and elders saying that there is a Hadîth in *Bukhârî Sharîf* which states that the Sahabah (Radhiwallahu anhum) also performed șalâh with a head covering (topî), and that if a turban is also worn, it will be good. However, it is not permissible to consider it obligatory.

Once I went to Dhaka and saw a turban placed on the pulpit in the musjid. Numerous flies were sitting on this turban and it had many dirt marks on it. Just then the imam came forward to
perform the صلاة. He tied that turban and performed the صلاة. Upon completing the صلاة, he replaced the turban on the pulpit and went away. He wore the turban and performed the صلاة solely out of fear for the المصلّ (those offering صلاة behind the imam). In some musjids you see the المصلّ in control – it is “ignorance” that is in control. They constantly vex the poor imam. But if a person aligns himself to an imam who is a proper ‘الّ, he will learn the correct ruling. Nevertheless, this system came to an end in this musjid through one talk of mine – this is solely through the will of Allah Ta’ala. I said to them, wear the turban sometimes and do not wear it at other times so that people do not consider it to be obligatory.

So Hakeem-ul-Ummah ِ‏rahِمْهُأللَّrah said to the person: “I am writing Tafsîr Bayân al-Qur’ân at present and have to engage in a lot of research for it. This causes a great burden on my mind. I am therefore unable to wear the turban.” He then asked the person one question: “You are asking me about wearing a turban with such emphasis, why are you not wearing a lungî (a loin cloth) bearing in mind that wearing a lungî is also a Sunnah?” He replied: “The lungî gets open and my body becomes exposed.”

It Is Not Sunnah Mu’akkadah to Wear a Lungî

There are many areas where it is considered essential to wear a lungî whereas it is sunnat-e-ghayr mu’akkadah (a non-emphasised Sunnah) and sunnat-e-‘âdiyah (something done out of habit). However, one has to be very careful when wearing a lungî. I have also seen people wearing lungîs because we have students from Bangladesh studying under us. One night I saw a student whose lungî was in one direction while his body was in another direction. We had an ‘الّ who was a teacher with us and had qualified from Deoband. He was in the habit of wearing a lungî. Once when mosquitoes bit him on his face, he covered his face with his lungî. Now tell me, is it permissible to wear a lungî in such a way that one’s private parts become exposed? I therefore
say you may wear a lungi during the day and a pyjama pants at night so that your private parts do not become exposed. This is especially so when others are sleeping in the same room, e.g. when there is a Tablíghí ijtima’ or when several students sleep in the same hostel room.

‘Allâmah Jalâluddîn Suyûtî ra hîmahullâh states in Jâmi’ Šaghîr that you should not sleep naked even if you sleep alone. This is because the angels feel ashamed and disturbed by this. We know that it is harâm (unlawful) to cause discomfort to a Muslim. Causing discomfort to angels will be even more harâm.

We were talking about the conversation between Hazrat Thânwî rahîmahullâh and that person who said that he does not wear a lungî because his body becomes exposed. Hazrat Thânwî rahîmahullâh said: “I also feel hot and therefore do not wear a turban. The person said: “May Allah Ta’ala increase the heat which you are experiencing.” Some ignorant people are so disrespectful. Hazrat rahîmahullâh replied: “May Allah Ta’ala make you more naked.”

**It is an Act of Deviation to Consider an Unnecessary to be Necessary**

Hazrat Thânwî rahîmahullâh then explained to him in a calm and collected manner that because of a lack of knowledge, people begin considering an unnecessary to be necessary. A person performs the tahajjud salâh and reads durûd (salutations upon Rasulullah (sallellaho alaihe wasallam) day and night. However, he holds the belief that if he does not stand and read the durûd, it will never be accepted, and if he does not make sweetmeats on Laylatul Barâ’ah (15th of Sha’bân) he will be completely deviated from Islam. Such a person is thus committing excesses in religion and is gone astray because he is considering an unnecessary to be necessary. Is there any Hadîth which states that durûd sharîf has to be read while standing? True lovers like the Sahabah (Radhiallaho anho) never made
sweetmeats on Laylatul Barâ’ah. It is thus not correct to consider something unnecessary as necessary.

When you stand before the blessed grave of Rasulullah (sallellaho alaihe wasallam) and read *durûd*, you do so with a soft tone. This verse is written at the blessed grave:

> يا أَيُّهَا الَّذِينَ آمَنُوا لا تَرْفَعُوا أَصْوَائَكُمْ فَوَقَ صَوْتِ النَّبِيّ

(سورة الحج، آية: 2)

“O believers! Do not raise your voices above the voice of the Prophet.”

In other words, do not raise your voices above the voice of My Prophet (sallellaho alaihe wasallam). Those whom Allah Ta’ala enabled to visit Madînah know fully well that *durûd* is not read with a loud voice over there. Instead, people read the *durûd* with a loving tone like that of the buzzing of bees. If they read it aloud, it is considered disrespectful. After reading the *at-tahiyyât* in *salâh*, the method of reading *durûd* after it, was not taught by the maulânâs but by Rasulullah (sallellaho alaihe wasallam). Allah Ta’ala taught Rasulullah (sallellaho alaihe wasallam) how to perform *salâh* on the night of Mi’râj (Ascension). He did not teach him to read the *durûd* while standing, but while sitting. If Allah Ta'ala liked the *durûd* to be read while standing, He would have issued the order that you must send salutations to My Prophet (sallellaho alaihe wasallam) while you are standing. But Allah Ta’ala taught him to sit and read the *durûd*. However, these days if you do not stand and read *durûd*, it is as though you have committed a major crime. In actual fact, this displays audaciousness and disrespect to Allah Ta'ala and Rasulullah (sallellaho alaihe wasallam). It entails considering an unnecessary to be necessary, and this is a serious deviation. Friends, I therefore say that love for Allah Ta’ala entails acting according to the pleasure of Allah Ta’ala and love for Rasulullah (sallellaho alaihe wasallam) entails acting on his Sunnah.
Love for Rasulullah (Sallellaho Alaihe Wasallam) Entails Emulating Rasulullah (Sallellaho Alaihe Wasallam)

Many people make claims of love for Rasulullah (sallellaho alaihe wasallam)] but if you were to ask them how many Sunnahs there are in salah, they do not know. Ask them the Sunnahs of ablution (wudû’) and they do not know. Whereas if we live and die on the Sunnah, we will receive salvation. Tell me, there is a person who claims to love his father. His father tells him: “O my beloved son! I am ill and I have a cough. Go and bring me some medicine.” He says: “I am not going to do any work. But I will keep on repeating: ‘O my father, O my father!’” What will the father say to him? He will say: “You are repeating father, father, but you are not obeying my instructions.” In like manner, you get some people standing and reading salah wa salâm (salutations to Rasulullah (sallellaho alaihe wasallam)) with a loud voice, but when it is time to obey and follow Rasulullah (sallellaho alaihe wasallam), they flee with their tails between their legs. They do not perform salah, they do not fast, they do not pay zakâh, they do not perform hajj when it becomes compulsory on them, and they do not abstain from sins. They will merely hold a mîlâd (celebrating the birth of Rasulullah (sallellaho alaihe wasallam)) once a year and think that they have fulfilled the right of Rasulullah (sallellaho alaihe wasallam).

A great poet of Iran came to Delhi on one occasion so all the people hastened to meet him because he had written a poem in praise of Rasulullah (sallellaho alaihe wasallam). This poem contained a very loving subject matter. It seemed from the subject matter of this poem that there is no greater lover of Rasulullah (sallellaho alaihe wasallam) than him in the world. On hearing his poem, a pious servant of Allah Ta’ala also went to meet him. On reaching there, he saw this poet at a barber
who was shaving his beard. The criterion of love is not the
tongue but actions. So the pious servant said to him: “O Âghâ!
What are you doing? You recited such an excellent poem and now you
are shaving your beard!” So he replied in a very poetic manner
and said: “I am shaving off my beard but I am not shaving off
anyone’s heart.” The pious man said: “You are shaving off the heart
of Rasulullah (sallallahu alaihe wasallam).”

Friends! O lovers of Rasulullah (sallallahu alaihe wasallam)! O
you who hope for Rasûlullâh’s (sallallahu alaihe wasallam)
tercession on the day of Resurrection! Rasulullah (sallallahu alaihe wasallam) turns his face away from those who shave off
their beards. A person will be resurrected in the condition in
which he died. You should therefore constantly make du’â’ to
Allah Ta’ala saying: “O Allâh! Do not cause me to die as long as I
do not have the blessed appearance of Rasulullah (sallallahu alaihe
wasallam) so that I could read this poem on the day of Resurrection”:

ترے محوب کی بارب شہامت لے کے آیاں ہوئے
حقیقت اس کو تود رکے،مین صورت لے کے آیاں ہوئے

“O Allâh! I have come with the appearance of Your beloved. O Allâh!
I have come with the appearance, You transform it into reality.”

A Hadith states that a person will be resurrected in the manner
in which he passed away. What reply will you give to
Rasulullah (sallallahu alaihe wasallam) on the day of
Resurrection if he were to ask you: “The Sikhs kept beards out
of love for their Guru Nanak, but you found no shame for my
love? What wrong did you find in my appearance that caused
you not to keep a beard?” What reply will you give to him? If
Allah Ta’ala disliked a beard, He would not have permitted His
Prophets (Alaihimus salaam) to keep beards. All the pious
servants of Allah Ta’ala kept beards.
The Incident between Hazrat Mûsâ (Alaihis salaam) and the Magicians

All the magicians who had come to compete against Hazrat Mûsâ (Alaihis Salaam) had all adopted the dress of Mûsâ (Alaihis salaam); they had beards, wore long kurtahs and had staffs in their hands. They adopted this appearance so that if they were defeated, they will not be recognized if they have to flee. They did this as a precaution. However, because their appearance was like that of Mûsâ (Alaihis salaam), Allah Ta’ala liked it and blessed all of them with îmân and they all fell into prostration. Whereas the intention of all was not correct. When Mûsâ’s (Alaihis salaam) snake swallowed all their staffs, they realized that this was not magic. This is because magic entails enchantment and mesmerism. The magicians had mesmerized the people into thinking that their staffs had changed into snakes but which were staffs in essence. On the other hand, the staff of Mûsâ (Alaihis salaam) had really changed into a real snake by the order of Allah Ta’ala. Consequently, this snake swallowed all the snakes of the magicians which were actually ropes. The magicians realized that this was no magic. Had it been magic, the staff would not have changed into a real snake, it would have remained a staff but would have appeared to be a snake. It is for this reason that they all fell into prostration and said:

قَالُواْ أَمِنًا بِرَبِّ الْعَالَمِيْنَ رَبِّ مُوسَىٰ وَهَارُوْنَ

‘We believe in the Lord of the worlds, the Lord of Mûsâ and Hârûn.’”
(Sûrah al-A’râf, 7: 121-122)

Because the people used to consider Pharaoh as their lord, the magicians clarified that they believe in the Lord of Mûsâ and Harun (Alaihimas salaam).
The Îmân of Âsiyah

Hazrat Mûsâ (Alaihis salaam) said to Allah Ta’ala: “O Allâh! I endeavoured a lot on Pharaoh and his minister, Hâmân, to the extent that I perspired a lot, but You still did not bless them with îmân, although Pharaoh did understand a little of what I was saying. On one occasion, he said to his wife Âsiyah (Alaihas salaam) (who had already accepted îmân but could not disclose it): “Should I believe in Mûsâ? He is inviting me towards Allah Ta’ala and saying to me: ‘O Pharaoh! If you believe, Allah Ta’ala will bless you with four bounties:

1. You will always remain healthy and never fall ill.
2. Your youthfulness will remain forever.
3. You will be blessed with such internal attachment to Allah Ta’ala that you will give preference to death over this worldly life.
4. Allah Ta’ala will also bless you with kingdom in the Hereafter. In other words, Allah Ta’ala will rectify your afterlife.

On hearing this message of Mûsâ (Alaihis salaam) from the mouth of Pharaoh, Âsiyah (Alaihas salaam) said: “Allah Ta’ala is reminding you who are a tyrant and a person who claims divinity. O tyrant! Why did your gall bladder not burst out of happiness? This is no small favour that the generous Master is reminding a tyrant like you. O Pharaoh! My advice to you is that you should not consult anyone. Embrace îmân immediately. You ought to have accepted this invitation happily there and then. I am astonished that you did not die out of happiness. A single head covering (topî) can cover the blemish of a bald man. But the mercy of Allah Ta’ala wants to cover all your faults and blemishes.” She repeatedly called out the name of Allah Ta’ala and began crying profusely.
Do Not Consult Unworthy People

Pharaoh then consulted his minister, Haman, and asked him whether what his wife was saying was correct or not. He said: “O Hâmân! I constantly seek your advice on matters related to the earth; I now seek your advice on matters related to the heavens.” If this wretched soul was a heavenly creation, he could have given him correct advice. But he was merely a worm of this earth!

Maulânâ Rûmî rahimahullâh says that when Allah Ta’ala creates a bird for flying, its mouth points upwards even if its wings have not developed as yet, even if it is still a small chick. Its mouth remains pointing upwards because it has to fly in the future and it has to become a flying bird. You will see the hatchlings of a pigeon constantly looking towards the sky even though they are still wingless and featherless. They constantly flap their sides because they have to fly in the future. On the other hand, the calves of cows constantly look downwards because they are not going to fly. In like manner, when Allah Ta’ala intends to make a person His beloved servant, He enables him to constantly ponder over the heavens and the earth, and to reflect over his Creator. Maulânâ Rûmî rahimahullâh says:

“Like the hatchling of a pigeon which constantly looks towards the sky even though it does not have any wings at present. It is constantly waiting for the time when its wings appear so that it could fly.”

A Magnificent Bounty for Āsiyah (Alaihas Salaam)

Nevertheless, when Pharaoh came to know of his wife’s îmân, the tyrant imposed many hardships on her, and vexed her profusely. He made her lie down on a wooden board and
knocked nails through her hands and legs. She eventually passed away in this painful manner. The Mufti of Baghdad, ‘Allâmah Sayyid Maḥmûd Âlûsî rahimahullâh writes in Rûh al-Ma‘ânî:

وَقَدْ وَرَّدَ أنَّ آسِيَةَ اِمْرَأَةٌ فِرْعُوْنَ تَكُونُ زُوْجَةً نِسَيَّا صَلِّي الله عَلَيْه وَسَلَّمَ

“It is related that Āsiyâh (alaihas salaam) shall be a wife of our Prophet (sallallaho alaihe wasallam) in Paradise.”
(Ruhul Ma‘ani, vol.25, pg.136)

Die in the name of Allah Ta‘ala and see the joy of that. The corpses over which you are dying will not give you anything. In fact, the dead plus the one who is going to join the dead will both be dead. The beautiful women of this world are also dead. They will decompose and rot one day in their graves. Those who are dying over them will also die one day. The one who is going to die in the future is as if he or she is already dead. When the dying kills himself over something which is going to die, it is like a double dying.

أَرَيْكَ كَيْ اِتَّهَلَّ كَأَمَرَّةَ كَمَرَّةَ وَالَّذِينَ يَلَّوْبُهُمْ

“O what wrong you are committing that a dying person is killing himself over a dying person! The one who is filling his breath over beautiful women is not a person of high aspirations.”

**The Gift for Giving One’s Life for Allâh**

But if you were to give your life for Allah Ta'ala, what reward will you receive? Look at the lofty status which Imam Ahmâd ibn Hambal rahimahullâh received. Mullâ ‘Alî Qârî rahimahullâh writes in volume one of Mirqât that his actual name was Imam Ahmâd ibn Muḥammad ibn Hambal. His father’s name was Muḥammad and his grandfather’s name was Hambal. However, he became popularly known as Imam Ahmâd ibn Hambal and his father’s name became concealed. He was a
great Hadîth scholar (muhaddith) and jurist of his time. He was also a student of Imam Shâfi’î rahimahullâh. He differed with the khalîfah (caliph) on a particular issue but he remained steadfast on the truth. The khalîfah issued many threats to him that he should abandon his standpoint or else he will be tortured severely. But Imam Ahmad ibn Hambal rahimahullâh remained firm on his view and did not bother about any punishment. Eventually, the khalîfah decided to lash him and this caused uproar in Baghdad. The people began talking that Imam Ahmad ibn Hambal rahimahullâh is going to be put through a tribulation today. When he received the first lash, he said: “Subhânallâh.” When he received the second lash, he said: “Lâ hâula wa lâ qûwwata illâ billâh.” When he received the third lash, he said: “No calamity will afflict us except that which Allah Ta’ala has destined for us. He is our Master.” He was lashed so much that his trouser belt which was made of fabric became open. He immediately looked towards the heavens and his lips were still moving but no one knew what he was saying. The trouser belt became tight on its own and Allah Ta’ala saved him from becoming exposed.

A Hadîth scholar went to visit Imam Ahmad ibn Hambal rahimahullâh one week later and asked: “O Imam Ahmad ibn Hambal! What did you read at that time?” He replied: “Because my trouser belt became loose, I said to Allah Ta’ala:

إِنَّكُنَّ تَعَلَّمَ أَنِّي عَلَى الْحَقِّ فَلَا تَهْيَكْ سَتَرِيًّا

“O Allâh! If You know that I am on the truth, do not allow my private parts to become exposed. Allah Ta’ala then raised my trouser.”

His son says that Imam Shâfi’î rahimahullâh who was his teacher and was in Egypt at the time sent a messenger to Imam Ahmad rahimahullâh instructing him thus: “Go to my student Imam Ahmad ibn Hambal and bring back the shirt which he was wearing when he was being lashed.” Because Imam Shâfi’î rahimahullâh was his Hadîth teacher, he obeyed his order and sent the shirt
to him. Imam Shâfi‘î raḥīmahullâh soaked that shirt in water and drank that water:

فَغَسَلَ قَمِيصَهُ وَشَرَبَ مَاءَهُ

“He washed his shirt and drank its water.”

Mullâ ‘Alî Qârî raḥīmahullâh writes:

هَذَا مِنْ أَجَلِ مَنَاقيِبِ إِمَامٍ أُحَمَّدٍ بْنِ حَنْبَلَ

“This is an indication of Imam Ahmâd ibn Hambal’s lofty status.”

The reason for this is that we see the teacher soaking his student’s shirt in water and drinking that water. He then says that an honourable person of Baghdad was buried 230 years later next to Imam Ahmâd’s raḥīmahullâh grave. This person had made a bequest that he should be buried next to his grave.

Mullâ ‘Alî Qârî raḥīmahullâh writes:

فَلَمَّا دُفِنَ بِجَنّبِهِ بَعْضُ الأَشْرَافِ

When an honourable person was being buried next to his grave...

The grave digger mistakenly struck the hoe on the grave of Imam Ahmâd ibn Hambal raḥīmahullâh and this caused his grave to get open.

فَوُجِدَ كَفَانُهُ صَحيٌّا لَمْ يَبْلُغَ

His shroud (kafan) was intact, and did not even get torn after 230 years.

وَجِئَهُ لَمْ تَتَغَيَّرْ

The body of this true lover of Allah Ta'ala did not change.

It was just as fresh as when it was buried. This was a supernatural feat in his favour. When a person dies for the sake of Allah Ta'ala, He blesses him with honour.

Mullâ ‘Alî Qârî raḥīmahullâh writes that when his funeral bier was being carried, 20 000 people embraced Islam merely by
looking at his funeral bier. This was because he was prepared to sacrifice his life but was not prepared to give up the truth. This is what is known as true îmân.

 أسْلَمُ عِشْرَوْنَ أَلفاً يَوْمُ وفَاتِهِ

 Twenty thousand people embraced Islam on the day of his demise.

 عَشَامُ كَانَ جَزَاءً يَدُ رَؤُومَا مِثْلُهُ

 “This is the funeral of a true lover of Allah Ta'ala. Come out and attend it with some clamour.”

 The Jews and Christians embraced Islam by saying that there has to be Allâh for a person to sacrifice his life in such a manner.

 انَّ كَوْنَ السَّيْرِ لِتَوْضُيّجَ جَنَازَهُ مَرَأ
 جَانَ دَرَيْنَ لَن يَجِنَّ كَنْتَ نَفْسِكَ لَيَلِ
 بِنَفْدُ دَيْنَ يَجِهِ بَذَكَرِيَ لِكَ لَيَلِ

 “Take my funeral bier through the narrow streets for whose pleasure I gave my life. You need to be selfless in order to attain servitude.”

**The Joy of Allâh’s Name**

 If one does not have love for Allah Ta'ala, he cannot enjoy prostrating. You should therefore learn the love for Allah Ta’ala from those who love Him. Today, we find offering sâlah to be burdensome. But when the love of Allah Ta’ala enters your heart, then just by saying “Allâh” once, you will experience the capsule of the joy of both worlds going down into your heart. The reason for this is that Allah Ta’ala is the creator of the bounties of both worlds, and it is He who placed enjoyment in both the worlds. Maulânâ Rûmî rahimahullâh says:

 اَء دَلَّي شَكْرُ اَيْضًا لِكَ شَكْرُ سَازُ

 “O heart! What is sweeter, this sugar or the one who made this sugar?
How juicy the name of that Being will be who created the juice in the cane? Maulâna Rûmî raḥimahullâh says:

نام او پھر برز بانگ می رود
پہیوں مو اوز عسل جوے شوئ

“When I take the name of Allah Ta’ala, the hairs on my body turn to oceans of honey.”

In other words, when I take the name of Allah Ta’ala with love, all my hairs turn to oceans of honey.

We import [eat] sweetmeats into our stomach at night and export it the next morning in the toilet. In other words, we consider our stomach to be like an office for eating, drinking, importing and exporting. Those who engage in the excessive remembrance of Allah Ta’ala have taken the true joys of the world. When we go to Paradise, we will have just one regret: if only we did not display any shortcomings in remembering Allah Ta'ala. As long as you are living, engage in the remembrance of Allah Ta’ala by saying Yâ Allâh, Yâ Rahmân, Yâ Rahîm. Continue reading durûd (salutations upon Rasulullah (sallellaho alaihe wasallam)), continue safeguarding your gaze and, at the same time, make this du’â’: “O Allâh! Forgive us for the secret glances which we stole and thereby earned unlawful pleasure.” Our soul is a thief and we have to be on guard against it. A poet says:

اپنے جوہر پنیں سارے ماردے مارگی بہشت
اک پرگ کے پنیں مکہ میں ختم کر سویںت

“All the musallîs should be mindful of their shoes. There is an elder who comes to the musjid in the form of Khîdr.”

In other words, his beard is white, but you must remember that the beard of the soul never becomes white. This tyrant always keeps a black beard.
“Do not be deluded by any white bearded. The soul has a black beard.”

**Why the Knowledgeable are Referred to as The People of Dhikr?**

So we were talking about the respect for ‘ulamâ’. Allah Ta’ala says:

قَاسِطُوا أَهْلَ الْذِّكْرِ إِنْ كُنْتُمْ لَا تُعَلَّمُونَ

*Ask the people of dhikr if you do not know (anything about Islam).*

(Surah Nahl, verse 43)

All the past and latter commentators say that the people of dhikr refer to the people of knowledge. The question which arises here is that why have the people of knowledge been referred to as the people of dhikr? My shaikh, Hazrat Shâh ‘Abdul Ghanî rahimahullâh used to say that the actual people of knowledge are those who are immersed in the excessive remembrance of Allah Ta'ala. It is for this reason that Allah Ta'ala referred to them as the people of dhikr.

Hakeem-ul-Ummah Thânwî rahimahullâh says: “I have love for the Sufis as I have love for my brothers, but I have love for the ‘ulamâ’ as I have love for my father.” In other words, respect the imam just as you respect your father. Do not resort to evil thoughts, objections and backbiting [about the imam] over trivial matters and thereby earn the wrath of Allah Ta'ala. The person who has evils in himself will see evils in everyone else.

**Rasulullah (Sallellaho Alaihe Wasallam)**

**Imparts Seven Words of Advice to Hazrat Abû Dharr (radhiallaho anho)**

There is a Hadîth in Mishkât Sharîf (Bâb Hifz al-Lisân) which states that Hazrat Abû Dharr Ghifârî (radhiallaho anho) asked
Rasulullah (sallallaho alaihe wasallam) for some advice and he gave him seven words of advice. Included among them was this:

وَخَصَّصَكَ بِتَقُوَّةِ اللهِ عَزِّ وَجَلَّ فَإِنَّهُ أَرَيْنَ لَأَمْرِكَ كُلَّهُ

(Remain on taqwâ (piety, fear of Allah Ta'ala) and all your affairs will be taken care of.)

Mullâ ‘Alî Qârî rahimahullâh explains this Hadîth by saying that irrespective of whether it is with regard to worldly matters or matters concerning the Hereafter, the matters of both worlds are sorted out through the blessing of taqwâ. The reason for this is that through the blessing of taqwâ, the person has become the friend of Allah Ta’ala. When a person becomes a friend of Allah Ta’ala- and this world belongs to Him and the Hereafter also belongs to Him – then Allah Ta’ala keeps the person content and happy in both worlds. When a father is pleased with his child, he will send money to him even if he is gone to a foreign country. He will say to him to eat good food, to keep a worker in the house, and to live a comfortable life. At the same time, when he is at home with his father, the father will ensure that no difficulty afflicts his child. In like manner, the one who does not displease his Allâh, but pleases Him all the time, Allah Ta’ala keeps him with comfort when he is away and also when he is with Him [in this world and in the Hereafter].

Hazrat Abû Dharr (radhiallaho anho) asked Rasulullah (sallallaho alaihe wasallam) to give him more advice. So Rasulullah (sallallaho alaihe wasallam) said:

عليك بِتَقْوَى الْقُرآنِ وَذِكْرِ اللهِ عَزِّ وَجَلَّ فَإِنَّهُ ذِكْرُ لَكَ فِي السَّمَاوَاتِ وَنَوْرُ لَكَ فِي الْأَرْضِ
The greatness of knowledge and ‘ulamâ’

“Adhere to the recitation of the Qur’ân and the remembrance of Allah Ta’ala because it will be a cause of your remembrance in the heavens, and a source of light for you on earth.”

Today our condition is such that our Qur’âns are wrapped and placed on shelves. Do not leave them on the shelves, read the Qur’ân daily even if it is just one section (rukû’) or just ten verses. However, a traveller is excused because as per a Hadîth in Bukhârî Sharîf, his compulsory duties are reduced by half but he receives the same reward as what he used to read when he was at home. Rasulullah (sallellaho alaihe wasallam) then said that the result of abundant recitation of the Qur’ân will be that it will be a cause of your remembrance in the heavens and a source of light for you on earth. Rasulullah (sallellaho alaihe wasallam) is informing him of the reward and prize for the recitation of the Qur’ân and the remembrance of Allah Ta’ala, viz. he will be remembered in the heavens and Allah Ta’ala will bless him with illumination on earth.

The Sahabah’s (Radhiallaho Anhum) Desire for Islam

Today, people say that we must not ask too many questions to the ‘ulamâ’ because if you were to ask them about salâh, they will impose you with fasting. On the other hand, the Sahabah’s (Radhiallaho anhum) thirst for Islam was never quenched. Hazrat Abu Dharr (radhiallaho anho) says: “I asked Rasulullah (sallellaho alaihe wasallam) to give me more advice.” After receiving two words of advice, he asks for more. This is what you call a seeker of knowledge. After eating one kabab, our hand extends to a second one. When we have so much of desire for worldly kababs, we ought to have more desire for knowledge because it is for the Hereafter and it will ensure our success in the Hereafter. Consequently, Rasulullah (sallellaho alaihe wasallam) said to him:
O Abû Dharr! Remain silent most of the time because it will cause Satan to be scared of you and it will be an aid to you in all matters of your religion.

Hazrat Abû Dharr Ghifârî (radhiallaho anho) asked for more advice. What greed! And what a greedy seeker of knowledge! But this greed is blessed. Not every greed is evil.

A Memon spent time in Tablîgh and told his Tablîghî brothers: “Brothers! Memons are very greedy.” They all thought that he is going to ask them for some money. But he said to them: “First listen to what I have to say! Previously I used to be very greedy for wealth. Now I am extremely greedy for your du’âs.” They all said: “We first assumed that you are going to ask us for money. But you are asking us for du’âs.” His greed had thus changed [for the better].

It is Immature to criticise the ‘Ulamâ’

Since we mentioned the Tablîghî jamâ’ah, I just remembered that some times non-‘ulamâ’ – due to not knowing the limits of the Sharî’ah – speak about the virtues of Tablîgh among the masses in such a manner: for example, a few Tablîghî brothers went to Japan for Tablîgh. They called out the adhân, performed salâh, ate some food and slept away. The unbelievers saw them and said: “Look at these people, they fell asleep without intoxicating themselves, while we have to take heroin and sleeping pills, and still we do not get sleep. The religion of these Muslims who have come out in the path of Allâh is very nice.” Eight to ten of these people who saw these Muslims embraced Islam. Then these immature propagators criticize the ‘ulamâ’ by saying that what the ordinary Tablîgh people are doing is not even being done by the ‘ulamâ’. This is a serious act of immaturity and a great misunderstanding. The fact of the matter is that the unbelievers are distressed and restless because of their unbelief (kufr) and
the curse of being far away from Allah Ta’ala. When they see these people engaging in the worship of Allah Ta’ala eating and sleeping away, they embrace Islam from seeing these things.

Therefore, you can praise these people in the sense that they did an act which was desirable (mustahab) but do not accord them superiority over the ‘ulamâ’ because the ‘ulamâ’ are teaching Bukhârî Sharîf, they are safeguarding the sciences of prophet-hood, and disseminating them – all of which is compulsory. Whereas it is not compulsory to go in Tablîgh, it is a desirable and beloved act. Therefore, those who say the following about the ‘ulamâ’ are extremely immature and witless: “On the day of Resurrection, the unbelievers will hold the ‘ulamâ’ by their collars and say to them: ‘You remained confined in your madâris and did not remove us from the darkness of unbelief. Why did you let us go into Hell?’” Statements of this nature cause the masses to have no respect and value whatsoever for the ‘ulamâ’.

**The Message of Islam has Reached the Entire World**

Now let me teach you a ruling. If, according to these people it is not desirable but compulsory to convey Islam to the unbelievers, then what do you have to say about all our elders like Shâh ‘Abdul Azîz rahimahullâh, Shâh Walî Allâh rahimahullâh, Imam Abû Hânîfah rahimahullâh, Imam Bukhârî rahimahullâh, etc. who did not go to America or Japan? Did they abandon a compulsory act or not? A person who abandons a compulsory act cannot be a true friend of Allah Ta’ala. So it seems that there was no true friend of Allah Ta’ala for about 1200 years. I therefore asked a very senior mufti about the ruling with regard to making such statements. He said that it is absolutely wrong and based on ignorance because the majority of the erudite ‘ulamâ’ are not part of this Tablîghî work. The mufti said that Islam has spread throughout the world. There is
no unbeliever who does not know about Islam. There is no unbeliever who does not know that Islam is the only acceptable religion in the sight of Allah Ta’ala. And that anyone who accepts any other religion shall be cast into Hell.

I have mentioned these few things because we accompanied some friends and associates in several Tablíghî jamá’ats and I perceived this illness. I therefore spoke to Mufti Rashîd Ahmad Sâhib and asked him this question: “Who is more superior, those who are going to Japan and causing people to embrace Islam, or the ‘ulamâ’ who are teaching Bukhârî Sharîf.” Mufti Sâhib smiled and said: “Those who are doing the blessed work of Tablígh are engaged in something which is mustâhab and not fard. There is not a single unbeliever who has not heard about Islam, or who does not know what the adhân is. The adhân has spread throughout the world through the radio and television. The message of Islam has reached the entire world. They all understand that the Muslims have a religion which claims that no religion apart from Islam is acceptable to Allah Ta’ala, and that Islam is the only way to salvation. It is therefore the responsibility of the unbelievers to make inquiries. At the same time, those who go to invite them towards Islam will be not deprived of reward because they cannot teach Bukhârî Sharîf. They may do this work [of Tablígh] and acquire rewards. We are occupied in the madrasah. So they should be given the opportunity of going and conveying our “wealth” [knowledge] to the different places. We should therefore value and appreciate them. We therefore direct our friends to join the Tablíghî jamá’at.

**It is not Compulsory to Turn the Unbelievers into Muslims**

The work of Tablígh is blessed, desirable and liked, but not on the level of fard. In fact, Islam has not made it compulsory to turn the unbelievers into Muslims. Had it been compulsory to make them into Muslims, Rasulullah (salleraho alaihe wasallam) would have compelled those areas which he conquered into embracing Islam. This is because normally one
is compelled into a compulsory act. However, Rasulullah (sallellaho alaihe wasallam) never compelled anyone. Instead, he gave them the option to either embrace Islam or pay the *jizyah* (a tax paid by non-Muslims to live under the protection of the Islamic state). The unbelievers who agreed to pay the *jizyah* were left as they were. They were not compelled into embracing Islam. The order to pay *jizyah* is issued to display the power and strength of Islam, and the humiliation and disgrace of unbelief. What is the meaning of accepting *jizyah* from them and not compelling them into embracing Islam? It means that it is not compulsory to turn them into Muslims. It is compulsory to inform them about Islam and this has been done. Now if you [unbelievers] do not want to embrace Islam, we will not compel you. Had it been compulsory to turn them into Muslims, Rasulullah (sallellaho alaihe wasallam) would have said to them: “My mercy does not permit me to accept a paltry sum of money from you and be happy with your unbelief.” In other words, that I be happy with your going into Hell. We learn from this that it is not compulsory to turn the unbelievers into Muslims.

What I conveyed to you is a statement of a very senior mufti who is the most senior jurist of Pakistan, who is lecturing in post-graduate jurisprudence, who is producing jurists.

Hazrat Khâlid ibn Walîd (radhiallaho anho) is writing a letter to the unbelievers. This letter is quoted in *Mishkât Sharîf*. He says in his letter: “O people! I invite you towards Islam. If you accept, well and good. If not, you will have to pay me the *jizyah* while you are dishonoured. You will have to give it with your own hands so that you may be humiliated. If you send it with someone, I will never accept it. We are not in need of your money. Rather, we want to display the despicability of unbelief. You therefore have to come personally to pay the *jizyah*. If you refuse, we will wage jihad with you. Not for not embracing Islam, but for refusing to pay the *jizyah*. And you will be humiliated in paying the *jizyah*. If you refuse:

َنَحْنُ نُحِبُّ الْمُوَتَّ كَمَا نُحِبُّ الْخَمَرَ
The greatness of knowledge and ‘ulamâ’

We love death as much as you love wine (Therefore, you cannot fight us)

The Sahabah (Radhiyallaho anhum) are not turning them into Muslims after accepting the jizyah from them. They are saying to them: “Embrace Islam or else you will have to pay the jizyah. If you do not pay the jizyah, we will wage jihad against you.” We learn from here that if they agree to pay the jizyah, how can it be compulsory to compel them into embracing Islam? Had it been compulsory to compel them into embracing Islam, would Islam be happy to leave them as unbelievers in exchange for a paltry sum of money? We learn from this that it is necessary to convey Islam to them but not compulsory to turn them into Muslims.

(A person took permission from Hazrat Wâlâ and asked that some of those who are engaged in Tablīgh say that the Sahabah (Radhiyallaho anhum) did not pass away in Makkah and Madīnah. They all spread to different parts of the world for the sake of Tablīgh. So Hazrat Wâlâ said): Many Sahabah (Radhiyallaho anhum) were sent to different countries to see to the affairs of those countries, and it was the norm of the Sahabah (Radhiyallaho anhum) to spread Islam wherever they went.

جئنا جالسين تم ترافصاد مجيء رضوان
کئی محض بہتر ارگا مخلص کی لیے بیں

“Wherever we go, we talk about You. No matter what assembly it is, we see the colour of Your assembly there.”

So light spread wherever they went. For example, Hazrat ‘Uqbah ibn ‘Âmir (radhiyallaho anho) was appointed as the governor of Egypt. Now that he was appointed as a governor, will he not go? If you are appointed as a commissioner and sent to a certain place and the government which sends you is an Islamic government, you will have to go. The Sahabah
(Radhiallaho anhum) were thus sent to see to the affairs of the Islamic state.

Therefore, if a person wants to spur on people for Tablîgh, it will be incorrect for him to say that all the Sahabah (Radhiallaho anhum) left Madînah for the sake of Tablîgh and that Madînah was left devoid of Sahabah (Radhiallaho anhum). There are thousands of graves of the Sahabah (Radhiallaho anhum) in Madînah. The graves of the Sahabah (Radhiallaho anhum) which are found in Syria and Egypt are of those who were sent as governors [and other workers] to those places. In the section on Asmâ’ ar-Rijâl (biographies) at the end of Mishkât Sharîf, Shaikh Walî ad-Dîn rahimahullâh writes about Hazrat Abû Dardâ’ (radhiallaho anho):

سُكَّنَ بَيْنَ الْشَّامِ وَمَاتَ بِدِمَشْقِ

He was the governor of Syria and passed away in Damascus.

Thus, you cannot describe this in such a way as to give the impression that he carried his bedding and went out for Tablîgh for forty days.

**The Number of Hazrat Abu Hurayrah’s (radhiallaho anho) Students**

Mullâ ‘Alî Qârî rahimahullâh states that Hazrat Abû Hurayrah (Radhiallaho anho) had 800 students. This includes Sahabah (Radhiallaho anhum) and Tâbi’ûn. Mullâ ‘Alî Qârî rahimahullâh specifically mentions four Sahabah (Radhiallaho anhum): Hazrat Abdullâh ibn ʿUmar (radhiallaho anho), Hazrat Abdullâh ibn ʿAbbâs (radhiallaho anho), Hazrat Jâbir (radhiallaho anho) and Hazrat Anas (radhiallaho anho). Eight hundred students including Sahabah (Radhiallaho anhum) and Tâbi’ûn studied Hadîth under him. They neither went anywhere with their bedding nor did they go anywhere for forty days. All this is mentioned in the beginning of Mirqât
volume one. Hazrat Abû Hurayrah (radhiallaho anho) conveyed 5364 Ahâdîth.

Senior Sahabah (Radhiallaho anhum) like Hazrat Abdullah ibn Umar (radhiallaho anho, Hazrat Abdullah ibn ‘Abbâs (radhiallaho anho) and Hazrat Abdullâh ibn Mas‘ûd (radhiallaho anho) are included among his students. Hazrat Umar (radhiallaho anho) said to them: “You cannot leave Madînah because when I need to consult anyone I will consult you, and thereby carry out my tasks after mutual consultation.” Consider every department of Islam to be important and consider it to be your own responsibility. Do not serve religion in a manner whereby you cause malice and disrespect for the ‘ulamâ’. From the statements of some immature people, we get the impression that if a person does not carry his bedding and goes for forty days he will go to Hell. How can it be permissible to commit such excesses? Such a large number of senior Sahabah (Radhiallaho anhum) remained studying under Hazrat Abû Hurayrah (radhiallaho anho) and did not leave Madînah. During his caliphate, Hazrat Umar (radhiallaho anho) imposed this restriction that the Sahâbah who are ‘ulamâ’ may not leave Madînah.

It is Harâm to belittle the ‘Ulamâ’

From the above explanation, it becomes clear as to what is compulsory and what is not. Therefore, it is harâm to adopt such a tone or attitude that would entail disrespect and belittling of the ‘ulamâ’. Imagine a person selling potatoes, vegetables and meat who goes out for Tablîgh and then says to the ‘ulamâ’: “This knowledge which you are studying and teaching is nothing. Go out for forty days in Tablîgh.” If he hears of an ‘âlim who never went out for forty days, then he says with regard to him: “All these ‘ulamâ’ remain sitting in their rooms, they are not doing any service to Islam.”
However, not all those engaged in Tablígh are like this. Those who remained under the training of the elders are very balanced, but the majority are immature.

The Grand Mufti of Pakistan, Mufti Muhammad Shafî’ rahimahullâh, said to me: “When Maulânâ Ilyâs Sâhib rahimahullâh was on his death bed, I went to visit him in Delhi. Maulânâ Ilyâs rahimahullâh said two things to me: ‘I have the fear that I am being put through istidrâj1 because people are coming to me in groups after groups.” Mufti Shafî’ rahimahullâh replied: “If it was really istidrâj, you would not have experienced this fear of it. Your fear that this respite might be istidrâj from Allah Ta’ala is proof that you are not being put through this istidrâj [as a form of punishment]. This is because when a person is given a respite by Allah Ta’ala, he does not even perceive it as a respite. Allah Ta’ala says:

سَنْسَتَدْرَجُواْ عَلَيْهِمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

(سورة الأعراف، آية: 182)

“Those who belied Our verses, We will gradually seize them from whence they will not even know.”

In this verse, Allah Ta’ala says that We give them such respite for which lack of knowledge is essential. Allah Ta’ala put this idea in my heart, Muftî Shafî’ Sâhib rahimahullâh did not mention it. Through the blessings of these elders, Allah Ta’ala put this idea into my heart now that those to whom Allah Ta’ala gives respite, then despite His displeasure with them, He gives them of His bounties but they do not even realize that they are being given a respite.

1 Istidrâj is when Allâh takes a person near to punishment by degrees, by means of respite, and the continuance of health, and the increase of favour.
The second thing that Maulânâ Ilyâs Sâhib rahimahullâh said was this: “Because there are few ‘ulamâ’ who are active in Tablîgh, I fear that the masses will not be able to uphold the limits of the Sharî’ah.” Mufti Shafî’ Sâhib rahimahullâh said: “When he said this, I remained silent. I gave no reply because there is no treatment for this.”

It is for this reason that in Sûrah at-Taubah, when Allah Ta’âla says:

آَمِرُوْنَ بِالْإِحْسَانِ وَالْإِمانِ عِنْ الْمُنْتَكِرِ

“Those who command good and prohibit evil”

He follows it with the words:

وَالْحَافِظُوْنَ لِحُدُورِ اللَّهِ

“Those who uphold the limits of Allâh.”

It is only the person who knows what the limits of Allah Ta’âla are who can uphold His limits. The ‘ulamâ’ know the limits of Allah Ta’âla. It is therefore highly disrespectful to consider oneself independent of the ‘ulamâ’ or to scorn them merely because they do not go to Japan and America for Tablîgh, or to accuse them of sitting like ducks in a small pond, and that they are not attached to an international work of Tablîgh. Such a person will come to know on the day of Resurrection what a serious crime it is to scorn the ‘ulamâ’. Shah ‘Abdul ‘Azîz Muhaddith Dehlawî rahimahullâh states that it is kufr and a serious crime to scorn the ‘ulamâ’. Rasulullah (sallellaho alaihe wasallam) said:

وَمَنْ لَمْ يَحْجِلْ عَالِمَيْنَ فَلَيْسَ مِنَّا

“The one who does not honour our ‘ulamâ’ is not of us.”
Based on this Hadîth, if a person has severed himself from Rasulullah (sallellaho alaihe wasallam), what can be said of him?

**It is Kufr to Scorn Knowledge and the ‘Ulamâ’**

The periodical, *Bayyinât*, had an article stating that there was an ijtimâ‘ in Quetta. After some ‘ulamâ’ delivered their speeches, a non-‘âlim stood up and delivered his speech. He said: “You have heard the talks of the maulwîs. Now let us talk about action. Come brothers, come and give your names for forty days.” To adopt such a belittling tone in the presence of those who bear knowledge of the Qur’ân and Sunnah creates aversion and scorn towards ‘ulumâ’. It is thus essential to remain within the limits of the Sharî‘ah.

Shah ‘Abdul ‘Azîz Muhaddith Dehlawî rahimahullâh states that it is *kufr* to belittle knowledge and the ‘ulumâ’. Where does this lead to? This belittling could entail showing scorn for knowledge. For example, a person says: “The maulânâs have delivered their speeches. Come brothers, come. Now talk about action. Mere speeches are not enough. Speak up brothers, how many forty days will you give?” He is giving the impression that the speeches of the ‘ulumâ’ are mere talks, which are devoid of action. A tone and attitude of this nature which entails showing scorn for the ‘ulumâ’, the Qur’ân and Hadîth, results in showing scorn towards knowledge. And Shah ‘Abdul ‘Azîz Muhaddith Dehlawî rahimahullâh writes that it is *kufr* to belittle knowledge and the people of knowledge.

Therefore, do not adopt an approach whereby you want to seize the ‘ulumâ’ and give the impression that all those who are teaching in the madârîs are all useless. Consider the dust of the shoes of the ‘ulumâ’ to be better than your own self. The statement of Rasulullah (sallellaho alaihe wasallam):
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"The one who does not honour our ‘ulamâ’ is not of us."

is sufficient to instruct us to honour and respect the ‘ulamâ’.

Maulânâ Gangohî rahimahullâh says go and dig the grave of the person who scorns the ‘ulamâ’ and you will find his face turned away from the qiblah. Nevertheless, the majority of the people in Tablîgh are good people who respect the ‘ulamâ’.

Allâh’s Announcement of War

Allah Ta’ala accorded a high status to the ‘ulamâ’. I am therefore telling you that you must value and appreciate them. I am greatly hurt by the person who has no respect for the ‘ulamâ’. I am most pleased when the masses carry their bedding and go out for the sake of Islam. We personally encourage people to join them and we ourselves are invited to the ijtimâ’ât to deliver talks. But when I hear such statements wherein the ‘ulamâ’, mashâ’ikh and elders of Islam are disparaged, then I cannot bear this because long before Maulânâ Ilyâs rahimahullâh, people like Shâh Walî Allâh Muhaddith Dehlawî rahimahullâh, Maulânâ Rashîd Ahmad Gangohî rahimahullâh, Maulânâ Qâsim Nânautwî rahimahullâh, ‘Abdullâh ibn Mubârak rahimahullâh, Imam Abû Hanîfah rahimahullâh, Imam Ahmad ibn Hambal rahimahullâh, Imam Shâfi’î rahimahullâh, Khwâjah Hasan Başrî rahimahullâh and numerous others did not carry their bedding and go out. It is thus haram to make such statements that if a person does not go for forty days, there is no guarantee for his entry into Paradise, or to deliver such speeches whereby the respect for the ‘ulamâ’ is decreased in the minds of the masses.

Listen to this fatwa of mine: to choose such a theme, or to speak of a particular act or service to Islam in such a manner whereby this decreases respect of the ‘ulamâ’, mashâ’ikh and Ahlullâh
(friends of Allâh), and people begin saying that our ‘ulamâ’ and mashâ‘îkhs are not doing anything, they are merely sitting in their rooms, they are sitting in the coolness of fans in the madâris, etc. I say that such talks and speeches are harâm. This is because a Ḥadîth Qudsî states:

مَنْ عَادَى لِي وَلِيًا فَقَدْ أَذَنَّهُ بِالْحَرَّبِ

(صحيح البخاري، ج: 2، ص: 963، باب التوstrate)

“The person who scorns or displays enmity towards My friend, then I announce war against him.”

Do you think that this is a trivial enmity where you cause the masses to have bad thoughts about the Ahlullâh and the ‘ulamâ’? And that you consider non-‘ulamâ’ who spent a few forty days to be equal to ‘ulamâ’? This is similar to causing sick people to scorn the heart specialists and showing high regard to those who merely tie the bandages. A poor person came for a heart operation and you sent him to a person to tie a bandage for him. While he is busy tying his bandage, the person’s heart fails!

The Lofty Status of the ‘Ulamâ’

‘Allâmah ‘Âlûsî rahîmahullâh writes in Rûhul Ma’ânî that Allah Ta’âla says:

يَرفعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ

(سورة المجادلة، آية: 11)

“Allâh will raise the ranks of those who believe among you.”

(Sûrah al-Mujâdilah, 58: 11)

He follows this by saying:

وَالَّذِينَ أُوتِوا الْعُلْمَ درَجَاتٍ
The greatness of knowledge and ‘ulamâ’

“And those who have been given knowledge.”

Those who have been given knowledge [‘ulamâ’] are also included among “those who believe” and their praise is included in the first part of the verse. So why did Allah Ta’ala mention them separately by saying “and those who have been given knowledge”?

‘Allâmah Álûsî Sayyid Mahmûd Baghdâdî rahimahullâh says that no matter how great propagators all the believers may become, no matter how great worshippers they may become, even if they have the ability to fly in the air, they cannot compare with “those who have been given knowledge”. ‘Allâmah Álûsî rahimahullâh says that by Allah Ta’ala mentioning the ‘ulamâ’ separately in this verse, He accorded them with honour which He did not accord to anyone else. It is for this reason that our elders say that do not make such statements whereby the honour of the ‘ulamâ’ will be reduced in the hearts of the masses. If the masses have no respect for the ‘ulamâ’, it will result in a great tribulation. This will result in the ‘ulamâ’ despising the masses, and now both sides will suffer losses. The ‘ulamâ’ will suffer less and the masses will suffer more. The ‘ulamâ’ will not have the opportunity of serving the masses, while the masses will despise the ‘ulamâ’ and become totally deprived. They will neither remain on the straight path nor adhere to the limits.

The ‘Ulamâ’ are engaged in Compulsory Responsibilities

You get those who keep people away from the ‘ulamâ’, and when they see huge crowds in the Tablîghî ijtîmâ‘ât they think that there is no one like them. I say to them: Let us assume Bangladesh has a population of 100 million. If ten million from among them are attached to the work of Tablîgh, who is going
to convey Islam to the ninety million? It is these very ‘ulamâ’ who are imams in the musjids, who are teaching in the madâris, who are engaged in the work of purification and reformation in the khânqâhs. If all the doctors were to carry their bedding and go from village to village, and when the sick patients go to their clinics they hear that the doctor is gone for four months with a travelling clinic, what will happen to the sick patients? Therefore, just as you value these doctors who remain in their clinics in the cities, you should respect those ‘ulamâ’ who are occupied in their work in the cities. Show respect to the person teaching Nûrânî Qâ’idah (an elementary book for learning the Qur’ân), and show respect to the person teaching Bukhârî Sharîf. No matter what Islamic work a person may be engaged in, make him your friend and not your enemy. Every department of Islam is important and it is ours, irrespective of whether it concerns itself with teaching or Tablîgh. Adopting an attitude whereby you say that so many people in Japan embraced Islam because of us, and so many embraced Islam in America because of us, and the ‘ulamâ’ are not doing anything – such statements cause division in Islam. Listen! The ‘ulamâ’ are engaged in a fard (compulsory) while you are engaged in something, which is mustahab (desirable). You cannot be equal to the dust on the feet of the ‘ulamâ’. When decision is passed on the day of Resurrection, you will come to know of this.

To convey Islam to the unbelievers is mustahab while safeguarding Islam is fard. The person who is safeguarding the Qur’ân and the Hadîth is occupied in a compulsory duty. Now you tell me, what is more important: doing something, which is compulsory, or doing something that is optional? The king is sitting in an air-conditioned room and signing documents. Can the labourer who is pushing a wheel-cart reach the rank of the king?
People say: “We perspired in the jungles and oceans, while the maulwîs are sitting in air-cooled rooms and teaching Bukhârî Sharîf. How can these maulânâs be equal to us?” Now listen to the value of the perspiration: each person’s perspiration is valued on the basis of his intellect, understanding and religiosity. Will all the perspiration of the entire ummah ever equal a single drop of perspiration of Rasulullah (sallellaho alaihe wasallam)? Can all the blood of the entire ummah be equal to a single drop of Rasûlullâh’s (sallellaho alaihe wasallam) blood? Rasulullah (sallellaho alaihe wasallam) said that the ink that the ‘ulamâ’ use to write books will equal the blood of the martyrs on the day of Resurrection. Mullâ ‘Alî Qârî rahimahullâh says that this Hadîth is authentic. The Hadîth scholars state that this Hadîth is absolutely authentic.

The reason for my saying this is that Satan must not whisper these thoughts into your heart that the ‘ulamâ’ are sitting in their rooms and teaching Bukhârî Sharîf while the Tablîghî people are spreading Islam in Japan, therefore the ordinary people of the Tablîghî jamâ’ah are better than the ‘ulamâ’. If you have such thoughts, you will go astray because it is ignorant to think that the person engaged in something which is compulsory is lower in rank than a person engaged in something which is optional. Our ‘ulamâ’ in the madâris are training ‘ulamâ’. Then the Tablîghî brothers learn Islam from these very ‘ulamâ’ and – mâshâ Allâh – convey it from door to door.

Shaikh-ul-Hadîth Maulânâ Zakariyyâ rahimahullâh was an ‘âlim. The books that he wrote are being conveyed by the Tablîghî brothers from street to street, lane to lane, and at the top of mountains. We are thankful to them that these “goods” of ours have reached the mountains. However, these people with wheel-carts must not scorn those in the factories. If the factories are shut, not a single cloth and not a single item will reach your
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wheel-cart. The ‘ulamâ’ and the madâris are the factories of Islam.

It is for this reason that Allah Ta’ala revealed the order of Tablîgh in the following way:

بلَغْ مَا أُنْوِلَ إِلَيْكَ مِنْ رَبِّكَ
سورة المائدة، آية: 67

Convey what has been revealed to you.

If a person is not “what has been revealed to you”, what is he going to convey? It is the person to whom something has been revealed [or who possesses knowledge] who has to convey.

Inviting towards Allâh is not Compulsory on Every Muslim

The Tâblîghî jamâ’ah says that this is the work of the Prophets (Alaihimus salaam). Conveying religion to the people is without doubt the work of the Prophets (Alaihimus salaam). However, this work is not fard-e-‘ayn on every person. Allah Ta’ala says:

وَلَتَكُنْ مَنْ كَمْ أَمَّةً يُدْعُوْنَ إِلَى الْخِيْرِ

The word “min” in this verse is tab‘îdîyyah which is used for the purpose of dividing into parts or portions. It is the unanimous decision (ijmâ’) of the scholars that inviting towards Allah Ta’ala should only be undertaken by the person who has the capability of doing it. It should not be that anyone and everyone must just stand up on the pulpit and explain masâ’il. It is for this reason that Maulânà Ilyâs rahimahullâh had restricted the Tâblîgh brothers to the six points. But now, some of the new initiates – in their eagerness – break the six points and do not bother about the elders who are sitting in the front, no matter...
how senior ‘ulamâ’ they may be, and then they do not even ask them for pardon. They merely move front and back in their zeal, deliver talks like mad people – I have been kicked around like this and am therefore able to say all this. A person stood up to deliver a talk in Wâhid Colony, Nâzim Âbâd. I sat for his talk with the sole intention of having some attachment with the work of da’wah. When he goes forward, he kicks me. He turns back, goes forward again and kicks me again, and continues with his talk in all his zeal. It is for this reason that a long time is needed to obliterate and culture the soul.

The thing which I want to say is that it is compulsory to rectify this belief that the work of the Prophets (Alaihimus salaam) is being carried out by the Tablíghî jamâ’ah alone. The purification of the souls in the khânqâhs, the protection of the words of the Qur’ân in the primary madâris, and the responsibility of explaining the Qur’ân and Hadîth in the dârul ‘ulûms are all the work of the Prophets (Alaihimus salaam). It is therefore absolutely harâm to scorn and belittle the ‘ulamâ’ merely because they do not carry their bedding and go out for forty days. If a person is refused entry into Paradise because of scorning the lowest of Muslims, how can it be permissible to scorn the ‘ulamâ’? A Hadîth states:

لا يَدْخَلُ الْجَنَّةُ مَنْ كَانَ فِيْ قَلْبِهِ مَيْتَٰلٌ دُرَّةٌ مِّنْ كَبْرٍ

(صحيح مسلم، ج: 1، ص: 65، باب تحریم الكبیر وبيانه)

“The person who has an atom’s weight of pride will not enter Paradise.”

The Hadîth explains two aspects of pride:

بَطْرُ الْحَقِّ وَغَمْطُ الْنَّاسِ

(صحيح مسلم، ج: 1، ص: 65، باب تحریم الكبیر وبيانه)

(1) Not accepting the truth. (2) Scorning and belittling people.
The alif lâm in the word an-nâs in the above Hadîth is for istighrâq. In other words, scorning and belittling any person. Thus, the ruling in this regard is that it is not even permissible to scorn an unbeliever. We can despise his unbelief but we cannot scorn him personally because there is still the possibility of his embracing Islam. Maulânâ Rûmî râhímahullâh says:

Do not look at any unbeliever with scorn because there is still a possibility of him becoming a Muslim.

It is possible that he is blessed with îmân at the time of death, and what guarantee do you have that you will be able to say the kalimah at the time of your death?

**Hazrat Yûsuf (Alaihis salaam) Supplicates For a Good Death**

Why do the pious people of Allah Ta’ala cry their entire lives for a good death and seek refuge from a bad death? Why did Hazrat Yûsuf (Alaihis salaam) make this supplication:

“[O Allâh]! Make me die on Islam and join me with the righteous.”

(Sûrah Yûsuf, 12: 101)

Is it possible for a Prophet to pass away in a state of unbelief? It is not possible, it is impossible. This is because Allah Ta’ala only appoints such a person to prophet-hood who remains loyal throughout his life and whose soul is taken away on that loyalty. If not, one could raise an objection against the
knowledge and selection of Allah Ta’ala. A person could say that He selected such a person as a Prophet whose end was evil. Allah Ta’ala forbid.

Hazrat Thânwî rahimahullâh asks: Why did Hazrat Yûsuf (Alaihis salaam) make this supplication:

"[O Allâh]! Make me die on Islam and join me with the righteous.”

(Sûrah Yûsuf, 12: 101)

Hakeem-ul-Ummah rahimahullâh explains in the marginal notes of Bayân al-Qur’ân under Masâ’il as-Sulûk that Allah Ta’ala is demonstrating the fear of the Prophets (Alaihimus salaam):

We learn the fear of the Prophets (Alaihimus salaam) from this verse despite the fact that they are ma’sûm (divinely protected against sinning), and despite the fact that unbelief (kufr) with respect to them is impossible. No Prophet can be an unbeliever. They cannot express unbelief for a single moment. Yet he is asking Allah Ta’ala to enable him to die on îmân – despite the fact that unbelief with respect to him is impossible. We learn from this that this is the grand status of the accepted servants of Allah Ta’ala. They have no conceitedness in them. Rather, they constantly fear Allah Ta’ala.

It shows that a person who is fearless is a dangerous person. He is not accepted by Allah Ta’ala. He has deviated from the super highway and main road. If the Prophets are making this supplication:
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“[O Allâh]! Make me die on Islam and join me with the righteous.”
(Sûrah Yûsuf, 12: 101)

How can it be permissible for non-Prophets to be deluded by their good deeds into thinking that they are somebody?

Capability is also a Prerequisite for Inviting towards Allâh

Therefore, capability is also necessary in order to invite towards Allah Ta’ala. In the verse:

O Prophet! Convey what has been revealed to you from your Lord.
If a person does not know what has been revealed, what is he going to convey?

Maulânâ Ilyâs Sâhib rahimahullâh had restricted the masses to the six points so that the flood of deviation may be treated by the flood of guidance. An anti biotic is given according to the level of the illness. Hazrat Maulânâ Ilyâs Sâhib rahimahullâh is our own elder. He developed this system so that the masses may acquire some religion. In other words, they may receive some first aid. But imagine if those giving first aid start scorning and belittling the specialists by saying that they are doing nothing and we are doing everything! I am therefore saying to you, brothers, you may do everything but do not become conceited, and let alone scorning an ‘âlim, do not even scorn a fellow Muslim. In fact, it is not even permissible to scorn an unbeliever. This is because the words غَمَّنَتُ النَّاسِ (scorning and belittling people) [mentioned in the above quoted Hadîth] includes the unbelievers and is not restricted to the Muslims only.

Considering Oneself to be Insignificant

Hazrat Thânwî rahimahullâh says: “At present, I am inferior and worse than all the Muslims of the world, and worse than the unbelievers and animals with regards to my end, because if my end result is – Allâh forbid – on disbelief, the animals, pigs, and dogs are all better than me. Yes, if I pass away with îmân, then I am certainly better than them. But I do not know in what state I am going to pass away, so how can I consider myself to be better at present?”

It is for this reason that Hazrat rahimahullâh said that he is worse than all the Muslims at present. Even if a Muslim is an alcoholic or an adulterer, it is possible that a good deed of his is accepted, or Allah Ta’ala forgives all his sins solely because of
his îmân. On the other hand, despite all our good deeds and religious achievements, it may well be that we may have done something which earned His displeasure and thereby wipes out all our good deeds. I therefore consider myself worse than all the Muslims at present, and consider myself worse than the unbelievers and animals with regards to my end results.

He also said: “If you see any fault in a person, consider it to be a cold, while considering your own faults to be leprosy. You will never find a leper laughing at a person suffering from a cold.” I rendered this statement of Hazrat râhimahullâh in a poem:


tamâse bâ-i se dâl nâdâlan
ak zkhâgî fê kâdî yâ

“O you who have an immature heart! It is inappropriate for a person suffering from leprosy to laugh at a person having a cold.”

Consider your sin to be worthy of the death sentence, and consider the sins of others to be [small] municipal cases where the person can be freed by paying a small fine of 100-200 rupees.

This is the grand status of the pious servants of Allah Ta’âla that they cannot see the faults of others after bearing in mind their own faults. Rasulullah (sallellaho alaihe wasallam) advised Abû Dharr Ghifârî (radhiallaho anho) saying: “O Abû Dharr! Examine your own faults to such an extent that your eyes become shut from the faults of others.” This is what is known as purification of the soul – which is one of the important objectives of prophet-hood.
The Qur’anic View with Regard to the Work of the Prophets

I had explained the three objectives of prophet-hood in the light of the Qur’ân to the ‘ulamâ’ of Jâmi’ah Ashrafîyyah Lahore. Allah Ta’ala revealed these objectives in the Qur’ân. Now listen to the work of the Prophets (Alaihimus salaam)! Hazrat Ibrâhîm (alaihis salaam) is making the following supplication:

رَبَّنَا وَأَبَعَثْ فِي هِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيَعْلَمُهُمُ الْكِتَابَ وَالْحَكِيمَةَ وَيَزِّرُ كِتَابَهُ

(سورة البقرة، آية: 129)

“O our Lord! Send to them a Messenger from among themselves who will recite to them Your verses and teach them the Book and wisdom, and purify them.”

O Allâh! Send such a Prophet who would recite to the ummah Your verses, i.e. he will recite the verses of the Qur’ân to the Sahabah (Radhiyallaho anhum). An explanation of which is:

أَيْ يُفْهِمُهُمُ الْفَظْةَ وَيَسْتَبْنِ لَهُمْ كِتَابً أَيْدَاءً

In other words, Rasulullah (sallallaho alaihe wasallam) will teach them the words of the Qur’ân and the manner in which they must be pronounced.

Thus all the madâris and makâtib (secondary and primary madrasahs) where the Qur’ân is taught, and where students are taught to memorize the Qur’ân are all fulfilling this objective of prophet-hood and fulfilling this work of the Prophets (Alaihimus salaam). Therefore, to scorn the madrasahs amounts to belittling this objective of prophet-hood, viz. “who will recite to them Your verses”. There is the fear of disbelief (kufr) in doing this and a person should therefore correct his beliefs...
The greatness of knowledge and ‘ulamâ’ (aqîdah) in this regard. This verse thus establishes and proves the existence of madâris and makâtibs.

**It is a Serious Deviation to Translate the Qur’ân Solely Through Language**

The second objective of prophet-hood is explained in the next part of the verse:

ودعَلَّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

O Allâh! Your Messenger must teach the Book of Allâh and wisdom to his followers.

It is through the blessing of this supplication that dârul ‘ulûms came into existence. Now how should they be taught the Book of Allâh?

يَفْهِمُهُمُ أَلْفَاظُهُ

Allah Ta’ala taught Rasulullah (sallellaho alaihe wasallam) the meaning of the words. Rasulullah (sallellaho alaihe wasallam) has to teach the same meanings to the Sahabah (Radhiallaho anhum) so that they may not commit mistakes by translating them solely through the language.

Consequently, look at the following verse:

ِبِأَيْنَ هُمَا الَّذِيْنَ آمَنُوا اسْتَقَامُوا اللَّهِ وَقَوْلُواْ قَوْلاً سَلَيْمَاتًا

(سورة الأنحراب، آية 70)

This is followed by the words:

يُصَلِّبُ لَكُمْ أَعْمَالَكُمْ
If the above were to be translated solely through the language, it would read thus: *Allah Ta’ala will rectify your deeds.* However, the Sahabah (Radhiallaho anhum) say that Rasulullah (sallellaho alaihe wasallam) did not teach them this translation. Rather, he taught them the following:

يَتَقَبَلُ حَسَنَتَكُمْ

(المرقة، ج: 6، ص: 310، باب إعلان النكاح)

In other words, Allah Ta’ala will *accept* your good deeds.

Now look at what a big difference in meaning between

تقبل يَتَقَبَلُ أصلح يُصلح

and it is therefore prohibited to translate solely on the basis of language. Moreover, there is the danger of falling into many incorrect beliefs. Therefore, the translation provided by Rasulullah (sallellaho alaihe wasallam), as recorded by the Sahabah (Radhiallaho anhum) who in turn conveyed it to the *mufassirûn* (commentators of the Qur’ân) – that is the reliable meaning and translation. Just look at these very verses which we quoted above and see how the meaning has changed. How are you going to translate the words

يُصلحُ لَكُم

solely on the basis of Arabic grammar? Allah Ta’ala will rectify your deeds for you. Whereas the Sahabah (Radhiallaho anhum) narrate that Rasulullah, (sallellaho alaihe wasallam) said that this means:

يَتَقَبَلُ حَسَنَتَكُمْ

*Allah Ta’ala will accept your good deeds.*

In like manner, look at the following verse:

وَالَّتَحْجُّمُ وَالشَّجَرُ يُسْجَدُانِ
What does this mean? The Arabic language generally translates the word najm as “star”. So if you were to translate this verse on the basis of the language, it would read: “the stars and the trees prostrate to Allâh.” However, the meaning which is provided by Rasulullah (sallellaho alaihe wasallam) and recorded by the Sahabah (Radhiallah o anhum) is not that of “stars” but “shrubs”. This refers to plants which grow on the ground and which have no trunks. Plants without trunks are known as najm.

In other words, plants which have no trunks.

The word shajar refers to plants that have trunks, which grow upright. So trees without trunks and those with trunks – both prostrate to Allah Ta’ala.

**What is the Meaning of Plants Prostrating?**

What is the meaning of prostrating in this context? A scientist may make an objection and say: “Show us where do shrubs and trees prostrate?” ‘Allâmah Álûsî rahimahullâh says that the majority of the Sahabah (Radhiallah o anhum) explain the meaning of prostration as:

**The meaning of their prostration is their submission and obedience to the orders of Allah Ta’ala.**
An apple tree will only produce apples and it cannot produce grapes. A mango tree cannot produce bananas. Trees are subjugated for the purposes and fruits for which Allah Ta’ala created them. So here, the meaning of prostration is subjugation. The meaning of this prostration is complete obedience. The commentators have provided this explanation. Now those who have not studied these books and start acting like commentators just by reading a few Urdu books, how will they know these higher sciences? For example, there was a person who used to say that every professor can be a commentator of the Qur’ân merely by referring to dictionaries. Can you imagine the extent of his deviation? Such a person has caused people to fall into a serious deviation.

The commentators explain the words:

\[
\text{يَعَلَّمُهُمُ الْكِتَابَ}
\]

As:

\[
\text{أيْ يَعْلَمُهُمُ الْفَظَاءَ الْكِتَابِ وَيِسِينُ لَهُمْ كَيْفَةَ اَدْاءَهُ}
\]

In other words, Rasulullah (sallallaho alaihe wasallam) explains the words of the Qur’ân and also how to recite them. From here, the madâris which teach tajwîd (correct recitation of the Qur’ân) are also included among the objectives of prophethood. The maktab which teaches the recitation of the Qur’ân and the correct pronunciation of the letters is also included in this. The dârul ‘ulûm in which the meaning of the Qur’ân and wisdom are taught is also included here. Wisdom is necessary together with teaching the Book of Allah Ta’ala.
The Definition of *Hikmah* (Wisdom)

It is for this reason that Allah Ta’ala follows this by the word الحكمة. In other words, His Messenger (Sallallaho alaihe wasallam) teaches wisdom as well. There are five explanations for the word *hikmah*:

1. المَرَادُ بِالْحِكْمَةِ حَقَائِقُ الْكُتَّابِ وَذَقَائِفُهُ
   *To expound on the facts and fine points of the Qur’ân.*

2. الْقَفُّ فِي الْدِّينِ
   *To create an understanding of religion.*

3. السَّنَةُ الْمُبْيَنَةُ لِلْكُتَّابِ أَيْ طَرَيْقُ السَّنَةِ
   *To show the path of the Sunnah.*

All this is based on *hikmah*. For example, the supplication after performing ablution:

اللَّهُمَّ اِجْعَلْنِي مِنَ الْتَوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

*(Sunan al-Tirmidhi, book 1, number 18, translated by Muhammad At-Tahir al-Bisri)*

“O Allâh! Include me among the repentant ones and include me among those who purify themselves.”

We have been taught the above supplication. The wisdom behind this is that it is as though the person is saying: “O Allâh! I have washed my hands and feet [and other parts]. I have washed my outward body parts, but correct purification cannot be acquired without purification of the heart. Moreover, my hand cannot reach my heart. Therefore wash my heart as well and purify it from the filth of all that is other than Allâh.”

Rasulullah (sallallaho alaihe wasallam) taught this in the words:

وَاجْعَلْنِي مِنَ الْتَوَابِينَ
"O Allâh! Include us with those who are repentant and remorseful."

And this is the meaning of washing of the heart because:

النَّوَابَةُ هِيَ النَّدَامَةَ

Repentance is essentially remorse.

If a person commits a sin and becomes remorseful, and suffers from a heart failure exactly at that time without being able to utter the word of repentance, then he will be resurrected among the repentant ones. Although the words of repentance did not emanate from his mouth, the essence of repentance was realized, and that is known as remorse.

‘Allâmah Ālûsî rahimahullâh writes:

الطَّهَارَةُ الكَامِلَةُ طَهَارَةُ الأَسْرَارِ مِنْ دُنْسِ الأَغْيَارِ

(تفسير روح المعاني، ج: 11، ص: 26)

Complete purification entails the purification of the heart from all that is apart from Allah Ta’ala.

Therefore, the path of the Sunnah, the Sunnah du‘âs are all based on hikmah. For example, the du‘â’ after relieving oneself is:

غُفرُّانَكَ، الْحَمَدُ لَهُ الَّذِي أَذْهَبَ عَنِي الأَذَى وَعَافَانِي

(سنن ابن ماجه، باب ما يقول إذا خرج من الحلال، ص: 26)

“I seek Your forgiveness. All praise is due to Allâh who removed discomfort from me and provided me with relief.”

Why are the words “I seek Your forgiveness” mentioned at the beginning? A Prophet also relieves himself, and a close friend of Allah Ta’ala also relieves himself. However, when they leave the toilet, the Prophet says, “I seek Your forgiveness”, and the close friend of Allah Ta’ala also says “I seek Your forgiveness.” What forgiveness are they asking for considering the fact that
relieving oneself is not a sinful act? Mullâ ‘Alî Qârî rahimahullâh says that the reason for this is that our tongues were deprived of the remembrance of Allah Ta’ala during this time. Although we were excused [from engaging in His remembrance], true love demands that we also seek forgiveness where we are excused.

ممنون سرا بچو پیری تا کرده خطایم

“I deserve to be punished for my un-committed mistakes.”

Upon completing his salah, Rasulullah (sallellaho alaihe wasallam) used to read astaghfirullâh (I seek Allâh’s forgiveness) three times. Now tell me, is salah a sinful act? Why did he seek forgiveness? Maulânâ Gangohî rahimahullâh explains: This istighfâr is for the shortcomings which are committed in salah. You are saying: O Allâh! I was unable to fulfil the right of Your greatness.

It is for this reason that Maulânâ Ilyâs Sâhib rahimahullâh used to make this supplication: “O Allâh! We were unable to perform salah in accordance with Your greatness. Nevertheless, accept it in accordance with Your greatness.”

4. ما تکملُ به التّفوسُ من الْمَعَارِفِ والأَحَاكَمَ

In other words, the Messenger (Sallellaho alaihe wasallam) explains such injunctions and knowledge through which human souls are perfected, through which man becomes perfect.

5. وَضَعُ الْأَشْيَاءِ مَوْضِعَهَا

(تفسير روح المعاني، ج: 1، ص: 387)

Keeping everything in its appropriate place. Use each of the body parts for the purpose for which they are created.
One of the purposes of prophet-hood is the establishment of *makâtib* where the correct recitation of the Qur’ân is taught. The second purpose is the establishment of dârul ‘ulûms where the commentary (*tafsîr*) of the Qur’ân is taught and where those meanings are taught which Rasulullah (sallallaho alaihe wasallam) taught to the Sahabah (Radhiallaho anhum). Had this not been done, the mosquitoes and bugs of deviation and misguidance would all have infiltrated Islam. Today, it is through the blessing of these very ‘ulamâ’ that the words and meanings of the Qur’ân are being protected. Together with teaching the Qur’ân, the teaching of wisdom is also one of the objectives of prophet-hood. In other words, to teach such sciences and knowledge which would perfect humanity and love for Allah Ta’ala would increase.

Thus, the *makâtib* of the Qur’ân where the recitation of the Qur’ân and *tajwîd* are taught are also doing the work of the Prophets (Alaihimus salaam). The dârul ‘ulûms where the commentary of the Qur’ân is taught are also doing the work of the Prophets (Alaihimus salaam). It is at these dârul ‘ulûms where the pious ‘ulamâ’ of *tafsîr* are diving into the oceans of cognition and coming forth with magnificent sciences and branches of knowledge. This is known as *hîkmah*. This *hîkmah* is bestowed to the *ahlullâh* (the pious servants of Allah Ta’ala) who are engaged in the remembrance of Allah Ta’ala. A person only receives something when he engages in the remembrance of someone: مَنِّ لا وَرْدَةُ لِهِ لا وَارِدُ لِه – the person who does not engage in any devotional practices does not receive any inspiration. Such a person’s heart cannot receive knowledge from the heavens. He may be able to explain from books but his knowledge will be restricted to what he reads and nothing more. Hazrat Shâh ‘Abdul Ghanî Phulpûrî rahimahullah used to say that the knowledge of the ‘ulamâ’-e-zâhir (those who are concerned with the outward knowledge) is similar to
The greatness of knowledge and ‘ulamâ’

summoning a tanker in order to fill a tank. When the water is consumed, the tanker is summoned again. On the other hand, the knowledge of the people of Allah Ta’ala is like a spring which gushes forth from the ground and water continues flowing from it all the time. The water of the knowledge of the pious servants continues flowing and never comes to an end. If all their books are confiscated and you do not permit them to deliver talks for several years, no sooner they deliver a talk, then – inshâ Allâh – each talk of theirs will be a new talk because it descends from the heavens. I compiled a poem which I myself am attracted to:

میرے پیش ہو گئے ستون کو
آساؤں سے اترے ہی

"O friends! Listen to my drinking. Wine is descending from the heavens."

Allah Ta’ala showers the treasures of sciences and knowledge upon them from the heavens. This is a supplication of Maulânâ Rûmî rahimahullah wherein he says,

آقلمہ عاشقانہ ہاں ہاں بہار
پوشتی بھااشقانہ پا سکھے بہار

O Allâh! May the garden of Your lovers remain green and lush forever. May the sun of Your lovers remain radiant forever."

I have now explained two objectives for the commissioning of Prophets (Alaihimus salaam). Furthermore, Allah Ta’ala says: “and he purifies them”. In other words, Rasulullah (sallellaho alaihe wasallam) purifies their souls. This is known as tazkiyah-e-nafs and this department is also one of the objectives of
The greatness of knowledge and ‘ulamâ’

prophet-hood. This is also the work of the Prophets (Alaihimus salaam).

Where are The Madâris for the Purification of the Soul?

Where are the madâris for the purification of the soul? They are the khânqâhs of the pious servants of Allah Ta’ala. Allah Ta’ala mentions this objective of prophet-hood in the Qur’ân. The madâris for the Qur’ân, the dârul ‘ulûms and the khânqâhs of the Ahlullâh are all established for this purpose. When I explained these objectives at Jâmi’ah Ashrafiyyah Lahore, the leader of a group which did not agree with Sufism was also present there. He went and told the deputy principal of Jâmi’ah Ashrafiyyah that he experienced the surprise of his life today because this maulânâ [referring to me] proved all four branches and convinced me about Sufism because he proved tazkiyah-e-nafs (purification of the soul) from the Qur’ân. He said that it was only today that he realized that we do not have this department of “purification of the soul”, and this person is correct. We certainly have these weaknesses in us – we do not go to a pious servant of Allah Ta’ala for our reformation. In fact, we frown upon such servants of Allah Ta’ala and we scorn them. When I learnt about this, I expressed my gratitude to Allah Ta’ala.

Hazrat Maulânâ Shâh Abrâr-ul-Haqq Sâhib rahimahullâh had went to Lahore recently. The son of Mufti Muḥammad Hasan Amritsarî rahimahullâh said to Hazrat: “Maulânâ Akhtar delivered a lecture in our Jâmi’ah Ashrafiyyah and he made such an impact on the audience that one of the leaders who did not believe in tasawwuf (Sufism) became an adherent of it and admitted that the department of “purification of the soul” is not found at all among us.” He also said that my talk worked like magic on him. On hearing this, I expressed my gratitude to Allah Ta’ala.
When someone says something good about me to my shaikh, I become happy in the hope that the pious servants of Allah Ta’ala may be pleased with me. I consider this to be a bounty of Allah Ta’ala. I always try to speak good of my friends in the presence of my elders. If I see any weakness in my friends, I make du‘â for them but do not mention it to my shaikh because it is a major crime to cause the heart of a pious servant of Allah Ta’ala to become distant from someone by complaining about someone to one’s shaikh. It is better for us to conceal the person’s weakness and make du‘â to Allah Ta’ala for him. This has always been my principle and I learnt it from Hazrat Shâh ‘Abdul Ghani Sâhib rahimahullâh.

Hazrat Shâh Sâhib rahimahullâh said that there was a special attendant (khâdim-e-khâs) of Hakeem-ul-Ummah rahimahullâh who had also performed hajj with him. This attendant used to constantly complain to Hakeem-ul-Ummah rahimahullâh about the pious servants of Allah Ta’ala. He eventually became insane and even stopped performing salâh. This happened despite making tawâf of the Ka’bah, visiting the blessed grave of Rasulullah (sallellaho alaihe wasallam), going to Mina, Muzdalifah, ‘Arafât, etc. with such a great personality. I said to Hazrat Phulpûrî rahimahullâh that this person remained in the company of such a great personality like Hakeem-ul-Ummah rahimahullâh, yet he became insane and does not even perform salâh in the musjid, why was such a serious punishment inflicted on him? Hazrat rahimahullâh replied that there are two reasons for this: Firstly, he caused much pain to his parents. Secondly, whenever he used to see any weakness in anyone in the khânqâh, he used to go and convey this complaint to Hakeem-ul-Ummah rahimahullâh. In so doing, he was causing pain to the hearts of the pious servants of Allah Ta’ala.

Since then I learnt this lesson that I always speak good of people to my shaikh, Hazrat Maulânâ Shâh Abrâr-ul-Haqq
Sâhib and abstain from complaining about anyone. This is also an exact Sunnah practice and in accordance with the temperament of Rasulullah (sallallaho alaihe wasallam).

Rasulullah (sallallaho alaihe wasallam) said: “I desire coming with a clean heart to you so that I may meet all of you with love.” Therefore, I also dislike anyone coming to me and complaining about anyone. Rather tell me something good and increase my love for that person. Increase my love for my fellow brothers. I become pleased when my associates are praised. Everyone has weaknesses. The person who complains about others is himself a target of weaknesses. So if you see any fault in any person, close your eyes and make du’â to Allah Ta’ala.

The Similitude of Tazkiyah-E-Nafs

Our Shaikh, Shâh ‘Abdul Ghanî Sâhib rahi mahullâh used to say: The bottle in which perfume is to be kept is first cleaned and then the perfume is poured into it. If there is urine in that bottle, you will not keep perfume in such a dirty bottle. It is for this reason that Allah Ta’ala made “purification of the soul” necessary in the sense that the sciences of My Messenger (sallallaho alaihe wasallam) can only benefit those whose souls have been purified. If love for the world, greed for wealth, love for women, and love for other filth is in the bottle of the heart, the fragrance of knowledge and cognition entering such a heart will become meaningless. The cleaner and purer the heart will be, the more benefit it will derive from the knowledge of prophet-hood. Brothers! Do you wash the perfume bottle or not? Is knowledge of Islam not a perfume? How is Allah Ta’ala going to pour pure knowledge in a filthy heart? Maulânà Rûmî rahi mahullâh said:

آَلِ نَجَاجٍ كُونِدَارُ فُورِجِان
The greatness of knowledge and 'ulamâ'

“The bottle of the heart which does not keep the light of Allâh is a mere glass bottle. Do not call it a candle because it is filled with the filth of this world.

The Definition of Tazkiyah-E-Nafs

Now listen to the definition of tazkiyah-e-nafs as well. There are three definitions of tazkiyah-e-nafs:

The First Definition

Our Messenger (Sallallaho alaihe wasallam) purifies the hearts of the Sahabah (Radhiallaho anhum) from incorrect beliefs and saves them from being occupied with all apart from Allah Ta’ala.

Therefore, the person who stays in a khânqâh and does not purify his heart from all apart from Allah Ta’ala remains essentially deprived of tazkiyah-e-nafs. Even if he may compile all the statements (malfûzât), even if he may be an orator, even if he may be well accepted among the masses - but he does not know the essence of tazkiyah-e-nafs. This is because tazkiyah-e-nafs is defined as:

The heart must be pure from incorrect beliefs and it must not be occupied by anything apart from Allah Ta’ala. The love of Allah Ta’ala must intoxicate the heart in such a way that the heart must not turn towards anything apart from Allah Ta’ala. Khwâjah Šâhib rahimahullâh says that when affinity with Allah Ta’ala is acquired after a few days and then this affinity becomes firmly embedded, then the value of this entire world will fall. You will attach no value to it even if it is the most
beautiful woman in the world, even if it is the sun of the universe, even if it is the moon of the universe. Listen to this wonderful poem of Khwâjah Sâhib raḥimahullâh.

ي‌کوئن‌آی‌اکر‌دسری‌په‌گ‌لو‌شی‌مختل‌کی‌
نبچگون‌کی‌موش‌ار‌ز‌کّلین‌چوگری‌زول‌کی‌

“Who is it who has arrived and thus caused the light of this assembly to become dim? The embers of the heart are flying like the moths.”

The heart in which Allah Ta’ala is present and the heart in which the Master of the universe is present – such a heart can have no affinity with the beautiful women of this universe. No matter how beautiful her body may be, the person is conscious of the filth of her urine and stool. He will think to himself that she is an embodiment of urine and stool. He will be conscious of the fact that she will have to go to the grave. Even if the entire world is an Uzbekistan, they will all have to see the qabrastân (graveyard). I am rhyming Uzbekistan with qabrastân. These days, many people are thinking about travelling to Uzbekistan to see the women there. Whereas they all have to go to the graveyard as well, or do they not? So where are you leaving Allah Ta’ala and going to? Allah Ta’ala says:

سورة النحل، آية: 97

“Whoever did good, be it man or woman, and is a believer, to him We will give a good life.” (Sûrah an-Nahl, 16: 97)

An enjoyable life lies in My obedience. As long as you search for an enjoyable life by turning away from My remembrance, by being neglectful of My remembrance, and as long as you search for it in My disobedience, bear in mind the announcement of the Creator of life:
I impose a constricted life on those who are disobedient to Me. Anyone having a different belief from this must sit in solitude and gauge his îmân. Allah Ta’âla is asking: Where are you looking for an enjoyable life by disobeying Me? Your life will become constricted if you disobey Me. Maulâna As’adullâh Šâh ibrahîmullâh was a muhaddith (Hadîth scholar) at Mazâhir al-‘Ulûm Sahâranpûr (India). He says in the following poem:

“O As’ad! Are you thinking of finding comfort in the love of these idols? Are you looking for the dreamy places of Paradise in the Hell-fire?”

This is not just a poem, it is a complete admonition. Now look, the department of tazkiyah-e-nafs has been established from the Qur’ân. This is defined as purifying the hearts from incorrect beliefs, and purifying them from becoming engrossed in anything apart from Allah Ta’âla.

The Second Definition

Rasulullah (sallellaho alaihe wasallam) purifies the souls of the Sahabah (Radhiallaho anhum) from evil characteristics.

Such as casting evil glances, unlawful love, malice, miserliness, pride, ostentation and various other base qualities.

The Third Definition
Reformation is not Possible without a Shaikh-E-Kâmîl

So now, you have heard the work of the Prophets (Alaihimus salaam). The person who says that the work of the Prophets (Alaihimus salaam) is only this [tablîgh] work and that all the ‘ulamâ’ in the madâris are sitting and wasting time, then understand that the îmân of such a person is in danger. Are the ‘ulamâ’ in the madâris and the mashâ’îkh in the khânqahs all completely condemned? Do you consider them to be unworthy of referendum? When it is ḥarâm to scorn even a flagrant and wanton sinner (fâsiq wa fâjîr) which will deprive one of Paradise, then do you think that scorning the ‘ulamâ’ and subjecting them to your evaluation, and subjecting the khânqâhs of the Ahlullâh and people of the truth to your evaluation and criticism will not earn the wrath and anger of Allah Ta’âla?

Shaikh ul Hadîth Maulânâ Zakariyyâ Sâhib rahimahullâh used to say that you can go for hundreds and thousands of “forty days”, your reformation cannot be done without affiliating yourself with a shaikh-e-kâmîl and without living with a shaikh-e-kâmîl. However, living with a shaikh-e-kâmîl is only possible if a person has a yearning and desire for this. This is the last stage. The work of Tablîgh is the first stage so that people may develop a yearning for Islam. The ummah was in total loss and there was a flood of misguidance and deviation. A flood can only be combated by a flood. It was for this reason that Hazrat Maulânâ Ilyâs Sâhib rahimahullâh formulated the “six points” to make it easy to create a yearning and desire for Islam. He said that you must come out of your houses so that when you leave the sin-contaminated environment of this world, your reformation may
be possible. It was for this reason that it was first given the name of islāhî jamâ’at (reformational group). You can ask the senior friends of Tablîgh about this. It was later that people gave it the name Tablîghî jamâ’at. Maulânâ İlyâs Şâhib rahimahullâh did not keep the name Tablîghî jamâ’at. Rather he gave it the name islāhî jamâ’at. In other words, people who come out in order to reform and rectify their souls. The senior members of the jamâ’at also teach this etiquette that when you come out, do not leave with the intention of tablîgh. Rather, leave with the intention of reforming your own self.

Hazrat Maulânâ İlyâs Şâhib rahimahullâh writes that when you go to any locality in which there are Ahlullâh or ‘ulamâ’, then do not even go to invite them. Rather, go and request for their du’âs. He used to say: When I return from tablîgh, I go to the khânjâh so that my heart may be ‘tuned’.” After driving a car for some time, it is taken to a garage so that all the muck and grime that attaches itself to the car may be washed off. He used to say that the grime which attaches to the body due to intermingling with people has to be washed off at the khânjâhs.

The Ignorance of Fake Shuyûkh

Thus, the establishment of makâtib is the work of the Prophets (Alaihimus salaam). The establishment of dârul ‘ulûms is the work of the Prophets (Alaihimus salaam). To convey and listen to wise facts and statements of the Ahlullâh is the work of the Prophets (Alaihimus salaam). The establishment of khânjâhs for the purpose of reformation of the soul is also the work of the Prophets (Alaihimus salaam). When I talk about khânjâhs, I am referring to the khânjâhs of the genuine pious servants of Allah Ta’ala where one is taught to practise on the Sunnah and the Sharî’ah. It is not those fake khânjâhs where marijuana smokers and hemp smokers sit on the seashores and make speculations and false claims. They claim to be people of lofty status who
receive information from the heavens when in actual fact they are giving information from Satan, and claiming that such and such horse will win the race, and making speculations about the harâm activity of gambling. How can such people be the friends of Allâh? How can this be piety? These are not pious personalities but devils. Yet people are running to them, their agents are saying to the people: “If he [the so-called pious person] swears your mother and sister, your problems will be solved. Do not move from their until he swears your mother and sister. When he goes in a fit of anger and utters something vulgar, you must conclude that what he says is worthy of consideration.”

There is no power and might except with Allah Ta’ala. There is no power in this fake’s first vulgar statement nor in any other statement of his. The genuine khânqâhs are those where you find the genuine Ahlullâh and who also received a mandate from another genuine pious servant of Allah Ta’ala.

**The One without a Shaikh, Do Not Make Him Your Shaikh**

There is a person who teaches the Qur’ân a lot. Two persons from Jeddah came and said that they would like to train under him. What is your advice? I said to them: “Did the person whom you would like to adopt as your mentor also obtain some sort of training from anyone? If he has received training from someone, provide me with the identity of that person.” They replied: “We do not even know whether he has a mentor or not. He probably does not
have a mentor. He trains others of his own accord.” I asked: “How can a person who has not been trained himself train others? What is it necessary to become first, a student or a teacher? If it is not confirmed that a person was a student, how can you adopt him as your teacher?” I then composed an Arabic sentence for them saying: لا تأخذوه بابا من لا بابا له – the person who has no mentor, do not consider him to be a mentor. His lineage is not correct. Whereas –all praise is due to Allah Ta’ala- that we have a mentors, viz. Shâh ‘Abdul Ghanî Šâhib rahimahullâh, Shâh Abrâr-ul-Haqq Šâhib rahimahullâh, Hazrat Hakeem-ul-Ummah Thanwî rahimahullâh, Hâjî Imdâdullâh Sahib rahimahullâh…our chain reaches Hazrat ‘Alî (radhiallaho anho).

Thus, if you have no connection with the pious, you will fall into sin and you will not even express remorse over committing them. Hakeem-ul-Ummah rahimahullâh says: “A person who does not express remorse over his sins, who takes much enjoyment from speaking to young boys, engages in much eye contact with them, who teaches them about religion as an excuse to converse with them, while the soul is internally engaged in harâm pleasure, then such a person is under the wrath of Allah Ta’ala.” Hakeem-ul-Ummah Thanwî rahimahullâh says that if you see a person involved in an evil and in sin without his even having any perception of remorse, then you can conclude that he is under the wrath of Allah Ta’ala. What a lovely proof he provided for this: he says that Satan did not express remorse even till today. This absence of remorse is proof that he is rejected and that he is under the wrath of Allah Ta’ala. However, you must remember that even this remorse over sins is created by remaining in the company of the pious servants of Allah Ta’ala.

You should therefore make it your duty to go to the ‘ulamâ’ to study Islam. If you were to say to a specialist doctor that he must come to your house, carry his bedding and accompany you to go house to house in order to treat the people, and to
come with you wherever you take him, he will reply and say: “I did not obtain this degree from London or America for this purpose. I will remain in one place. The person who needs me can come to me a hundred times.” If you have to go to the ‘ulamâ’ a hundred times, you must go personally, request their du’âs, attend their assemblies, remain in their company and spray pesticide on the mosquitoes and bugs of pride which are sitting on you.

Rasulullah’s (Sallellaho Alaihe Wasallam) Reliance on Allah Ta’ala

Some people say that you must just go in tablígh, do not worry about your house, employment, business, etc. Everything is under the control of Allah Ta’ala. Now you tell me, if someone’s wife is sick and she has to relieve herself, is there anyone in the world apart from the husband who can touch the woman’s private part? If such reliance (tawakkul) was permitted whereby a person says that everything is under the control of Allah Ta’ala and you do not have to opt for any means, why did the leader of all the Prophets, Muhammad Rasulullah (sallellaho alaihe wasallam) order Hazrat ‘Uthmân (radhiallaho anho) in the very midst of the battle of Badr to go to Madînah and tend to his wife who was sick? The battle in which the angels were present, the battle over which the existence of Islam was dependent, the battle which was so blessed that all the Muslims who participated in Badr were given the glad tidings of Paradise, whose participants were so blessed that their names are mentioned as a means when making du’â, the battle in which the leader of the Prophets was himself present – the reliance of that Prophet (sallellaho alaihe wasallam) was not that everything is under the control of Allah Ta’ala, you may therefore leave your wife and remain here. This, notwithstanding the fact that Rasulullah (sallellaho alaihe wasallam) could have fallen into prostration and made du’â by saying: “O Allâh! Cure my daughter.” Rasulullah (sallellaho
alaihe wasallam) upheld the limits of the Sharî'ah because the definition of “reliance” is:

 تركيّب الأسباب دون الاعتماد و الاعتماد على الله

In other words, you must opt for the means but do not rely on the means. Your reliance must be on Allah Ta’ala.

Rasulullah (sallallaho alaihe wasallam) taught this practically despite there being only 313 Sahabah (Radhiallaho anhum) in the battle of Badr. There was a great shortage of mujâhidûn at that time, yet Rasulullah (sallallaho alaihe wasallam) sent ‘Uthmân (radhiallaho anho) back to Madînah to go and attend to his wife. He will receive the full reward of this blessed battle and he will be included in the list of the participants at Badr. Rasulullah (sallallaho alaihe wasallam) taught us the rights of humanity. Today, the sick mother and father are lying in bed, and the wife is to give birth soon. At such a time, it is essential – according to the Sharî’ah – for the husband to be present. It is harâm for him to go out at such a time. But here they are breaking the limits of the Sharî’ah and running for Tablîgh. They say: “Come, come, go out, everything is under the control of Allâh.”

The Religiosity of Your Own Self, Your Wife and Children Comes First

If a person has no responsibilities and spends his entire life in Tablîgh, then – mâ shâ’ Allâh – there is no harm in this. But as for those who have to see to their wives and children, it is essential for them to see to their training. At times, when a person goes out too often and is thus unable to see to them, the children become so wayward that their reformation is not possible. Allah Ta’ala says:

قُوِّ إِنَّ فُسْكَمْ وَ أَهْلُكُمْ نَارًا

(سورة التحريم، آية: 6)
“Save yourselves and your families from the Hell-fire.”

If a person is inclined to think that by his going out will cause his children to become hippies, they will start frequenting the cinemas, the mother will not be able to control them, and they will be ruined, then I am issuing this fatwâ that it is not permissible for such a person to go out. Instead of worrying about making the Japanese into Muslims, it is more necessary for us to worry about obtaining entry into Paradise for our own children. Look at the style of the Qur’ân:

قُوُّؤُوا أَنفُسَّكُمُ

“Save your selves.” Save your selves from the Hell-fire. Rasulullah (sallellaho alaihe wasallam) did not address Abû Lahab and Abû Jahal first. Rather, he addressed his daughter, Fâṭimah radiyallâhu ‘anhâ first:

أَنفِذْيَ نَفْسِكَ مِنَ النَّارِ

(صحيح مسلم، ج: 1، ص: 114)

O Fâṭimah! Do good deeds, do good deeds. Save yourself from the Hell-fire.

I am therefore saying: I have seen people going away for Tablîgh for six months while leaving behind their fourteen and sixteen year old children at home. The children find an ideal opportunity to frequent the cinemas, watch videos, play around with girls, become addicted to drugs, and various other sins. I am relating eyewitness accounts to you.

Anwar Nu‘mâni Sahib, the nephew of ‘Allâmah Shiblî, related to me that a person went out [for Tablîgh]. His young daughter came into the general store with red lipstick and was laughing and joking with the general store owner. The general store owner said: “Nu‘mâni Sahib! Do you know who this is? Her father is gone overseas for Tablîgh. If he was present, do you think she would have behaved like this?”
If a person is inclined to think that his children will become wayward by his going away for Tablîgh, it will not be permissible for him to go. You may take your sons with you. You may place your daughters under the supervision of their paternal grandfather, maternal grandfather, paternal uncle, maternal uncle, ustânî (female teacher) or under the care of a pious old woman. It is our responsibility to explain the limits and the responsibilities. Those who do not pay heed are accountable for their selves. ‘Ulamâ’ and Hadîth scholars are present here. They will inform you in the light of their knowledge whether what I am saying is correct or not.

It is Necessary to Consider the Limits of the Sharî’ah When Engaged in Religious Work

All praise is due to Allah Ta’ala that a lot of Tablîgh work takes place in our Musjid-e-Ashraf. We also have our weekly gusht (going house-to-house inviting people towards Islam). Recently a Tablîghî jamâ’at had come. I delivered a talk for them after the fajr salâh. One of them asked me this question: “If a person received ten days’ permission to go out from his parents, is it permissible for him to go away for forty days without their permission?” I replied: “It is mustahâb (desirable) to go for forty days but harâm to injure one’s parents’ hearts. Therefore, do not stay for more than what they permitted. Return home after ten days. Upon returning from tablîgh, engage in intensive service of your parents. Press their legs so much and massage them so much that your parents are convinced that you were taught all these etiquette to parents by going out in jamâ’at whereas you were so unworthy before this. Make them so happy that they make up their minds and tell you to go for forty days.” They all thanked me profusely. Instead of speaking to them about the “six points”, I spoke to them about the harms of casting evil glances, the harms of speaking lies, warnings against disobedience to parents, and other aspects from the Ahâdîth.
They said to me that their hearts were overjoyed. They came again to meet me.

Some people informed me that some of them are so fanatical that fights between father and son take place. The parents permit the son to go for ten days, and he goes away for forty days. It is because of this fanaticism with regard to these forty days that numerous fights have ensued in our homes. The wife is pregnant, the day of delivery is very close, she is to give birth tomorrow, and the husband departs for Syria in the evening. Brother, wait for one more day, if it is one more month for the birth then wait for one more month. At times, such situations develop that none but the husband can go close to his wife. The benefit of this will be that this woman will encourage other women to certainly send their husbands for Tablîgh. She will say to them that she was ill, she was close to giving birth, and the Tablîgh people told her husband to remain in the hospital and tend to his wife.

The mercy of Allah Ta’ala is all-encompassing. Do little work, do it within the limits, and Allah Ta’ala will be pleased. This is better than doing something wherein the limits of the Sharî’ah are trampled and the person does not practise on the Qur’ânic verse:

وِالَّذِينَ حَفَظُوْنَ لِحُدُودِ اللّهِ

“and those who uphold the limits of Allâh.”

There will be more blessing in this [upholding the limits] and the woman will tell other women to send their husbands for Tablîgh. But if the husband left his wife during this time of pain, she will say to other women not to send their husbands for Tablîgh because she was suffering and yet he left her and went away. There is a mufti and ‘âlim who is the khalîfah of two mashâ’îkh: Mufti Muhammad Shafî’ Sahîb rahimahullâh and Maulânâ Masîhullâh Khân Sahîb Jalâlâbâdî rahimahullâh. He said to his son-in-law: “My daughter is expecting a child at the
moment. Once she gives birth, you may certainly go for Tablígh." But the son-in-law left on that very day. This mufti related this incident personally to me. I do not give any importance to rumours. The mufti said to me: "Tell me, is this Tablígh?" Now his wife will influence thousands of other women. She will say: "Do you call this tyrant a tablíghi? He did not even fulfil my rights."

Look! My friend Qâdî Saḥib is sitting here. He spent his life in Tablígh. But he asked Maulânâ Abrâr-ul-Haqq Saḥib raḥimahullâh: "My wife has a stroke. There is a Tablíghî ijtimâ’ in Sri Lanka. Will Allah Ta’ala be pleased by my going there or by remaining at home and attending to my wife?" Hazrat raḥimahullâh replied that Allah Ta’ala will be more pleased if he remained and attended to his wife. She is suffering from a stroke and no one but the husband can tend to her. Others cannot touch her the way the husband can. Therefore, whatever reward you get from going to Sri Lanka, you will get the same by remaining at home. In fact, you will get more reward.

Do religious work while remaining within the limits. Do not break the limits. For example, during the hajj, the person enjoys the presence of Allah Ta’ala in ‘Arafât on the 9th of Dhul Hijjah. He cannot enjoy that same presence even if he were to embrace the Ka’bah on that day. All the pilgrims are gone to ‘Arafât on the 9th of Dhûl Hijjah, and here is this one person holding on to the Ka’bah and crying and saying: “I will not leave the House of Allâh.” Such a person is a foolish person. His hajj will not be completed. Friends! I am therefore saying that you must remain with the ‘ulamâ’, and lead your life in the light of the Qur’ân and Hadîth.

Now tell me, if it was a non-‘âlim and he was fanatical about Tablígh, he would have said: “Hey, leave your wife and go. Everything is under the control of Allâh. Allâh will set right all your affairs. You must go in Tablígh. Go, go, go.”
It is for this reason that I say that before you can give time to go for Tablîgh, you must ask the ‘ulamâ’ if you have any duties which you are responsible for. You must then act on what they say. Furthermore, consult those ‘ulamâ’ who are balanced in their temperament. A Hadîth states that a judge must not pass judgement when he is overcome by anger. Similarly, the ‘ulamâ’ who are overcome by zeal for Tablîgh should not be consulted in this regard because they fall under the category of maghlûb al-ḥâl (one who is overcome and overpowered by his condition). There are some immature people who say that the ‘ulamâ’ have to go in Tablîgh for one full year. The purpose of this is to indoctrinate them so much that their intellectual capacity no longer remains and they become maghlûb al-ḥâl. In other words, instead of having control over situations, they are overcome by them. Another point in this regard is that if there is any greatness in a person that is also put to an end. Those who are the seniors, they explain this one benefit. However, through the blessings of the du‘âs of my elders, a particular point has been exposed to my heart: Can there be any greater faqîh (jurist) than Hazrat ‘Umar (radhiallaho anho)? When he embraced Islam, the angels in the heavens were overjoyed and celebrated this occasion. During his caliphate, he issued an order that every soldier who is waging jihad must return from the battlefield every four months and fulfil the rights of his wife. What caused him to issue this order? While he was walking around and patrolling one night, he overheard a woman singing a poem in which she said that if she did not have the fear of Allah Ta’ala, she would have committed an unlawful act and fulfilled her desire thereby. Hazrat ‘Umar (radhiallaho anho) went to his daughter, Hazrat Hafṣah radiyallâhu ‘anhâ and asked her: “O my daughter! For what period of time can a woman bear to be separated from her husband?” She replied and said four months. Hazrat ‘Umar (radhiallaho anho) therefore made it a law that those waging jihad must return home after every four months and fulfil the rights of their wives.
Now what about a person who has become very old? What example can I give to you? Some men look very old externally, but they are still young internally. Imam Abû Hanîfah rahimahullâh explained this ruling that when a young person is fasting, he cannot kiss his wife, but an old man may kiss his wife. The reason for this is that if a man is gone old, it is not possible for him to be overcome by passion when kissing his wife and thereby having intercourse with her. While teaching this Hadîth, Imam Abû Hanîfah rahimahullâh said that some young people are old. They have no strength, they always have a cold, and have no strength at all. It will be permissible for them to kiss their wives. On the other hand, some old men eat vitality-providing foods and drink chicken soup, and are thus still young. It will not be permissible for them to kiss their wives. Therefore, the basis is strength [and not mere age]. It is for this reason that great erudite scholars sing the praises of the jurisprudence of Imam Abû Hanîfah rahimahullâh.

I am telling you the truth: If one million non-‘âlim Muslims are going somewhere for religious work, and just one pious, Allâh-fearing ‘âlim selects me and says to me: “Akhtar! I want you to come with me.” Then – inshâ Allâh – I will leave those one million ordinary Muslims and remain with this one ‘âlim because he is a deputy of Rasulullah (sallellaho alaihe wasallam). Allah Ta’ala will be more pleased with us if we do work while remaining within the limits of the Sharî’ah.

Rasulullah (sallellaho alaihe wasallam) called Hazrat Abû Bakr as-Siddîq (radhiallaho anho) and said to him that he must accompany him for the hijrah (emigration from Makkah to Madînah). Rasulullah (sallellaho alaihe wasallam) did not call anyone else. Now was Hazrat Abû Bakr as-Siddîq (radhiallaho anho) fortunate or not? Now if the Prophet (sallellaho alaihe wasallam) calls someone and tells him: “I am departing, I want you to accompany me.” But the person says: “No, no, I am going for forty days.” When the shaikh is coming into a locality
and a person leaves him and goes away in Tablîgh, then I say that this person will be taken to task on the day of Resurrection. This is because the shaikh is a deputy of Rasulullah (sallellaho alaihe wasallam), he is a purifier [of the soul], and it is compulsory to purify the soul.

In like manner, the elders of Tablîgh prohibit taking young boys out in Tablîgh. Yet, the majority break the rules and take young beardless boys with them, and make them sleep in the same place as them in the musjid. There is a person who comes here and he personally related this incident to me. He said: “I was lying down in the musjid when three people came near me. The young boy from among them pressed my legs. Then the middle-aged person pressed my legs. Then the old man pressed my legs. So I asked them: ‘Why are you people pressing my legs?’ They all replied: ‘We are showing our kindness to you.’ I said to them: ‘Why are you not pressing the legs of those old people who have to press their legs themselves? Look at that old man who is pressing his legs by himself. Go to him and press his legs. You are only finding handsome boys to press their legs? Are you showing your kindness to them alone?’” You should therefore not do anything against the advice and counsel of your elders.

Look at Qâdî Şahîb sitting here! He has so much of love for the ‘ulamâ’. He has love for me as well. When I am about to go on a journey, he leaves behind everything and says that he will remain with me. He first learns about Islam. Then when he goes out in Tablîgh and presents facts from the Qur’ân and Hadîth, and stories of the Sahabah (Radhiillaho anhum), then all the Tablîghî brothers surround him. I am therefore saying that it is a great service to create respect for the ‘ulamâ’ in the hearts of the masses. What will happen if the masses lose their contact and connection with the ‘ulamâ’? They will not know the laws. They will practise on the merits and virtues (fadâ‘il) but they do not remember the Sunnahs of salâh. Just look at some of those who
went for forty days on numerous occasions. See if their fingers 
are together when they are in prostration or not. The reason for 
this is that they are not reminded about the Sunnah.

Therefore, the Sunnahs which are mentioned in the authentic 
Hadîth books should be read to the Arabs. The Arabs accept 
Bukhârî, Muslim and the other authentic Hadîth books. The 
Arabs should therefore be assembled separately, and the 
Sunnahs which are mentioned in these Hadîth books should be 
read to them. If they have any objection to the Hadîth being 
weak, you can point out to them that it is found in such and 
such authentic collection of Hadîth. You can tell a person that 
he went into prostration in a particular way whereas the 
Sunnah way is something else. For example, a Hadîth of Bukhârî 
states that you must wear your right shoe first. Now is there 
anything wrong in explaining such a Hadîth? Is there any Arab 
who does not accept this? The Hambalîs, Shâfi’îs and Mâlikîs all 
accept this. Inshâ Allâh, I am going to compile a book which 
contains the Sunnahs from only the six authentic Hadîth 
collections (Sihâh Sittah) so that such a collection may be 
acceptable throughout the world. You must make du’â that 
Allah Ta’âla enables me to carry out such a task.

Qâdî Sahib and I requested the imam of a markaz musjid to read 
just one Sunnah after every salah. He replied: “No, we cannot 
do all this over here. We will only explain the six points.” Is this 
the value for the Sunnah of Rasulullah (sallellaho alaihe 
wasallam)? Is it prohibited to learn the Sunnahs together with 
the six points? In short, he attached no value to the advice of 
Qâdî Sahib.

**The Tablîghî Jamâ’at is Beneficial, It is Not Sufficient**

Maulânâ ShâhAbrâr-ul-Haqq Sahib rahimahullâh delivered a 
talk in a Tablîghî ijtimâ’ in which there was a crowd of about 350 
000 to 400 000 people. Since Maulânâ In’âmul Hasan Sahib
raḥīmahullāh had studied with him, he was immediately given this opportunity to deliver this talk. Hazrat raḥīmahullāh said that the tablīghī jamā‘at is certainly beneficial, but it is not sufficient. When will it be sufficient? When there is a strong connection with the ‘ulamā’ and the Ahlullāh. Since the six points cannot cover the entire Islam, there was always a need for ‘ulamā’, and there will always be a need for ‘ulamā’.

The Tablīghī jamā‘at is like a first aid treatment. If a person gets injured, he is immediately given some medication, bandaged, etc. and then sent to senior doctors for treatment. It was with this in mind that Maulānā Ilyās Šahīb raḥīmahullāh established this jamā‘at: those poor souls who are far from Islam may be brought closer and their connection with the ‘ulamā’ and mashā‘ikh may be established so that they could acquire Islam in its totality. It is also compulsory for a person to reform his soul under the ‘ulamā’ and mashā‘ikh. This is because the acceptance of deeds is dependent on the purification of the soul. We thus say that it is accepted that the Tablīghī jamā‘at is beneficial, but we cannot accept that it is sufficient, and a person claims that this is the only [Islamic] work, this is the only [Islamic] work.

Maulānā Abrār-ul-Haqq Šahīb raḥīmahullāh said: “Do not say this is the only [Islamic] work. Instead, say that this is also an [Islamic] work.” Do not say that you must keep on going for “forty days” and that there is no need for ‘ulamā’ and mashā‘ikh.

Those who are serving Islam have different methodologies and they are of different types. The benefit of some is general in nature. The benefit of others is total. And the benefit of others is both general and total. Neither is the madrasah accepted nor Tablīgh accepted without sincerity. Maulānā Abrār-ul-Haqq Šahīb raḥīmahullāh said: “Sincerity is obtained by staying in the company of the pious elders. Thus, it is also necessary for the ‘ulamā’ who are teaching in the madâris to go to the mashā‘ikh and pious elders in order to rectify their souls.”
The greatness of knowledge and ‘ulamâ’

Purification of the Soul is also Compulsory On the ‘Ulamâ’

The ‘ulamâ’ should not think that they are gone too big. It is also compulsory for the ‘ulamâ’ to wipe out their souls. It is necessary for the ‘ulamâ’ in the madâris and those engaged in Tablîgh to rectify their souls by remaining in the company of the Ahlullâh and thereby gain sincerity in their deeds. The purification of the soul is one of the objectives of prophet-hood. The acceptance of deeds is dependent on the purification of the soul.

On one hand, you have Tablîgh, and other the other hand you have the madrasah. Deeds and actions come into existence through the madrasah and through Tablîgh. But the acceptance of deeds comes through the khânqâh from where sincerity is developed, where pride and conceit are operated upon.

If you have a heart hospital in a city and all the heart specialists leave and go away, where will the heart patients go to? There is something else to this: a heart operation is not done on the sidewalk, it is not done on the fields, it is not done by carrying your sleeping gear on your head and going out. It is written on the outside walls of the places at which heart operations are done that you should not sound the horn of your vehicle. Thus, the heart operation will be done in the hospital rooms. In like manner, the operation for the rectification of the soul will have to be done inside the rooms of the khânqâh. This cannot be done even on the pulpits of the masâjid because you also get people who have no desire and quest [for reformation], and who have no affinity with this. The consequence of their opposition is that the themes of reformation and purification do not enter the heart of the mentor (and he is unable to speak on these topics).
If there are thousands of sincere people who are sitting with yearning, and there is just one person who is forced to sit there and is therefore sitting with hatred and dislike, or is compelled to sit there because of some worldly reason, then even if the lecturer is Messenger of Allah Ta’ala, his blessing and benefit will cease.

Some people say that when you have to go in Tablîgh you have to strive and endure many difficulties, while these ‘ulamâ’ in the madâris are sitting in the coolness of fans and teaching Bukhârî. However, if the masses spend their entire lives in going for “forty days”, it will always remain below the ten years that the ‘ulamâ’ spent in their studies. It takes a person ten years to become an ‘âlim. Spend ten consecutive years and then you will come to know how difficult these ten years are. And if the person becomes a hâfiz of the Qur’ân, then another three years are added to this. In this way, the poor person spent thirteen years as a student. However, there is just one shortcoming. I am going to tell you about that shortcoming as well. I will tell you about my own fraternity even though they are my own and these are my own as well. In other words, the people of Tablîgh, the people of the madâris and the people of the khânqâh all belong to our fraternity. I will not be ashamed to speak the truth nor be afraid to proclaim it even if the maulwîs are displeased with me.

I am saying that the word ‘âlim means “a person who knows Allah Ta’ala and who practises on his knowledge, there is fear of Allah Ta’ala in his heart, and his soul has been purified”. In other words, he has been purified of evil characteristics and base qualities. If not, he may have acquired the perfume of knowledge in these thirteen years, but he did not clean the bottle of his heart. If you have to purchase pure ‘ûd (Indian aloes) perfume at a cost of 10 000 rupees for twelve grams, what type of bottle will you take it in? Will you take it in a bottle which is soiled with the excreta of dogs and cats? In like manner, if you acquire the perfume of the Qur’ân and Hadîth in
these thirteen years, it is also compulsory for you to purify the bottle of your heart. If the heart is not purified, this knowledge is sold for money, fame, honour, wealth, and other trivial things. When there is no purification, the pain of love is also absent from the heart. There is no enjoyment and effect in the talks which a person delivers.

Therefore, despite the greatness of ‘ulamâ’, I am also talking about the shortcomings which are found in some of them. If they wash and purify this bottle of their hearts, the fragrance of their perfume will spread far and wide. Mâ shâ’ Allâh, they possess the perfume of the Qur’ân and Hadîth, all that they have to do is clean the bottle of their heart.

When the ‘ulamâ’ attach themselves to the Ahlullâh and mashâ’îkh and submit themselves to a pious personality for the sake of purification, and he sees that this ‘âlim has some pride in his heart, he makes him strive to remove that pride from his heart so that the perception of his knowledge may leave his heart, the intoxication with his knowledge may leave him, and so that he does not scorn and look down on the masses. Consequently, all our elders and senior ‘ulamâ’ served the pious elders and purified their souls. It is for this reason that they are well known throughout the world, and the perfume of their knowledge spread throughout the world.

The Self Sacrifice of the Elders

It is not easy to save oneself from one’s soul and Satan. A person cannot be reformed without a shaikh-e-kâmîl. Had it been easy, why would great ‘ulamâ’ like Maulânâ Thânwî rahîmahullâh, Maulânâ Gangohî rahîmahullâh and Maulânâ Qâsim Nânautwî rahîmahullâh consult a non-‘âlim, Hâjî Imdâdullâh Sahib Muhâjir Makkî rahîmahullâh for their reformation? No matter how capable a person maybe, the following saying holds true:

رأيُ العليلٍ عليلٌ
“The opinion of a sick person is unsound.”

Even when Hakeem Ajmal Khan [a famous physician] used to fall ill, he would consult other physicians for his treatment. Therefore, notwithstanding their knowledge and merit, these senior and great ‘ulamâ’ went to Hâjî Sahib rahimahullâh for their reformation and submitted themselves to him.

On one occasion, when Hâjî Sahib rahimahullâh was in Thânâbawan, he placed some bread and potato chilli bites on Maulânâ Gangohî’s rahimahullâh hand and said: “Eat.” Maulânâ Gangohî rahimahullâh says: “Hâjî Sahib rahimahullâh was looking at me from the corner of his eye to check whether I was affected by this and whether I felt humiliated when my shaikh asked me to do this.” He adds: “I then thought to myself that look at my good fortune that my shaikh is subduing my soul.”

Mullâ ‘Alî Qârî rahimahullâh writes that there was an ‘âlim who was also a mufti, orator and muhaddith (Hadîth scholar). He went to his shaikh for reformation. The shaikh said to him: “You will have to give up three things: (1) you cannot issue any fatwâ, (2) you cannot teach any Hadîth, and (3) you cannot deliver any lecture. You will have to spend the entire year in the khânqâh and engage in the remembrance of Allah Ta’ala and there is no condition of one year, you may have to stay longer. As long as I do not permit you, you cannot render any service to Islam nor invite towards Allah Ta’ala.” Mullâ ‘Alî Qârî rahimahullâh writes in his commentary of Mishkât that some fanatical muftis of that time issued the fatwâ of kufr against this shaikh.

Mullâ ‘Alî Qârî rahimahullâh was a great Hadîth scholar and mujaddid (reviver of Islam) of his era. After one year, the shaikh felt that this person’s soul has been subdued. Now whatever talk he delivers will be for the sake of Allah Ta’ala. Whatever book he writes and composes will be for the sake of Allah Ta’ala. The quality of sincerity and devotion has now been
created in him. The shaikh therefore gave him permission to issue *fatâwâ*, teach Hadîth and deliver talks. The talks that he had been delivering for the last ten years had made no impact on the people. But now, the first talk which he delivered after receiving permission from his shaikh was filled with such devotion that all those who heard his talk immediately became the close friends of Allah Ta’ala (they became the *auliyâ’* of Allah Ta’ala). Look at how his condition changed within one year of remaining in the company of his shaikh.

> از کجہ کیے کیا شوق کی فراوائی کر دی؟ پھر خطان مجر جائیں جان مجر جائیں جائیں کر دیا
>
> “From what state to what state of abundant yearning you conveyed me. You first made me a beloved, then the beloved of beloveds, and then the most beloved of beloveds.”

Maulânà Rûmî *rahimâhullâh* says:

> گرآب ہویدار جائیں آب تم عویدہ عالم تکہگان
> 
> If a thirsty person searches for water, then water also searches for those who are thirsty for it.

When there is an abundance of milk, the mother herself looks for her children [to feed them].

If there is no sincerity, neither will the lecture be accepted, the teaching of *Bukhârî Sharîf* will not be accepted, nor will the forty days of the *tablîghîs* be accepted. You should therefore remember the Hadîth about ostentation as related by Hazrat Abû Hurayrah (radhiallaho anho): The person who used to deliver talks is going into Hell, the martyr is going into Hell, and the reciter (*qârî*) of the Qur’ân is also going into Hell. From this, we learn that they did not have sincerity.
The greatness of knowledge and ‘ulamâ’

The Different Departments of Islam Are Associates and Not Antagonists

Whether it is tablígh, the madâris, the makâtib or the khânqâhs – they are all departments of Islam. Each one should consider the other to be its associate and not its antagonist. Whether it is the people who are active in tablígh, the ‘ulamâ’ or the people of the khânqâh, they should all say that they are mutual associates, they are departmental people. For example, in the railway department you get one person selling the tickets, another giving signals, another is a guard, another is a station master, and another is a ticket checker. What do these people say to each other? They say that we are departmental people, we are associates. How come there is such unity in this “dead” world yet so much of disunity and differences in our religious life? This is indeed a sad state of affairs. The tablíghî jamâ’at, the madâris and the khânqâhs are all departments of Islam. They are all working for Islam. We are therefore mutual associates. That person is most immature who criticises in order to cause division by saying that the ‘ulamâ’ are doing nothing, or that the tablígh people are wrong.

The ‘ulamâ’ who feel pain for the ummah explain the rulings and injunctions in order to rectify the situation, and not to cause aversion. You should therefore not look for their faults. If there is anything to be said, it should be done in an affectionate manner. Whatever I said today was said with the intention of reformation and rectification, and not to belittle and criticize anyone. Many jamâ’ats go from my musjid in Karachi. Many jamâ’ats come to Maulânâ Abrâr-ul-Haqq’s musjid in Hardoi. Hazrat himself went to Raiwind [the tablíghî headquarters in Pakistan] several times, and continually goes to Nizamuddîn [the tablíghî headquarters in India]. Maulânâ In’âmul Hasan rahîmullah and Hazrat rahîmullah had studied together. That person is extremely immature and contentious who considers me to be opposed to tablígh. In fact, we invite the masses to take
part in this work. If a person has no affinity with this method, he must not join it. But he must not stop others.

**The Great Benefit of the Tablîghî Jamâʿat**

If a person is opposed to the group which is benefiting internationally and through which the ummah of Rasulullah (sallellaho alaihe wasallam) is glittering, then there is the fear that Allah Ta’ala will take him to task on the day of Resurrection. In fact, there is the fear of this person falling into a dangerous situation because this jamâʿat enjoys many glad tidings from Rasulullah (sallellaho alaihe wasallam). In like manner, those who are audacious towards the ‘ulamâ’ should also be on their guard. If they do not repent, there is the fear of having a bad death because Allah Ta’ala declares war on such people in a Hadîth-e-Qudsî. In short, wherever Islamic work is done, we should consider it to be our work. Those who are working for Islam are our people and we are their people.

**Teaching the Injunctions of Tablîgh Does Not Entail Rejection of Tablîgh**

I say to all my friends in the Tablîghî jamâʿat that I consider this work to be a very blessed work. But if sajdah-e-sahw becomes obligatory in salah and I teach someone the ruling with regard to it and tell him that two sajdahs have become obligatory on him and he must fulfil them, does it mean that I am rejecting salah? In like manner, I do not deny the work of tablîgh. Rather, I explain the rulings and injunctions by saying that these mistakes are being committed and people should be cautious with regard to them.

To teach the injunctions of salah is one thing, but to scorn and belittle salah is harâm. For example, if a person performs his salah incorrectly and sajdah-e-sahw becomes obligatory, will you reject salah in its totality? In like manner, if a person belonging to the Tablîghî jamâʿat does something against the principles,
how can it be permissible to accuse the entire *Tablîghî jamâ‘at* and become opposed to it in its entirety?

**The Tablîghî Jamâ‘at is an Excellent Group**

I consider the *Tablîghî jamâ‘at* to be an excellent group throughout the world which is doing collective work for the sake of Islam. It is most certainly obligatory on us to teach the principles of *tablîgh*. But I consider it *ḥarâm* to say things which demonstrate scorn towards the *Tablîghî jamâ‘at*, which belittles it, and which entails mocking at it. To teach the injunctions and the limits is one thing, but to criticize and belittle is something else. For example, if they commit a wrong, inform the headquarters or the ‘*ulamâ’* so that the wrong could be rectified. However, do not adopt an approach which gives an impression that they are outsiders. No, they belong to us. Who was Maulânâ Ilyâs Ṣâhib *raḥimahullâh*? He was from among our pious elders. He was a *khalîfah* of Maulânâ Khalîl Ahmâd Sahâranpûrî *raḥimahullâh*. He remained with him in his *khânqâh* for thirty years. Allah Ta’âla accepted such a great service from him that Islam is spreading throughout the world through the *Tablîghî jamâ‘at*.

Some educated people are naturally inclined towards doing collective work. So I send them in *tablîgh*. In other words, Allah Ta’âla has made this *jamâ‘at* a means for a great *fard-e-kifâyah*. This is because the minds of some people are so sharp that they are not prepared to come to the *khânqâhs*. They are not prepared to go to the ‘*ulamâ’*. They are sitting like snakes in the colleges, factories and businesses. In other words, they are totally devoted to their wealth. This *jamâ‘at* takes them out. By the blessing of this, many senior officers and western educated people have started performing *ṣalâh*, keeping fast, and practising on the Sunnah.

So a talk like this does not mean that we are opposed to the *Tablîghî jamâ‘at*. I am merely explaining the limits. Just as we
acknowledge their services and respect them, at the same time we advise them not to scorn and belittle the ‘ulamā’, not to scorn and belittle the mashâ’ikh and pious elders.

We are delighted that they are conveying Islam in Japan and America. But do not talk about this in such a manner which gives the impression that the ‘ulamā’ who are teaching Bukhârî and the mashâ’ikh who are engaged in purification of the souls are beneath them. Do not give the impression that a potato seller went to Japan and someone became a Muslim at his hands, so his status is therefore better than those who are teaching Bukhârî. Such a tone and impression is not permissible. In fact, I issue a fatwâ that it is ḥarâm. The reason for this is that people will remain aloof from the Ahlullâh, and the greatness of the ‘ulamā’ will disappear from the hearts. And there are serious warnings against those who display shortcomings in showing respect to the ‘ulamā’. Rasulullah (sallellaho alaihe wasallam) said that the person who does not show respect to our ‘ulamā’ is not of us.

Remaining aloof from the ‘ulamā’, Ahlullâh and mashâ’ikh is also against sincerity. This is because the objective of this is to cause the masses to become your adherents. The love for fame is concealed in this. It is for this reason that purification of the soul and sincerity are fard-e-‘ayn. This is from among the objectives of prophet-hood. When “ikrâm-e-Muslim” (showing affection and respect to a Muslim) is included among the “six points”, are the ‘ulamā’ not Muslims? In fact, they are great Muslims. In fact, they are the core of Muslims; they are the ones who make Muslims into proper Muslims. Such disparaging remarks about the ‘ulamā’ is ḥarâm on the basis of their very own point of ikrâm-e-Muslim. It is for this reason I said that that Tablíghî work which is taking place is – through the mercy of Allah Ta’ala- being done by our own people. Some people who are still new to this work, who do not possess knowledge, or who haven’t remained in the company of the pious elders make such statements. Have you
ever heard those of our friends who have some connection with the *Ahlullâh* or their servants, and who also go out for *tablîgh* ever making such statements? Why? It is through the blessing of the companionship of the *Ahlullâh*. So those who have not remained in the company of the *Ahlullâh*, who have not rectified and reformed their souls, and received Islam from those who are *maghlûb al-ḥâl* (those who have been overcome and overpowered by their conditions), then these people also become *maghlûb al-ḥâl*. They therefore have this opinion that those who are not active in this work are nothing.

**A Blessed and Unique Group**

I am saying that the *Tablîghî jamâʿat* is a very blessed group. There is no such group in the world. Look at how they are striving throughout the world! May Allah Taʿala accept their efforts. However, my heart desires that when they are striving so much and going around with their bedding, their efforts must not go to waste. Akhtar has made this effort today on their efforts so that their efforts may not go to waste and they may be accepted through the blessing of sincerity. It should not go to waste because of pride, ostentation and showing off. This is the sole purpose of this talk of mine.

I personally permit my associates who are attached to this work to go out for this work. There are many of my *khulafấ* who are fully involved in this work. I was not miserly in refusing to confer *khilâfat* to those who are involved in *tablîgh* work. When they go for forty days, they come and ask me first. When they return, they come to meet me. They informed me that wherever they went and quoted my teachings, then apart from a few immature persons who objected to going beyond the “six points”, those who were intelligent people were most pleased by the delightful things which they said, which caused their eyes to open, and they conveyed their appreciation to me. I am therefore saying that these are the genuine and pure statements
of our pious elders and of the *auliyâ’* of Allah Ta’ala. This is genuine gold which can be presented wherever you like.

**Respect for the ‘Ulamâ’ is the Capital for Salvation**

The reason for explaining all these points is that our hearts may remain steadfast with respect for our *mashâ’ikh*, pious elders, and respected ‘ulamâ’ who are the capital for our salvation. Listen! I consider love for our pious elders to be the means of our salvation. This is not just my statement. Rather, it is the statement of a very senior ‘âlim of the *Tablíghî jamâ’at*, Maulânâ Shâh ‘Abdul ‘Azîz Şâhib Du’ájû *rahi màhullâh* whose grave is in Tando Adam. When he was on his death bed, he called Mufti Rashîd Ahmad Şâhib, and the latter personally related this to me that Maulânâ Shâh ‘Abdul ‘Azîz Şâhib *rahi màhullâh* said to me when he was on his death bed: “O Mufti Rashîd Ahmad! You must bear testimony that ‘Abdul ‘Azîz Dehlawi is passing away on the path of Maulânâ Gangoî *rahi màhullâh*, Maulânâ Qâsim Nânautwî *rahi màhullâh* and Maulânâ Ashraf ‘Alî Thânwî *rahi màhullâh.*” Shah Şâhib *rahi màhullâh* was a man of the *Tablíghî jamâ’at*. He spent his entire life in *tablîgh*. But with regard to his path, he considered love and affinity with our elders to be the means for his salvation.

I am relating these things to you so that you may not be influenced by the statements of some foolish and witless people and thereby think that if any Japanese did not embrace Islam at the hands of any ‘ulamâ’, then such ‘ulamâ’ are condemned.

The *Tablíghî jamâ’at* is the best of groups and the *ummah* is benefiting tremendously from it. Students in the schools, colleges and universities are becoming righteous. But when the “car gets stuck”, refer to the ‘ulamâ’. For example, you have created a yearning for *salâh*, but if a person commits a mistake in his *salâh*, then it is the responsibility of the ‘ulamâ’ to teach him the ruling. The ruling will have to be explained in order to
correct the mistake. Now if a person thinks that this person is against salah, then this is nothing but stupidity. In like manner, if anyone commits a mistake in tablígh, it is the responsibility of the ‘ulamâ’ to explain the ruling for this as well. This is because tablígh is also a department of Islam. It is therefore foolish and stupid to consider such ‘ulamâ’ to be against tablígh.

**The Meaning of Excessive Laughter**

I was explaining that Rasulullah (sallerahulaiwassalam) gave seven words of advice to Hazrat Abû Dharr Ghifârî (radhiallaho anho). I related three to you. I will now relate the remaining four. The fourth advice was this:

> إِبَآَدَ وَكَرَآَهْرَةَ الصِّحْبَـکَ
>
>(المشكاة، ج: 2، ص: 414)

“Abstain from excessive laughter.”

This is because excessive laughter kills the heart. This refers to laughter which is accompanied by heedlessness of the heart. If the heart is not heedless of Allah Ta’ala, there is no harm in laughter. However, you must not commit such excesses in this regard to the extent that you remain laughing all the time. Do not abstain from it to such an extent that you forget to laugh completely. You should therefore laugh a bit with your Allâh-fearing friends. This strengthens the heart and the nerves. When a person remains silent all the time, the nerves break. One should therefore not commit excesses in remaining silent as well. Do not laugh all the time nor remain silent all the time. Adopt a balanced approach.

Rasulullah (sallerahulaiwassalam) was sitting on one occasion and Hazrat ‘Umar Fârûq (radhiallaho anho) came to him. In the meantime, Rasulullah (sallerahulaiwassalam) began laughing over something. Hazrat ‘Umar Fârûq (radhiallaho anho) made this du’â for Rasulullah (sallerahulaiwassalam):
We learn from this that the juniors also have the right to make du’a for their seniors. For example, a Sahâbî by the name of Jarîr ibn ‘Abdillâh (radhiallaho anho) presented himself in the assembly of Rasulullah (sallellaho alaihe wasallam) but could not find any place to sit. Rasulullah (sallellaho alaihe wasallam) gave him his shawl so that he could sit on it. He took the shawl, kissed it, returned it to Rasulullah (sallellaho alaihe wasallam) and made this du’a:

أَكْرَمْكَ اللَّهُ يَا رَسُولَ اللَّهِ كَمَا أَكْرَمْتِيْ

This Hadîth is found in Bukhârî Sharîf in Kitâb ad-Dihk.

Now there could be an objection to this. A person continues laughing and his laughter does not stop for even one second. What will you and I think about such a person? Will we not think that there is something wrong with him and that we should get him examined by a doctor? So what is the meaning of laughing all the time? The Hadîth scholars say that this is not a du’a for laughing all the time. Rather, it means:

أَيُّ أَداَمَ اللَّهُ فَرْحَكَ
“O Rasûlullâh! May Allah Ta’ala continue your joy and happiness forever.”

So laughing continuously in this context refers to the joy of the heart. If there is no joy in the heart, how will a person laugh? Hazrat ‘Umar (radhiallaho anho) thus made this du‘â by way of attachment that Allah Ta’ala must keep him happy forever, and Allah Ta’ala must maintain the joys of his heart forever.

It is for this reason I said that some people look at just one Hadîth and assume that they are muftis, and they say that Rasulullah (sallellaho alaihe wasallam) used to only smile, he would never laugh. Such people have not studied other Ahâdîth. Therefore, when they see an ‘âlim laughing, they object and say what kind of person is this? But now I am quoting a Hadîth to you: Hazrat Sa’d ibn Waqqâs (radhiallaho anho) who was the maternal uncle of Rasulullah (sallellaho alaihe wasallam) struck a polytheist with an arrow during the battle of Badr. When the arrow struck the person, he became naked.

\[\text{“Rasulullah (sallellaho alaihe wasallam) laughed so much that I saw his molar teeth.”}\]

One should therefore possess complete knowledge. Do not read a few Urdu or English books and think you can rectify the ‘ulamâ’ and that you can become a mufti.

**The Heart Should Not Be Heedless of Allah Ta’ala even When Laughing**

In short, our elders laugh and cause others to laugh as well, but their hearts do not become heedless of Allah Ta’ala. On one occasion Hazrat Khwâjah ‘Azîzul Hasan Majdhûb rahimahullâh
laughed profusely in an assembly which was attended by Mufti Muhammad Shafi’ Sahib rahimahullâh and other fellow khulafâ’ and he caused all of them to laugh profusely as well. Later on Khwâjah Sahib rahimahullâh asked them: “Tell me the truth, when you were laughing in this assembly, were your hearts heedless of Allah Ta’âla?” Mufti Sahib rahimahullâh relates this incident and says: “We all remained silent out of respect for him.” On seeing our silence, Hazrat Khwâjah Sahib rahimahullâh said: “All praise is due to Allah Ta’âla that even at the time of laughing, my heart was engrossed with Allah Ta’âla.” He then quoted this poem:

“Although there is laughter on my lips all the time and my eyes too are not moist [with tears], but no one knows about the heart which is crying continuously.”

Do not consider the laughter of the pious servants of Allah Ta’âla and your laughter to be the same. They may be laughing outwardly, but their hearts are still crying. I also have a poem in this regard:

“The lips are laughing but the liver is in pain and grief for You. People have not fully understood Your lovers.”

Even when a true servant of Allah Ta’âla is engaged in business, sitting with people, conversing with them and laughing as well, his heart is attached to Allah Ta’âla even during these different situations. Physically he may be with you, but spiritually he is with Allah Ta’âla. I demonstrated this theme in another poem:
The greatness of knowledge and ‘ulamâ’

Even while he was engrossed in worldly engagements, he remained attached to Allah Ta’ala. Despite living with everyone, he remained aloof from everyone.

The Etiquette of Saying the Truth

The fifth word of advice which Rasulullah (sallallaho alaihe wasallam) gave was this:

قُلِ الْحَقَّ وَإِنْ كَانَ مُرًَّا

(المشكورة، ج: 2، س: 414)

“Speak the truth even if it may be bitter.”

Friends! Even if you have to speak the truth, say it in the proper manner. For example, a person says to his mother: “O my father’s wife! Bring my breakfast.” Although he has spoken the truth, but this criminal destroyed the meaning of this Hadîth. Islam teaches us the lesson of showing respect; it does not teach disrespect. Look! When Hazrat Khadir (Alaihis salaam) damaged the ship, he attributed the action to himself. But when he set right the wall which belonged to two young boys, he attributed this to Allah Ta’ala whereas he had done both things under the command of Allah Ta’ala. But where he did something which seemed unbecoming, he attributed it to himself and said:

فَارَدْتَ أَنَّ أَعْبَىٰهَا

(سورة الكهف، آية: 79)

“I desired to cause a defect in it.” (Sûrah al-Kahf, 18: 79)
But when it came to straightening the wall, he attributed it to Allah Ta'ala:

قَارَأَتِي رَبُّكَ أَنْ يَنْبِلَغَا أَشْدَهُمَا وَيَسْتَخْرِجَا كَنُرُهُمَا رَحْمَةً مِّنْ رَبِّكَ

(سورة الكهف، آية: 82)

“Your Lord willed that they should reach their age of strength and take out their buried treasure – this as a mercy of your Lord.”

Friends! You may certainly say the truth, say it without fear, but look at the situation and place, and then say it with respect and decorum. For example, when a hunter wants to capture a bird, he also learns to make the sounds made by it or else it will flee from him. If there is a poet who has attended an assembly, quote a few poems to him and entrap him in the love of Allah Ta’ala. If a doctor is present, make references to some medical aspects. For example, tell him that French doctors are instructing insane people to use the *miswâk* because it is removing the filthy matter from their brains and they are recovering from their illness. On the other hand, we are abandoning this blessed Sunnah of our Prophet (Sallellaho alaihe wasallam). Whereas, if we use the *miswâk* and perform *salâh*, the reward is increased by seventy times. If we lick our fingers after eating, a certain liquid emanates from our fingers which aids in the digestion of the food. These are the discoveries of the doctors. We do not lick our fingers because of their discoveries, but because this is a Sunnah of our Rasûl (Sallellaho alaihe wasallam). Even if the doctors were to stop us from doing this, we will not listen to them. We will listen to Rasulullah (sallellaho alaihe wasallam). Similarly, it is Sunnah to clean the utensil from which we eat food. The utensil makes a *du’â*: “O Allâh! Save him from the Hell-fire just as He saved me from Satan.” This Hadîth is related by ‘Allâmah Shâmî rahimahullâh in volume five of his book, *Kitâb Shâmî*, under the chapter, *Kitâb al-Hâzar wa al-Ibâhâh*. 
Do Not Fear Criticism in the Path of Truth

The sixth advice which Rasulullah (sallallaho alaihe wasallam) gave was:

لا تَحْفَرْ فِي اللَّهِ لَوْمَةً لَأَنْمِ

(المشوكة، ج: 2، ص: 414)

“Do not fear the criticism of any critic when doing anything for the pleasure of Allah Ta’ala.”

If anyone laughs at you, let him continue laughing. If a person is extremely thirsty and someone provides him with a cool drink at a place where people are in the habit of laughing at people who drink cool drinks, will that thirsty person abstain from drinking that cool drink out of fear that the people will laugh at him? You should therefore ask Allah Ta’ala for such thirst for His love that all the criticism and mockery of the world is not able to stop you from the obedience of Allah Ta’ala.

If a fisherman catches a fish and throws it back into the ocean, will that fish go back or not? It will not even bother about the other fish laughing and mocking at it because it knows that it can experience no peace and comfort anywhere but the ocean. If it were to remain on land, it is certain to die. It would therefore not pay any attention to anyone’s criticism and mockery. Rather, it will make every effort to go back into the ocean. In like manner, it is the mark of a believer not to fear anyone apart from Allah Ta’ala. He does not fear the creation in matters related to Allah Ta’ala. He does not fear the criticism and mockery of anyone. He does not fear his wife, he does not fear his family, he does not fear his society, and he does not fear his locality and country. If the entire population of the country shaves its beard, he will be one single person who will keep his beard like a lion. What a shameful thing for us that just one Sikh person is living among a population of one million people,
he is an unbeliever, yet he does not shave his beard out of love for his Guru Nanak.

Brothers! How can we claim that we love Rasulullah (sallallaho alaihe wasallam)? You should therefore ask Allah Ta’ala for such îmân that even if the entire world becomes kâfir, we will never leave Allah Ta’ala. This is what you call true love.

**Be Conscious of Your Faults**

The seventh and last advice of Rasulullah (sallallaho alaihe wasallam) was:

ٌلَيْحَجِرْلَكَ عَنِ الْقَزَّالَمِ مَا تَعْلَمُونَ مِنْ تَفْسِكَ

(الشَّكْرَةُ، ج: 2، س: 414)

“Let your own faults prevent you from looking at the faults of others.”

You yourself know about all the evils and mischief which you committed. You are fully aware of all your conditions from the time you reached the age of maturity till now. Yet when you look at the faults of others, and they appear like mountains to you, while your own faults appear like a mosquito to you. On the other hand, you are ordered to examine your faults to such an extent that you do not find the opportunity to look at the faults of others.

**The Punishment for Disobeying the Pious Servants of Allah Ta’ala**

So we were talking about safeguarding the tongue from talking against the auliya’ of Allah Ta’ala. Hazrat Thânwî rahimahullâh quotes from the Mathnawî of Maulânâ Rûmî rahimahullâh who said that if a person interferes with an elephant and irritates it, it might bear this interference and not do anything. But if the person interferes with its calf, the parent will attack the person and stop him in his tracks.
Ten people were walking in a jungle. A pious person who used to receive inspiration (*kashf*) said to them: “Listen, do not eat the meat of an elephant’s calf.” This pious person received *kashf* that these people will lose their way and they will fall hungry. He feared that these people might eat the meat of an elephant’s calf out of intense hunger. This concept of *kashf* is in the control of Allah Ta’ala, it is not under the control of man. If it was under the control and will of man, Hazrat Ya’qûb (Alaihis salaam) would have known through *kashf* that Hazrat Yûsuf (Alaihis salaam) is in a nearby well. We learn from this that *kashf* is not even under the control of the Prophets (Alaihimus salaam). This is a proof that *kashf* is from Allah Ta’ala. Thus, when Allah Ta’ala displayed His bounty to Hazrat Ya’qûb (Alaihis salaam), the latter got the fragrance of Hazrat Yûsuf’s (Alaihis salaam) shirt from thousands of kilometres away.

Nevertheless, we were talking about these ten people in the jungle who lost the way. They said to themselves that they will not eat the meat of an elephant because their pious elder prohibited them from doing so. Several days later, they were overcome by intense hunger. This hunger caused them to lose their senses. Their eyes fell on a baby elephant. Nine of them said that they are going to adhere to the advice of their pious elder and he had prohibited them from eating the meat of an elephant. The tenth person said: “Hey, don’t worry. We are hungry.” He thus slaughtered that baby elephant with his sword and ate its meat. The mother elephant came around at night and found its baby missing. It went in search for its baby and found ten people sleeping at one spot. It went and sniffed each of those ten people. The person who had eaten the baby elephant was sleeping in the centre of the others so that even if the mother elephant were to come for them, it will go for the others first. When they make a noise, he will wake up. However, the mother elephant sniffed each person at a time. When it sniffed the person who was sleeping in the centre, and who had eaten the baby elephant, it recognized the smell of its
baby’s blood. It grasped this person’s one leg with its trunk, stamped his other leg with its foot and tore him into two pieces. Maulânâ Rûmî rahimahullâh relates this incident as an advice and says: Look! If you display any shortcomings and commit any wrong with regard to Allah Ta’ala, He will pardon you if you cry to Him and ask Him for forgiveness. But if you cause misery to His auliya’ (friends), it may well be that He will not forgive you even if His auliya’ forgive you.

Friends, I am therefore saying that you must certainly consider yourself to have faults, but do not look at the faults of others. The masses should not look for the faults of the ‘ulamâ’. The muqtadîs (those offering salâh behind the imam) should not look for the faults of their imam. Instead, they should inquire about him and look at the condition in which the poor man is in, and make du’â for him.

The Merit of the Knowledgeable

May Allah Ta’ala make Rasulullah (sallellaho alaihe wasallam) happy with the talk which we delivered today about the greatness of the ‘ulamâ’ because Rasulullah (sallellaho alaihe wasallam) becomes happy when respect is shown to the ‘ulamâ’. Rasulullah (sallellaho alaihe wasallam) said that the person who does not show respect to the ‘ulamâ’ is not of us. Just ponder over this! Allah Ta’ala conferred much greatness on the ‘ulamâ’. Imam Râzî rahimahullâh quotes a Hadîth on the merits of knowledge in his Tafsîr Kabîr which states that Allah Ta’ala will stop the ‘ulamâ’ at the doors of Paradise and say to them:

لا تدخلوا إنشفعوا لمن تشاءون
The greatness of knowledge and ‘ulamâ’

“Do not enter Paradise at present. [Stand here and] intercede in favour of whomever you like.”

In other words, Allah Ta’ala will personally say: “O honourable ‘ulamâ’! We blessed you with the wealth of knowledge. You may intercede and We will accept your intercession.” Now look at what a great thing this is! The ‘ulamâ’ are the inheritors of the Prophets (Alaihimus salaam). A Hadîth states that none except three types of people shall receive the right of intercession: the Prophets (Alaihimus salaam), the ‘ulamâ’ and the martyrs.

The Effect of the Du’as of the Pious Elders

By the grace of Allah Ta’ala, I explained everything with proofs from the Qur’ân and Hadîth. I even quoted the Arabic texts so that the knowledgeable may be able to gauge all this correctly. Arabic texts are like cool thirst-quenching drinks for the knowledgeable. You can ask the ‘ulamâ’ who are sitting here. I quoted all the explanatory statements from the Arabic texts. Allah Ta’ala strengthened my memory with respect to quoting the Arabic texts. When Allah Ta’ala wills to make someone’s child a king, He increases the sustenance of the parents for this royal upbringing. When He wills to make the child of poor parents into a senior engineer, He increases the sustenance of the parents and the child receives good sustenance. In like manner, if He wills to train a great personality under someone, Allah Ta’ala also increases the spiritual sustenance of the shaikh. Just as Allah Ta’ala is the Lord of the worlds for physical sustenance, He is the Lord of the worlds for spiritual sustenance. Therefore, by virtue of these seekers, by virtue of these Hadîth scholars, by virtue of these ‘ulamâ’, Allah Ta’ala bestows such subject matter into the heart of the shaikh that their hearts are also quenched and they are also convinced that – all praise is due to Allâh – our shaikh is teaching us tasawwuf in the light of knowledge. If not, they will not enjoy this.
Today when many great and senior ‘ulamâ’ hear Arabic texts from this poor soul [referring to himself], they are convinced. If I were to speak only in Urdu, they would not be satisfied. Allah Ta’ala strengthened my memory for you people. Previously my memory was not so strong. Because I would have to deal with senior ‘ulamâ’ who will not be satisfied with basic and ordinary knowledge, Allah Ta’ala strengthened my memory by virtue of these ‘ulamâ’, and He placed blessings in my knowledge. Many senior ‘ulamâ’ said to me that they cannot quote Arabic texts before ignorant people the manner in which I quote Arabic texts before senior ‘ulamâ’. The head of department at Hardoi said to me: “You quote Arabic texts in the presence of ‘ulamâ’ so swiftly without even the fear of making any grammatical and diacritical mistakes.” I said to him: “I have all the rules of grammar in my head when I quote anything before them.” I also wrote a book on Arabic grammar titled, Tas-hîl Qawâ'id an-Nahw. I also taught Arabs. When I explained the rules of numbers to them, they thanked me - all praise is due to Allah Ta’ala. This capability is from my elders. I have just remembered a very beloved poem:

"The moon and stars are laid at my feet. This seems to be the effect of the du’âs of the elders."

Who are these elders? It is the du’âs of Maulânâ Shâh Abrâr-ul-Haqq Sahib rahimahullâh, Shâh ‘Abdul Ghanî Sahib rahimahullâh and Maulânâ Shâh Muhammed Ahmad Sahib rahimahullâh. When I was studying at the Medical College of Ilâhabâd, I spent three years in the company of Hazrat Maulânâ Shâh Muhammad Ahmad Sahib rahimahullâh. Some people drink from one river. Others drink from two rivers and they become a confluence of rivers. As for the person who drinks from three rivers, he becomes completely saturated. At present I am
speaking the Indian modes of expression. So Allah Ta’ala blessed Akhtar with the fountains of three rivers. All I want is for Allah Ta’ala to accept me, and to bless me with the highest stages of submission and humility where one’s own annihilation ends and beyond which there is no annihilation. May Allah Ta’ala convey Akhtar and all of us to that level.

Today I had intended to speak about two spiritual ailments, viz. anger and casting evil glances. But one subject led to another. You will now be convinced that I am not a speaker.

رَسُولِ اللَّهِ صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَبِدِئُ بِكَنَّا أَفْقَهَهَا وُسْتَ

“My Friend has placed a rope around my neck and leads me wherever he likes. Though I am not even worthy of referring to Him as my friend.”

I am merely translating this poem. The Being of Allah Ta’ala is most affectionate. It is not far fetched for Him to embrace unworthy people like us. There is nothing impossible for His affection and generosity.

At present, I said whatever Allah Ta’ala inspired in my mind. I have nothing of my own. I merely presented whatever He placed in my lap. I beg to Allâh: “O Allâh! Instil in my mind whatever subject is beneficial to Your servants.” I then present to you whatever Allah Ta’ala bestows to me through His affection, and I am pleased with this. I certainly have no sorrow over what I intended to say and what Allah Ta’ala caused me to say. In fact, we recognize Allah Ta’ala when our intention breaks. Hazrat ‘Ali (radhiallaho anho) says: “We recognized Allah Ta’ala with the breaking of our intentions.” We learn from this that there is some Being who imposes His will over our will.
Dua’a

Now make du’â that Allah Ta’ala conveys us to the highest stage of the auliyâ’ siddîqîn (The highest stage of friendship of Allah Ta’ala). The door of prophet-hood has been shut forever, but Allah Ta’ala left the door of wilâyat (close friendship with Allah Ta’ala) open till the day of Resurrection. We therefore ask You O Allâh! Through Your mercy, through Your generosity with which You bestow favours on unworthy people, to convey us all to the limit of the auliyâ’ siddîqîn despite our unworthiness. O Allâh! Convey all these people to the highest limit of wilâyat: our children, those who attend my assembly, those who pledged allegiance to me, those who pledged allegiance to my shaikh, those who are my associates, and those who are the associates of my shaikh. O Allâh! Let not those who enter the khânqâh go deprived. O Allâh! Make all of us Your close friends – those who come here and all of us. O Allâh! Bless us with essential friendship, and friendship which pervades others as well. Âmîn.

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About forty years ago, ‘Ârif Billâh Hazrat Aqdas Maulânâ Shâh Hakeem Akhtar Sahib dâmat barakâtuhum wrote the following letter to a tablîghî friend with the intention of rectification and reformation. (Compiler)

A Few Guidelines for Some Tablîghî Friends

With regard to religious da’wah (propagation) you must present yourself while considering yourself to be insignificant and your addressee to be more honoured than yourself. You must adopt a requesting tone when speaking to him. If you insist upon him after this or resort to disparaging words, then you would be committing the sin of hurting the heart of a Muslim, and it will
also be against the principle of ikrâm-e-Muslim. Adopting an attitude like this for propagation is harmful to the propagator himself because he has now committed major sins like hurting the heart of a Muslim, scorning him, and the sin of haughtiness. Secondly, instead of bringing the person closer to this da’wah he will be causing him to go further away.

The elders confined and restricted the Tablíghjâ jamâ’at to the six points solely on the basis of organization, experience and inspiration. To accord it the status of divine revelation, or to consider only this method of tablígh to be the prophetic da’wah or the da’wah of the Sahabah (Radhiyallahu anhum), to look at workers of other methodologies who are rendering services to Islam with scorn, to criticize them, or to accord superiority to this specific methodology over the methodologies of all the past muhaddithûn (Hadîth scholars), mufassirûn (commentators of the Qur’ân), jurists and ‘ulamâ’ in a manner which causes the masses to have no respect for them – then this is a serious innovation (bid’ah), excess in Islam, and misguidance.

Da’wah was not confined to these six points during the era of Rasulullah (sallallahu alaihe wasallam) nor during the era of the khulafâ’ râshidîn (Rightly Guided Caliphs). Neither were these six points delineated during these eras nor was there any practical application of “three days”, “forty days”, etc. Therefore, how can it be correct to consider solely this specific methodology and these “six points” to be the methodology of tablígh of the Sahabah (Radhiyallahu anhum) or the methodology of Rasulullah (sallallahu alaihe wasallam)?

This is an excellent way of reformation for the ummah in general provided the limits of the Sharî’ah are not transgressed both in practice and in beliefs. Even then, complete reformation is generally not possible without attachment to a mentor, as is witnessed, and as the very founder of the Tablíghjâ jamâ’at had selected Hazrat Maulânâ Khalîl Ahmîd Sahîb rahimahullah for his internal reformation, and just as Hazrat Shaikh al-Hadîth
Maulânâ Zakariyyâ Sahîb rahimahullâh had selected him as his spiritual mentor.

The Qur’ân categorically states that after reforming his self, a person must see to the reformation of his wife and children. And he is ordered to save them from the Hell-fire. Therefore, one’s family members enjoy the first right of seeing to their reformation. One should therefore benefit one’s family members first with this da’wah, and thereafter he can worry about the reformation of distant places and lands. We have seen many people undertaking distant journeys to Japan and America for the purpose of da’wah while the condition of their household is completely different. If you look at their children, they have western style haircuts and western appearances. They have young daughters who pay no attention to purdah. The person himself is religiously minded – mà shâ Allâh – but his family members know nothing about Islam. Whereas Rasulullah (sallellaho alaihe wasallam) said that you are all shepherds [you all have been given a responsibility] and you will all be questioned about your flocks [those who are under your care].

When the ‘ulamâ’ cannot be reformed and rectified without first wiping out their souls in the company of a spiritual mentor, what can be said of the masses? Proofs for this can be obtained from the books of Hazrat Thânwî rahimahullâh. A pious elder who has been under the training of a spiritual mentor will never scorn an ordinary Muslim, let alone scorning and belittling an ‘âlim. Hazrat Hakeem-ul-Ummah rahimahullâh has stated that it is harâm to make tablígh to a person while scorning him and considering yourself to be great. If a person cannot pay due attention and concern to ikrâm-e-Muslim at the time of da’wah – then it is obligatory on him to remain silent and his talking is not worthy of this duty. On one occasion, a tablíghî
brother said in my presence that such and such ʻâlim must wear bangles, why does he not go out?

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

کِبَرَتْ کَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ

“It is a very serious statement which issues from their mouths.”

A labourer who carries blocks boasts about his perspiration and toiling and says to a businessman: “Why are you sitting in your room and wearing bangles? Why don’t you come out onto the field a bit?” What reply will the businessman give? He will say: “You earn five rupees in eight hours, while I earn in a single hour several times what you earn for the entire day. O you foolish one! My education and mental capabilities are more valuable than your perspiration.” In like manner, the perspiration of the masses cannot even equal the dust of the religious services of the ‘ulamâ’, whether in the masâjid, madâris, khânqâs or dâr al-iftâs. This is because the masses cannot even imagine the hardships which they endured in the acquisition of Islamic knowledge. The genuine ‘ulamâ’ are the inheritors of the Prophets (Alaihimus salaam). When the masses make disparaging statements about them, they are acting in conflict of absolute texts, and committing serious acts of misguidance and ignorance. Rasulullah (sallellaho alaihe wasallam) said:

مَنْ لَمْ يَجِلْ عَالَمَيْنَا فَلَيْسَ مَنَّا

“The one who does not accord respect to the ʻâlim among us is not of us.”

Rasulullah (sallellaho alaihe wasallam) also said that the superiority of an ʻâlim over an ʻâbid (worshipper) is like my superiority over the lowest among you.

Another Hadîth states:

لَيْسَ مِنَا مَنْ لَمْ يَرَحِمْ صَغِيرُنَا وَيُؤَمِّرْ كِبْرَنَا وَيَأْمُرُ بِالْمَعْرُوفِ وَيَبْتَغُ وَيْهَى عَنِ الْمُشْكِرِ
“The person who does not show mercy to the young among us, does not accord respect to the elderly among us, who does not command good and forbid evil is not of us.”

Some tablíghí brothers have restricted and confined ikrâm-e-Muslim solely within this jamâ‘at. We have thus noticed that they will show respect to those ‘ulamâ’ who are active in this jamâ‘at. As for the other ‘ulamâ’ who are busy in the madâris, khânqâhs or dâr al-iftâs, they think that these ‘ulamâ’ have abandoned tablígh. We learn from this that they have made this one specific method of tablígh the objective. Whereas the objective is to work and serve Islam for whichever different groups are working in different ways. No specific method is from among the objectives of Islam. The jurists consider it to be a bid‘ah (innovation) when any specific method of tablígh is regarded as an objective. It is therefore necessary to rectify this baseless belief.

Some people are so overcome with zeal with tablígh that they leave behind their weak and sick parents, or their pregnant wives who are close to delivery and go away. And they refer to this as tawakkul (reliance on Allah Ta’ala). The pure Sharî‘ah considers such tawakkul to be harâm. Rasulullah (sallellaho alaihe wasallam) prohibited Hazrat ‘Uthmân (radhiallaho anho) from participating in the battle of Badr because his wife was ill.

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All praise is due to Allah Ta’ala for enabling us to complete the translation of this book. May Allah Ta’ala accept it from us and may it be a means of our reformation in this world, and salvation in the Hereafter. Âmîn.

Mahomed Mahomedy
24 Jumâdâ al-Ukhrâ 1430 A.H.
18 June 2009