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FOR FRIENDS

Selected discourses of
Masihul-Ummat Hadhrat Mauláná
Muhammad Masihulláh Khán Sáhib رحمة الله عليه
Prepared and published by
Dr. Ismail Mangera

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BIOGRAPHICAL NOTE

Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه was born in Sarai Barlah in the district of Aligarh in the year 1329 or 1330 Hijr . Hadhrat's رحمه الله عليه lineage is linked to the noble Sharw n  family of landed nobility Sayyid Hussain Ghaur  رحمه الله عليه . Being linked to him, Hadhrat's رحمه الله عليه lineage is also Sayyid. Hadhrat رحمه الله عليه attended the local government school up to standard six, but did not continue with his secular education, rather preferring to study D n which he studied initially in his hometown and, thereafter, completing his studies in Deoband. Hadhrat رحمه الله عليه became bai'at to Hadhrat Ashraf Al  Th nw  رحمه الله عليه, from whom Hadhrat رحمه الله عليه received his Khil fat. This was in the same year that Hadhrat رحمه الله عليه qualified from Deoband. Hadhrat Ashraf Al  Th nw  رحمه الله عليه stationed Hadhrat رحمه الله عليه in Jal l b d, where Hadhrat رحمه الله عليه established the madrasah, Mift hul-Ul m, and a kh nq h where s lik n stayed for their self-rectification. Hadhrat رحمه الله عليه passed away in Jal l b d on the 17th Jam dul-Ul  1413 A.H., corresponding to the 14th November 1992.



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Prepared by: Dr. Ismail Mangera

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P. O. Box 96185

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South Africa

Telephone: (+27) 011 837-5736

E-mail: dr.imangera@mweb.co.za

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Alhamdulillah, with the fadh1 of Alláh ﷻ and the barkat of our Sheikh رحمه الله عليه and the du'ás of well-wishers, this 28th booklet is now in your hands.

The town, Azaadville, situated in the Westrand, is well-known because of the Dárul-'Ulúm, Madrasah Arabia Islamia, which is situated in it. The Dárul-'Ulúm is often referred to merely as the Azaadville Madrasah. The name, Azaadville, is a combination of two words – “Azaad” (Urdú for “Free”) and “Ville” (meaning “Town”). It was established by the white (apartheid) Nationalist government as part of its programme of keeping the different races apart. The Indians staying in Roodepoort and Krugersdorp and other surrounding areas were told to move out so as to reserve these town for the “white” people. So, a town grew up in a desolate area between these two towns of Roodepoort and Krugersdorp to accommodate those displaced from the “white” areas.

The Muslims had masájid in the towns they had to vacate. Obviously, they had to build completely new masájid when they moved to Azaadville.

The first masájid that was constructed in Azaadville is the main masájid that one sees on the right hand side as one enters the town. The foundation-laying of the masájid took place on the 18th Shabán, 1396, corresponding to the 15th August, 1976. Our Sheikh, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه took part in this. The masájid complex took approximately a year to complete. This joyous and historic occasion was marked by a jalsah programme where our Sheikh, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه, was again in South Africa, and was present on this occasion as well. He was requested

to give a talk and make a du'á. This was on the 15th Shabán, 1397, corresponding to the 31st July, 1977.

This booklet, For Friends number 28, is a translation of the bayán our Sheikh, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه, gave on that occasion. It was recorded and it also appears in print and is the second majlis that appears in the kitáb, “Bayánát Muhammad Masíhulláh Khán Sáhib رحمه الله عليه dar South Africa”, which was compiled under the auspices of Hadhrat Dr. Hansa Sáhib داءت بركانه.

May Alláh تعالیٰ grant us the taufíq to benefit from these discourses.
Dr.I.M.



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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a bayán conducted by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Azaadville, after the Zuhr namáz.]

Requirement of Dín is Diyánat, not Khiyánat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ - اَمَّا بَعْدُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ *

قَالَ النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ : مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ
بَيْتًا فِي الْجَنَّةِ *

And they are only instructed to worship Alláh, keeping religion pure for Him, dissociating from false creeds, and to establish salát, and to pay zakát. That is the true religion. (S.98.5.)

Rasúlulláh صلى الله عليه وسلم has said: "Whoever builds a masjid for Alláh, Alláh will build for him a house in Jannat."

Upon arrival this morning, when a request was made that some Díní talk should take place, I had said: "Díní talks, má-shá'Alláh, alhamdulillah, take place over here all the time. Jamá'ats come at various times and, routinely, only Díní talks take place. At various masájid, kitábs are read out. These are also only on Dín.

So, what should one speak on? Following on this, I had said that the word "dín" requires the quality of "diyánat" (sincerity and honesty). "Khiyánat" (breach of trust) is the opposite and is contrary to this. So, if "dín" requires "diyánat", and "khiyánat" is the opposite of it, we have to see: what is this entity called "dín"?

This “dín” is not merely ‘aqá’id (beliefs), which we term “ímáníyát” – by adopting these ‘aqá’id and affirming them in the heart (tasdíq), we attain ímán. Dín is not the name given to soely affirming aqá’id in one’s heart. However, this affirmation in the heart of ímán necessitates that each and every task of ours has in it sadáqat and diyánat (sincerity and honesty). No deed should be for pretence – no deed should be contaminated by hypocrisy.

When we have to associate with others, whether it is on occasions of happiness or – Alláh ﷻ not make it so – on occasions of grief, then, at that time, our meeting, greeting, shaking of hands and embracing, should be with diyánat and not be with khiyánat. That is, there should be no khiyánat, no hypocrisy in the heart by one Muslim towards another Muslim in the manner that he expresses his relationship with the musáfahah and the mu’ánaqah.

Musáfahah – shaking of hands – means to overlook and forgive one another’s actions. Mu’ánaqah – embracing – means one should harbour no malice in one’s heart, in one’s chest, against any Muslim on any issue. Meeting one another should be with this attitude of forgiveness and with cleanliness of the heart. So that, when preparing to sleep at night, ponder: “Do I have – or do I not have – any malice in my heart against anybody?” The heart should then bear witness: “My heart is clean and bears no malice against any Muslim. I have no intent or wish whatsoever to cause any harm or grief to any Muslim in all aspects – neither physically, nor materially, nor emotionally, nor spiritually.” If one’s feelings are to the contrary, then this is khiyánat. The khiyánat that is contrary to the objective of the Dín is not diyánat.

So, to have only correct ‘aqá’id and to have affirmation of ímán in one’s heart will be proven by means of [perfection in one’s] ‘ibádát, through clean dealings, by means of very cultured social inter-relationships, and of having a very high calibre of character. Any claim has no credibility without proof. And these are the proofs of the affirmation of ímán in our hearts, which are these four mentioned above: [perfection of one’s] ‘ibádát, correct

mu'ámulát, excellent mu'ásharat, and correct akhláq.

Who is better than one who fasts daily and prays every night?

So much so that Rasúlulláh ﷺ has said:

“Shall I not show you that person - هَلْ أَذْلكُمْ - who is better than that individual who, for one full year, performs 'ibádat throughout the night and fasts every day?”

That is, a person who is better than that individual who stays awake the whole night making 'ibádat, and fasts every day except for the five days where it is harám to fast.

“It is that person who has a good character - حُسنُ خُلُقٍ .”

Ponder over it and make an assessment! Let me also just peep into my bosom and have a look: “I am staying awake at night in 'ibádat; fasting during the day; regularly reciting my tasbíhát; being punctual with my Tahajjud also - but, do I have good character in me? If so, to what degree? How much hilm (forbearance) is there in my temperament? How much kindness, gentleness and softness is there? Are there or are there not any traces of hardness, harshness and rage in me? When any issue arises contrary to my temperament, am I enveloped in flames or not? Do I flare up or not?”

This is the purpose for which the mashá'ikh kirám train their attendants and murídín that, if any matter arises from another person contrary to one's temperament, to flare up in anger is farfetched: anger does not even come near them.

This is the objective and this is the aim of the Shari'at and of Islám. That is why the mashá'ikh warn and reprimand their murídín for the purpose of correction and training of their character. They make an effort to build such a temperament that anger does not flare up at any time. This is a very elevated stage of good character.

In addition to what has been mentioned above, Rasúlulláh ﷺ said:

“That person who is even better than the Muslim with a good character,

is one who is soft with his wife.”

Give this some thought.

Discussions on namáz continue to be delivered. The virtues of the zikr of Kalimah-tayyibah are also related regularly. However, are these other aspects to be found in oneself or not?

It is obvious that, when a person resides in the khánqáh, will he not perform his namáz? Will he not keep his fasts? He will do all that. However, where and how and at what times will he receive this ta'lím (teachings) concerning akhláq? If he does not perform his namáz, he is harming himself. How does he harm others? However, if he does not have correct akhláq then, undoubtedly, there is definite harm for himself, but it is also the basis for the utmost degree of harm, injury, grief and difficulties for others.

I have just remembered an episode concerning our Hadhrat (Hadhrat Thánwí رحمه الله عليه): It was summer. After the Fajr salát, Hadhrat رحمه الله عليه got up from the musalla on which he was sitting, and went to sit in the shade under the tin shelter, opposite the doorway. There was an individual sitting in the saff reciting the Qur'án Sharíf. Another individual got up from where he was sitting, and went to sit right adjacent to the person reciting the Qur'án Sharíf, sitting very close to him.

Seeing this, Hadhratwálá رحمه الله عليه called him and asked: “You were sitting in your place. Why did you then get up and go sit at this other place?” This person replied: “Where I was sitting, my back was towards you, that is why I went to sit at this other place.”

When there is a large gathering (as we have here today, máshá'Alláh) and there is no space, then one may sit in whatever manner and wherever one can. This etiquette (of not sitting with one's back to somebody) will not be applicable. However, when the situation is not such, then it is not proper for a Muslim to sit with his back towards another Muslim. To sit thus (with one's back towards somebody else) is contrary to etiquette and the honour of his heart. We have not recognised who we are – a mu'min does not recognise, does not understand and does not

know who he is, what he is.

The respect and honour of the heart of a mu'min

Rasúllulláh ﷺ presented himself in front of the Beitulláh Sharíf. Standing in front of it, he addressed it:

"I know your greatness, your honour, your dignity and reverence. I know your elevated status - and it is extremely elevated. But remember, in comparison to the heart of a mu'min, your honour has no relevance."

Just ponder over this statement: *"... in comparison to the heart of a mu'min, your honour has no relevance."*

It is a statement of Alláh ﷻ - in a Hadíth-e-Qudsí - Haqq-Ta'álá states:

لَا يَسَعُنِي إِلَّا قَلْبُ الْمُؤْمِنِ

I cannot be accommodated anywhere except the heart of a mu'min.

The meaning of this is as follows: In reality, Alláh ﷻ is independent of any time and place - He is clean and pure. The implied meaning is, that Alláh ﷻ is virtually saying: "I am above being accommodated in or having to reside in any place. However, if I could be accommodated anywhere or reside anywhere and I had a residence, it would be the heart of a mu'min. This is where I could reside."

And you all know very well that, according to the status of a person, his house and mansion will be in line with his status. How clean will it not be? How neat and tidy will it not be? How elegant will it not be? If it is said that the elegance and exquisiteness will be greater than that of a polished mirror, it would not be unreasonable.

If this is so, then the resident is Záte-Bá-rí-Ta'álá and the residence is the heart of the mu'min. Therefore, how clean and elegant and exquisite must the heart of the mu'min not be, cleansed of all evils, of all blameworthy qualities and of all impurities! If this is

so, then there must be no trace of the akhláqe-razíláh; there must be absolutely no suggestion of the existence of filthy qualities, of dirty qualities. All the akhláqe-razíláh having been removed and all the akhláqe-razíláh having been cast away, the qualities of Alláh تَعَالَى, the attributes of Alláh تَعَالَى, should be in the heart of that mu'min bondsman. That is why it is stated in the Hadíth Sharíf:

تَخَلَّفُوا بِأَخْلَاقِ اللَّهِ - تَخَلَّفُوا بِأَخْلَاقِ اللَّهِ

O Muslims! Those qualities that are of Alláh's, create these qualities in your heart. Attain these qualities. Let these qualities enter your heart.

إِنَّ اللَّهَ نَظِيفٌ وَيُحِبُّ النَّظَافَةَ

Alláh is Pure and He loves purity.

Alláh تَعَالَى is Pure. He is clean and free of any blemish. He is elegant. And He loves purity.

Gauge from this the following: Yes, you have performed your namáz. However, when leaving the house prior to performing namáz, how much impurity was removed when setting out? How many qualities of the heart were cleansed and purified? Did you have this thought in mind: "Where am I going? For what am I going? What is the state of my heart in proceeding there?" It is the fadhil and karam of Alláh تَعَالَى that He allows us to come irrespective of the condition we are in!

Qissah of Zun-nún MisrÍ رحمة الله عليه going to the masjid

Zun-nún MisrÍ رحمة الله عليه, having made wudhú at home, was proceeding to the masjid.

This should be one's effort that, when stepping towards the masjid, it should be with cleanliness of the heart, and cleanliness and purity of the body as well.

Having performed wudhú, he set out. He was now proceeding to the masjid with wudhú, when a Voice addressed him: "O Zun-nún! You are proceeding towards Our house with such feet?" Zun-nún

Misr   رحمة الله عليه turned around, heading back in the direction of his house. The Voice said: “O Zun-n  n! How could you turn your back on Our house? How could you turn away from the direction of Our house that you are walking away?” Zun-n  n Misr   رحمة الله عليه stood still. The Voice said: “How can you contain yourself from coming towards Us?” Zun-n  n Misr   رحمة الله عليه said: “I am not allowed to come. I am not allowed to return. I am not allowed to stand.” The Voice said: “Very well. Come with those very feet.”

Our hearts – the hearts of the mu’min – how clean and pure, and exquisite should they not be! The order that has been given is that the hearts should be cleansed from the akhl  q-e-raz  lah.

صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

(We take our) colour from All  h, and who is better than All  h at giving colour? (S.2.138.)

What was quoted earlier on, is a Had  th-e-Quds  :

تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ

This other is a statement of All  h تَعَالَى as recited in the Qur’  n Shar  f, where All  h تَعَالَى states:

صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

(We take our) colour from All  h, and who is better than All  h at giving colour? (S.2.138.)

Become hued in the colour of All  h تَعَالَى. Colour yourselves with the tint of All  h تَعَالَى. And what colour can be superior than the colour of All  h تَعَالَى? It is to achieve this the mash  ’ikh persistently emphasise and warn and reprimand.

To continue with the incident that I had started before digressing: Hadhratw  l   رحمة الله عليه had called this person and asked: “You were sitting in your place. Why did you then get up and go to sit at this other place?” This person replied: “Where I was sitting, my back was towards you, that is why I went to sit at this other place.” Hadhratw  l   said: “I do understand. Now, let me ask: Why did

you go to that person who was reciting the Qur'án Sharíf, and sit in close contact with him, touching him, when there was ample space to sit elsewhere? Provide me with an answer.”

Who was this person spoken to? It was a molvísáhib, one who was a graduate. He was no ordinary person. He was being questioned. He could give no reply. Hadhratwálá asked: “Do you not understand? I am asking that there being so much space available, enough open space for you to have sat elsewhere, why did you go to him and sit very close, alongside him?” There was no answer. Hadhratwálá said: “Very well. Let me ask you this: If you were occupied, like him, in some scheduled task, and somebody were to come and sit very close, alongside you, would you feel some burden on your heart or not? Ponder whether it would place a burden on your heart or not? Will your temperament become agitated or not? Will there be a disturbance in your serenity or not?” The molvísáhib listened attentively and then said: “Hadhrat, I understand. I understand. If I was reciting the Qur'án Sharíf or I was busy with some scheduled work or some other task, and somebody came to sit next to me then, truly, there would be a burden on my temperament and on my heart. I would feel resentful. I would become agitated. There would be a disturbance in my serenity. Yes, I have erred.” Hadhratwálá said: “Since you have erred, what is the punishment for it?” He said: Hadhrat, whatever you prescribe.” Hadhratwálá said: “You have committed an error, and I must prescribe the punishment? You yourself prescribe it.”

He is being tutored, just as training is done with lessons in the madáris. Similarly, in rectification of the character – tashíh-e-akhláq – training takes place.

The molvísáhib said: “Hadhrat, I will neatly arrange the shoes of the musallís.” Hadhratwálá said: “Great!” *[This was said sarcastically.]* “This is no exertion for you – what burden will befall you? This will be pleasurable for you. People will comment: ‘What a great súfí person is he not! The poor chap is setting right the shoes

of others!” The molvísáhib said: “I shall clean the open drain where the people make wudhú – I shall clean the snot and other smelly filth that is in it.” Hadhratwálá said: “This is an action that will bring even greater accolade than the previous one! Think of something else.” The molvísáhib said: “I shall go out of the khánqáh. I shall then acknowledge this error of mine, and then request for its remedy.” Hadhratwálá said: “This is the remedy in process. This is the remedy in process. This remedy is most suitable. You go away from the khánqáh.”

Expelling a muríd as part of tarbiyet

Have you seen? For a Muslim to place a burden on the heart of another Muslim by sitting very close to him, cannot be tolerated when it comes to cleanliness of the heart and rectification of character (tazkiyah-e-nafs), and refinement of behaviour. By allowing him to leave the khánqáh, his isláh was being made. This action was not out of order, but this act of expulsion from the khánqáh which the ahlulláh utilise, was in line with the system of Alláh ﷻ (Sunnat-e-iláhí).

When Hadhrat Ádam عليه السلام ate of the fruit that he had been prohibited from eating, even he was told by Haqq-Ta’álá to leave Jannat, to go out from Jannat. It is not necessary that the act committed should be evil or a sin, and then only is the order (for expulsion) given. Even if an act is carried out, one that is insignificant, not sinful, but unbecoming, then too this order will be given. The reason is that he had taken on the responsibility of attaining greater qurb-e-iláhí (closeness to Alláh ﷻ) and he was made a trustee of this.

As all of you know that, before nabúwat – before being appointed as a Nabí عليه السلام – all the Ambiyá عليهم السلام, by virtue of their nabúwat, were sinless. After been given nabúwat, it is obvious that, to an even greater extent, will they have this attribute of being sinless.

So, this act of eating of the forbidden fruit by Hadhrat Ádam عليه السلام, was not a premeditated act to go against orders, for a Nabí

تَعَالَى cannot knowingly act contrary to the orders of Alláh عَلَيْهِ السَّلَام. This is not possible on intellectual grounds – it is just not possible. And Alláh تَعَالَى Himself states:

فَنَسِيَ وَ لَمْ نَجِدْ لَهُ عَزْمًا *

But he forgot, and We found no firm resolve in him. (S20.115.)

Hadhrat Ádam عَلَيْهِ السَّلَام forgot. He acted thus when in a state of forgetfulness. He did not do so by making a specific resolve or objective to do so. Yet, he was dealt with in this manner because he had a special closeness to Alláh تَعَالَى, and progress upon progress was the objective. So, without having sinned, Haqq-Ta'álá told him to leave Jannat.

Similarly, the mashá'ikh will tell their khuddám (attendants) and murídín to leave the khánqáh when they fall into error, knowing very well whom to say this to.

To continue: The molvísáhib got ready to leave. Hadhratwálá asked: “Where will you go to?” He said: “To Lohárí.” This is a village close to Thánah-Bowen. Hadhratwálá said: “Do not go there – it is a bit far. Jalálábád is comparatively nearer – go there.” Hadhratwálá also took into consideration the following, granting him some ease: “You will be a stranger in Lohárí, seeing you do not have any acquaintances there. Masíhulláh is in Jalálábád.” Being an acquaintance, there would be some ease and comfort. So, he came. I came to know that this is the situation. The molvísáhib wrote to Hadhratwálá on a reply-paid postcard of his error, confessing to his wrong action, and promised not to commit the same error in future. The reply from Hadhratwálá came: “*Sab maaf; dil saaf* – All is forgiven; the heart is clean. You may come back.”

What sin did the molvísáhib commit? Did he assault this other person? Did he use abusive language against him? He did none of these. However, he acted in such a way that a burden was placed on the heart of a mu'min. Even if the mu'min did not feel

any such burden, yet the method he adopted was definitely such as to be burdensome. That is why he himself admitted that if anybody acted in this manner towards him, he would have found it a burden on his heart. His isláh was done forever.

Such incidents of Hadhratwálá correcting others are not just one or two, but there are numerous such incidents. If one were to look carefully, his temperament was so soft – infinitely soft. He could not even tolerate the crying of little children. However, when it was an issue concerning tarbiyet (correcting somebody) how can there be mildness?

A qissah regarding Hadhratwálá's compassion

One night the sound of somebody groaning woke him up. He could not sleep. He came downstairs from the upper floor and woke up the servant. He told him: “There is this sound of somebody groaning. Go and see what is happening.”

There is groaning and crying in the whole world, so why feel upset? Why feel grieved, anxious and upset? But he could not bear it. From this one can gauge how soft his temperament was. But when it was a matter of isláh, he observed absolute discipline.

The servant went to find out. When he came back, he said: “Hadhrat, Barí-bí, the neighbour, came and informed me that her daughter-in-law was experiencing the pangs of labour (pains when a baby is born).” Hadhratwálá said: “Very well.”

At that time he was in need of making ghusl. He immediately made ghusl. Having made ghusl, he wrote out a ta'wíz for the easy birth of a child. This requires the writing down of a Qur'án Sharíf áyet. If a person is in need of making ghusl, how can he write it? It is not permissible (ná-já'iz). It should also not be written without wudhú.

He then handed the ta'wíz to the servant and said: “Give it to Barí-bí and tell her to tie it to the left thigh. The moment the child is born, it should be removed.” The servant went and handed the ta'wíz over with the instructions given. By the order of Alláh تعال

and the barkat of Hadhratwálá, the child was born immediately.

What was the item that was the basis for the stirring of the emotions within when hearing the sound of groaning coming to him? What was that item in the heart? Answer: It was the connection with Haqq-Ta'álá. It was the muhabbat of Rasúlulláh صلی اللہ علیہ وسلم. These made him restless. "If I am questioned: 'When you heard the sound of the groaning of a person in grief, what steps did you take to alleviate that grief?' What answer will I give?"

Ponder over this! People perform a lot of namáz. Wazá'if are recited in abundance. However, what answer will you give?

خَلَقُ اللّٰهُ اَطْفَالَ اللّٰهِ

The creation of Alláh is His children.

This is the effect of the awe of Haqq-Ta'álá and the affection and muhabbat of Rasúlulláh صلی اللہ علیہ وسلم that he could not tolerate to see the grief of his ummat. Now, from this, try and assess to what a high level of following the sunnat (ittibá-e-sunnat) would be in him.

During the period of his illness, when he was experiencing an extreme degree of weakness and feebleness, so that it was extremely difficult for him to stand or even sit, a musallá was laid out for him, with a cushion placed at the place of sajdah, alongside the chárpái on which he was lying and on which he finally passed away. However, from the time of Tahajjud till the morning, according to his routine, his blessed forehead was laid on the cushion.

Why was this? The reason is that he had developed a special attachment and muhabbat with Alláh تَعَالَى; that he had developed a special muhabbat, at the level termed "ishq", with Rasúlulláh صلی اللہ علیہ وسلم. The most minute action – something that we consider insignificant and petty – that minute issue was also a major issue.

A fallen chaná is retrieved

You can gauge this from the following incident: After eating a meal, there is a delicacy called “ghunyá” – chaná (chickpea) and wheat are combined and boiled. Pírání-Sáhibáh (Hadhratwálá’s wife) said: “Some ghyunyá has been prepared. Shall I bring some?” Hadhratwálá replied: “Very good!” When it was given, he commenced to eat. While eating, one chaná slipped from his hand and fell on the ground. He looked for it, but did not find it. Some children were playing nearby. Hadhratwálá said to them: “One chaná slipped from my hand onto the ground. Just look for it and give it to me.” A little girl found it. “Barè-Abbá! I found it!” Hadhratwálá said: “Hand it to me.” He took it, cleaned it and ate it. Later, for our tarbiyet and tutoring, and to express the value and status of the ne’mat (blessing) of Haqq-Ta’álá, he related the incident to us: “I was eating some ghyunyá when a chaná slipped from my hand onto the ground. Until I did not find it and eat it, my body had no life in it. The thought that was in my mind was that, if Alláh ﷻ got me to stand in front of Him and asked me: ‘Why did you eat My ne’mat with such carelessness, and when it fell from your hand, why did you not search for it and eat it? Give an answer!’ what answer would I give?”

Let us make a little assessment from this. The order of Alláh ﷻ is to make shukr for His ne’mats. In the above incident where the item – the chaná – is considered to be worldly (materialistic) in that it is nutrition for the physical body, but still a ne’mat of Alláh ﷻ, is valued to such a great extent, that discarding it causes such dread and fear, how could such a person discard rúhání nutrition, meaning ‘ibádat? Namáz is in its place and status, but how could he discard other lesser schedules (ma’múl) pertaining to rúháníyet and radhá (pleasure of Alláh ﷻ)? When the bodily, physical nutrition of such an insignificant item (as a chaná), is honoured to such an extent, how great will not be the honour and value attached to rúhání nutrition. And how can that be

discarded?

Just ponder! To what a great extent is the muhabbat of Alláh تَعَالَى and Rasúlulláh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ingrained, implanted and embedded in the heart of such a personage?

Qissah of the fallen lotá

Here is another qissah to ponder over: In his last illness, he had become extremely weak. He then developed diarrhoea. You all know how extremely weak a person becomes when he suffers from diarrhoea. Also, take into account that he was over 82 years, with old age taking its toll, added onto his ongoing illness.

The urge to pass stool arose. This was at night, with all in the household sleeping. Hadhratwálá got up himself, took some water in the lotá and went to relieve himself in the toilet. He relieved himself. After having made istinjá, he took the lotá and made his way back. While in the courtyard, he suddenly felt faint, lost consciousness and fell down in the courtyard. In the process, the lotá fell from his hand. When he regained consciousness, he made his way back to the chárpaí and lied down. The thought then came to him: "I had the lotá in my hand and it slipped out. Should somebody's eyes open and he or she has need for the lotá, where will the person search for it? The person will be in difficulty. He will become agitated." Hadhratwálá got off the chárpaí, picked up the lotá from where it had fallen, and went to replace it at the place from where he had original taken it to use.

Do you see the social lifestyle he lived that, from himself, nobody should experience any difficulty or inconvenience? How much consideration he gave to avoid causing grief to others! How much he perceived the difficulties others would experience! How much care he took to avoid the mental agitation to others!

Was he personally benefitting from this? Was he attaining some benefit from others? By his action, was he earning any Pounds, Rands or Ashrafiyahs? Was he benefitting by being waited on in any way?

Not at all! It was khidmat-e-khalq – service of the creation
There is a Fársí couplet that means the following: Taríqat is the name given to that activity that is service to the creation (khidmat-e-khalq) that one can render oneself. Even though it is some permissible worldly act, it is still khidmat-e-khalq. However, in what way will this be? In this manner that there is no insult to one's Dín.

Eating at venues where harám takes place

Some people are in the habit of saying: “We have been insulted.” On such occasions, consideration is given to avoiding insulting others, but the insult to one's Dín is ignored.

For argument's sake, take the situation where there is a wedding taking place. At the wedding, there is singing and music. These are contrary to the Sharí'at. If a person has khauf of Alláh تَعَالَى, knowing that these activities are ná-já'iz (prohibited), he will not go there. He will not stand there. If the function is such that there is singing and music, and meals are also served, then it is also ná-já'iz to partake of the meals.

Yes, for the ordinary lay person, where the situation is such that the music and singing are at a distant venue, and the meals are served at another distant venue, it is já'iz for him to eat there. However, for the ahle-'ilm to participate is ná-já'iz.

From what has been related, you can assess to what extent these personalities lived their lives in the respect of the laws of Alláh تَعَالَى and in the muhabbat of Rasúlulláh ﷺ. So, how can any person have the audacity of opening his or her mouth against such personages?

I had mentioned initially that the heart of a mu'min is an important organ. Its tazkiyah, its tasfíyah – its purification – is extremely important. Its ultimate stage is this that, in one's temperament, in one's nafs, there should not exist arrogance (kibr) equivalent even to the size of a mustard seed. Never mind the size of a mustard seed, there should not even be the slightest

trace of kibr.

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ كِبْرٌ مِنْ حَرْدَلٍ

“Khardal” is the term used for mustard. Alláh ﷻ says that if there is kibr equivalent to a mustard seed in a person, he will not enter Jannat. And, do you know who will not enter Jannat? That person who has kufr in him. After combining both of these, one can conclude that the person who has kibr in him is as if he has kufr in him.

That is why the effort is made that to attain the ultimate stage, and that is that there should not be even a trace of kibr in him.

The humility of Sayed Suliman Nadwí Sáhib رحمه الله عليه

You must have heard the name Sayed Suliman Nadwí Sáhib رحمه الله عليه? He was an eminent and famous personality. He was in demand in all groups and in all quarters. When he went to the colleges, he was in great demand; when he went to the universities, he was in great demand; or when he was among the 'ulemá, he was in great demand. He was an accomplished author and a great orator. He was well versed in English and Arabic.

He had come to Hadhratwálá. At that time two or four of us were also present. He had come with the one train and he was departing with the next train. As he was about to leave, he requested: “Hadhrat, give me some advice.” Hadhratwálá replied: “Somebody like me giving advice to somebody like you?” Sayed Suliman Nadwí Sáhib رحمه الله عليه persisted: “Hadhrat, say something.” Hadhratwálá was silent for a little while, and then repeated: “Me give advice to you?” Sayed Suliman Nadwí Sáhib رحمه الله عليه still persisted: “No really, say something.” Thereupon Hadhratwálá said: “I have learnt only one bit of advice from my Shaikh, Hájí Imdádulláh رحمه الله عليه. This particular advice I keep on lecturing on from different aspects. And this advice is as follows: *As far as it is possible, one should humble oneself - Jahán tak hon sake, apne ap kú mitáná cháh-ye.*”

The moment these words were spoken, Sayed Suliman Nadwí Sáhíb رحمه الله عليه – one who was the son of a sheikh from the aspect of family lineage, one who was also a Sayed from the aspect of family lineage, one who was from great 'ulemá as well from the aspect of family lineage – from his eyes tears started flowing.

From the time that he commenced his programme of isláh with Hadhratwálá, with frequent visits and regular correspondence, it was his wont to say: “I thought I knew a lot. However, after my linking up with Mauláná Thánwí Sáhíb, I have come to realise that I am not even at the level of a child attending kindergarten.”

He had developed an extremely high degree of humbleness and humility. And this is the objective that the Sharí'at demands. That is, this is the objective that Alláh تَعَالَى and his Rasúlulláh صلى الله عليه وسلم want, that the mu'min bondsman should develop perfect 'abdiyet, that he should have an extremely high degree of humility, and there should remain absolutely no defect in this humility.

Ponder over the event of Me'ráj: Alláh تَعَالَى is the One who called, who invited. The one invited was His Habíb (Friend) Rasúlulláh صلى الله عليه وسلم. He was being called for Me'ráj – to a meeting with his Rabb. And what were the words used?

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ

Glory be He, who carried His bondsman... S.17.1.

The term 'abd means slave. 'Abd also means bondsman. Rasúlulláh صلى الله عليه وسلم was not given some high-sounding title like “His Rasúl”, or “His Nabí”, or “His Habíb”. He was referred to simply as His 'abd – بِعَبْدِهِ – who was taken in a single night by that Pure Being.

Just ponder! Kings, in this world, give very high sounding titles to their subjects. Whereas over there, what title was given to His bondsman? 'Abd! From this we can conclude that, as far as Alláh تَعَالَى is concerned, there is just no greater title than that of 'abd, where the attributes of 'abdiyet are to be found to perfection. There is just nothing greater than that.

'Abd requires 'abdiyet – it requires humility and humbleness. There should not even be the slightest trace of kibr (arrogance). All the attributes that fall under kibr, should all be eliminated. Also, give thought as to what is the basis of kibr. The basis for kibr is “Hubbe-dunyá” (love of materialism). It is love of dunyá and not kasbe-dunyá (to earn one’s rizq) – we have permission to earn dunyá. This is not prohibited. There is permission for this. The prohibition is to love dunyá.

Rasúlulláh ﷺ has stated:

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

Love of dunyá is the root of all evils.

This love of dunyá is the root of all evil, all shortcomings and all sins. Hubbe-mál (love of wealth) is its offshoot. Hubbe-jáh (love of fame/name/prestige) is its offshoot. And so forth.

To continue: I had said that it is to remove this attribute (of kibr) that the mashá'ikh discipline their students. This methodology is in accordance with the system of Alláh ﷻ (sunnat-e-Iláhí). Some friends are amazed at the expulsion: Was it so significant that it aroused such a degree of displeasure and anger as to have him expelled from the khánqáh?

If I were to start to relate incidences, then there would be numerous such incidences of theirs to relate. What is the basis of their actions? They do not look at the actual deed. The ahlulláh do not look at the deed, but look at the basis of the deeds: Why was the deed committed? What is its basis? For this reason they show displeasure, for the sake of rectification. They rectify verbally and they also rectify practically. The lesson is: “There should be nothing said by you that would cause grief to the heart of a mu'min. And you should not perform any such act that will cause any injury to his body.”

So, was the issue significant? Take the following incidents:

Ghulám 'Alí Sháh's fanning of Mirzá Ján-Jánán رحمة الله عليه

Mirzá Ján-Jánán رحمة الله عليه was a great buzurgh. He had a special attendant (khádím-e-khás) by the name of Ghulám 'Alí Sháh. Once, on a hot day, Ghulám 'Alí Sháh was fanning Mirzá Ján-Jánán رحمة الله عليه with a hand-fan, very lightly. Mirzá Ján-Jánán رحمة الله عليه told him: "What! Have you no life in your arms?" Ghulám 'Alí Sháh started fanning him more forcefully. Mirzá Ján-Jánán رحمة الله عليه exclaimed: "What! Are you trying to blow me away?"

Just ponder: When fanned lightly, Ghulám 'Alí Sháh is rebuked: "What! Have you no life in your arms?" When fanned forcefully, again he is rebuked: "What! Are you trying to blow me away?" Mirzá Ján-Jánán رحمة الله عليه had a very sensitive temperament. Where can the temperaments of kings be as sensitive or their minds so acute? The temperaments of the auliyá-Alláh are extremely sensitive, but they do not display this and rather give preference to those who visit them.

Hadhrat Mauláná Rashíd Ahmed Ghangohí's رحمة الله عليه **acute sense of smell.**

Take Hadhrat Mauláná Rashíd Ahmed Ghangohí رحمة الله عليه: Mustard seed oil was used in the lamp in the masjid. The lamp could not be lit in the masjid. It had to be lit outside and then brought in. The reason being that the matchstick gave out a pungent smell when lit. Seeing that the masjid is the house of Alláh تَعَالَى, no offensive smell was allowed in it. The instruction was thus given to light the lamp outside and then bring it inside. This, then, was the custom of lighting the lamp.

Have you seen? When a person showed so much respect, manners and honour for the house of Alláh تَعَالَى, what would be the degree of respect and honour for the Being (Zát) of Alláh تَعَالَى in his heart?

It happened that one day Mauláná Rashíd Ahmed Ghangohí رحمة الله عليه went to the masjid for Ishá namáz. Ishá namáz used to take place after a third of the night had passed – *thuluth-layl* – which is

mustahab. As he entered, he commented: “It seems that somebody lit the lamp in the masjid. I can detect the offensive smell.”

Take into account that the lamp was lit at the time of Maghrib, and that Ishá namáz took place fairly late. Despite the fact that there was such a long delay, take note of his sensitive nature that he could still detect that the lamp was lit inside the masjid by somebody. The odour had reached him.

Etiquettes of the masjid

That is why it is an order that one should not enter the masjid having just eaten raw onions. The kachúmar salad that is prepared at mealtimes, has mainly raw onions in it, what else? Do not enter the masjid having just ate raw onions – it causes much unease (taklíf) to the malá’ikah. Cleanse your mouth thoroughly so that no smell of the onions is emitted.

Another etiquette is to enter the masjid by placing the right foot in first. Do not enter with the left foot. As for the left foot, the order is that one should enter the toilet with the left foot. When you leave, do so with the right foot. Entering the masjid, you are still doing so with your left foot?

Qissah of Hadhrat Thaurí رحمه الله عليه entering with the left foot

Hadhrat Sufyán Thaurí رحمه الله عليه was an eminent muhaddith and one of the great auliyá-Alláh. Once, as he entered the masjid, in an absentminded manner, he placed his left foot first into the masjid. Immediately, a voice called out: “Yá thaur!” That is: “O you ox!” The Arabic word for an ox is “Thaur”. Terrified, he withdrew from the masjid. Realising his error, he was remorseful and repented. He entered the masjid again, this time placing his right foot in first.

The etiquettes of the masjid are not insignificant. There is extreme cleanliness and extreme purity – purity of the inside as well as purity of the outside.

Mauláná Rashíd Ahmed Ghangohí رحمة الله عليه and the earthen drinking mug

As I said, these personages have extremely sensitive temperaments. Take the following incident concerning Mauláná Rashíd Ahmed Ghangohí رحمة الله عليه. It was summertime. Hot winds abound at this time. You do not experience such winds over here. In any case, at such times it is refreshing to drink water from an earthen mug. Mauláná Rashíd Ahmed Ghangohí رحمة الله عليه felt thirsty. Remember that he had a very exquisite temperament, one that you will not find even among kings. His attendant brought him some water. When he lifted the earthen mug to his mubáarak mouth, he suddenly remarked: “The smell of a corpse is emanating from this! The smell of a corpse is emanating from this!” Everybody around him was amazed: How could the smell of a corpse emanate from it?

You know that certain students have an investigative mind. One such student was concerned, and he went to the potter who had supplied the earthen mug and asked him: “Where did you get the clay for that batch of earthen utensils?” The potter replied: “Ají! I could not find clay anywhere. So, I secretly went to the qabrastán from where I took some clay and made the utensils. That clay mug was also made from it.”

Just give it a thought: Where was the qabrastán from where the clay was obtained? Where was the pottery situated? Where was it processed, moulded, dried, heated and baked? And then, too, Mauláná Rashíd Ahmed Ghangohí رحمة الله عليه sensed something and said: “The smell of a corpse is emanating from this!”

Do you see the extreme sensitivity of the temperaments of the auliyá-Alláh? When people come to them, they make sabr on their intransigencies. They will utter not a word, except to those who have handed themselves over for their tarbiyet and tazkiyah-e-akhláq.

To continue with the episode of Mirzá Ján-Jánán رحمة الله عليه and

Ghulám 'Alí Sháh: When Mirzá Ján-Jánán رحمه الله عليه said: “What! Have you no life in your arms?” Ghulám 'Alí Sháh started fanning him more forcefully. Mirzá Ján-Jánán رحمه الله عليه exclaimed: “What! Are you trying to blow me away?” Ghulám 'Alí Sháh muttered to himself very, very softly: “Únh! Neither is this good for him, nor is that good for him.” The moment these words – “Únh! Neither is this good for him, nor is that good for him” – escaped from his lips, Mirzá Ján-Jánán رحمه الله عليه, who overheard him, ordered: “Put the fan down and leave the khánqáh!” This is the essence of tazkiyah of the nafs, of refinement of character (tahzīb-e-akhláq), embedding and firmly entrenching!

It was not like what happens in these times, that the sheikh or the father gets angry, and muríd or the child runs away.

Ghulám 'Alí Sháh was remorseful. He cried. He wept. He begged for forgiveness. He promised not to commit the same error again in future. Mirzá Ján-Jánán رحمه الله عليه relented: “Fine. Come back. You are forgiven.” He was forgiven and he returned to the khánqáh.

Now, if you and I are ignorant of the reality of this episode then, definitely, the question is going to arise: What was so serious about what Ghulám 'Alí Sháh said? What impropriety did he commit? After all, he had been staying for a long time with his sheikh, Mirzá Ján-Jánán رحمه الله عليه, and there does develop some informality with those who are close to one. Even if such words were uttered, what injury did his sheikh suffer?

Agreed, no harm was suffered by his sheikh, but it was to save him from being harmed! No harm came to the sheikh – what harm could come to him? Even if he is sworn at, it was nothing! If he is slapped, still it was nothing! He does not at all know what revenge is! No, he suffered no harm. He was saving his student from being harmed in future by removing something inside him. How did he save him? He saved him in this manner: Mirzá Ján-Jánán رحمه الله عليه initially said: “What! Have you no life in your arms?” When the fanning was forceful, he said: “What! Are you trying to blow me away?” This then produced an irritation in his

temperament (tabiyet). This, in turn, created a spark within him. His temperament experienced displeasure. A weight settled on his heart. A very fine and subtle displeasure and sharpness arose. I shall not use the term anger. When this spark arose in his tabiyet upon his mubárák sheikh saying something that was against his temperament, and a burden was felt by him, then these words came to his lips: “Únh! Neither is this good for him, nor is that good for him.” The sheikh then thought as follows: “When a spark was created within his tabiyet by my comments which caused to be burdensome, then, when he leaves here for the outside world and some issue arises from somebody else, contrary to his tabiyet, he will die fighting. He still has a deficiency. When something happens contrary to his tabiyet, a spark is set off.” Accepted that it may not be the flame of a fire, but a spark is no less, either. If sparks fell into a box of clothes, the sparks will very slowly spread, set off a fire and burn all the clothes. If there is a flame, then a flame is a flame.

So, these personages will not tolerate even such a small spark to exist in their attendants. They will discipline them to remove these sparks. They are put through a process of rectification (tazkiyah) and trained in entrenched refinement of character (tahzíb-e-akhláq).

The demands of diyánat

I had started off by saying that I was requested to present a talk on Dín. So, Dín demands that we have diyánat, so how can there be khiyánat? And, when there can be no khiyánat between insán and insán, between Muslim and Muslim, between a mu'min and an animal, then how can there be khiyánat with Alláh تَعَالَى and His Rasúl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? When one has settled ímán in one's heart, then its demand is diyánat. That ímán that is in one's heart desires that one should continuously carry out that which ímán demands. This should be done with ikhlás, with khulús (sincerity), and not with riyá (show), not with a desire for personal aggrandisement,

not for name and fame, not to become a celebrity, but solely for the pleasure of Alláh ﷻ. One should state: “I shall fulfil all those demands of ímán, whether it is the ’ibádat of namáz, whether it is an occasion for grief, whether it is an occasion of happiness and a wedding, whether it is on occasions for social interaction with one another. I shall not let ikhlás and diyánat escape my grasp.” This is the demand of Dín.

When one lives one’s life in this manner, a specific strength (taqwiyet) enters the heart. Why? For this reason that, when one has fulfilled the demands of the Dín, it means that one has developed taqwá within oneself, and taqwá brings with it taqwiyet – a special strength. And, when taqwiyet comes, then:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ *

Truly, the friends of Alláh do not fear and they do not grieve. S.10.62.

At the mental or intellectual level, one has no fear of anything. One does not suffer from anxiety. There is no sadness in the heart by the loss of anything. One’s heart has a very special force coming into it. There is a special strength. How does this happen? In the following manner: The sahábah رضى الله تعالى عنهم had shown us by their dealings and behaviour. Their lifestyles are in front of us. That is how it happens.

Khálid bin Walíd’s رضى الله تعالى عنه **meeting with the Christian king**

Khálid bin Walíd رضى الله تعالى عنه is a distinguished and well-known Sahábí رضى الله تعالى عنه. You are aware what he was like before he accepted Islám, that he used to oppose Rasúlulláh صلى الله عليه وسلم. At the battle of Uhud you know how he managed to breach the Muslim defences and caused a setback to the Muslims. However, after having accepted Islám, when Dín and diyánat entered, accompanied by sincerity (khulús), such a strength came into him that he went to give da’wat to the Christian king, Mahane Armani, taking only 10 men with him. Khálid bin Walíd رضى الله تعالى عنه was the commander-in-chief. He was also the amír. He had all

the attributes that an amír should have. What are the attributes that an amír must have?

The fuqahá-'izám, Abú-al-Layth Samarqandí, has listed these attributes. The amír should have these qualities:

- Firstly, he should have ikhlás (sincerity). The first quality a muballigh must have is ikhlás.
- Secondly, he should have 'ilme-sahíh (accurate/correct knowledge).
- Thirdly, he should have hilm (forbearance).
- Fourthly, he should have mulá'imat (softness/compassion).
- Fifthly, he should be practising on what he preaches.

These attributes have appeared in writing (in our kitábs).

Khálid bin Walíd رضى الله تعالى عنه possessed these attributes to perfection. Accompanied by 10 men, he set off to a foreign country to give da'wat to the Christian king, Mahane Armani. When the king came to know of his anticipated arrival, the king made appropriate arrangements according to the status of his visitor. He ordered that a silken carpet be laid out for him in the royal court. A silken carpet was laid out.

When Khálid bin Walíd رضى الله تعالى عنه arrived and he entered, he immediately noticed the silken carpet. He had his spear with him, and his sword was hanging at his side. With the tip of his spear he started lifting the carpet out of the way.

Have you taken note of the diyánat of Dín?

The king said: "It was out of consideration for you that I had the silken carpet laid out. What is this that you are doing?" Khálid bin Walíd رضى الله تعالى عنه said: "Our Rasúl صلى الله عليه وسلم has made it impermissible for men to utilise silk. We will not sit on the silken carpet. The carpet of Alláh is the ground. It is better than your silken carpet. We will sit on the ground."

وَالْأَرْضَ فَرَشْنَاهَا

And We have spread out the earth as a carpet. (S51.48.)

Give it a thought! Dear brothers! To chew pellets of iron is easy compared to following the Dín and to practise on it in its entirety. It is no ordinary feat to practise fully on the Dín. Yet, it is also simple. In what way? Create faná'yet in you. Produce faná'yet within yourself. That is all.

The silken carpet was removed. The king said: "It is my wish that I make you my brother." Khálid bin Walíd رضى الله تعالى عنه said: "That is the very reason why we came, that you become our brother and that we become your brothers." The king said: "Yes, that is also my desire that you become my brother."

Khálid bin Walíd رضى الله تعالى عنه said: "Well and good! Recite لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ. We will be brothers now and now." The king said: "This can never happen. This can never happen." Khálid bin Walíd رضى الله تعالى عنه said: "If this can never happen, note that we had discarded those who were our real brothers and sisters, born from the same mother and father, so where will we make you a brother? Having cast off brothers and sisters born from the same mother and father, where will we make you a brother without you affirming this Kalimah and stating it verbally? This cannot happen. And see: If you do not accept it, then I am forewarning you that a day will come when your head will be there and the reed mat of Hadhrat 'Umar Fárúq رضى الله تعالى عنه will be there, and your head will be placed on it in front of him!"

Ponder over the strength of the ímán of Khálid bin Walíd رضى الله تعالى عنه. He repeated: "If you do not accept it, O Mahane Armani, a day will come when your head will be laid on the reed mat in front of Hadhrat 'Umar Fárúq رضى الله تعالى عنه!" These were provoking statements. Mahane Armani became infuriated. He flew into a rage and ordered: "Arrest them! Arrest them!" Khálid bin Walíd رضى الله تعالى عنه instructed his 10 companions: "Stand up! Get your spears ready and remove your swords from their scabbards! Stand and be ready with your spears and swords! And tell yourselves that your mothers gave birth to you for this specific day, for the húrns of Jannat are waiting for you!" These words were hardly out of

his mouth when the companions sprang up, their swords out of their scabbards and their spears ready. Mahane Armani recoiled with fear. He felt overwhelmed, cowed.

Just think: Khálid bin Walíd رضى الله تعالى عنه and his companions were in a foreign country, whereas the king was in his own kingdom, and he had with him an army of 1,000,000. Whereas Khálid bin Walíd رضى الله تعالى عنه had with him only 10 men! And the king was frightened by these mere 10 men!

The king was overwhelmed. In a cowed voice, he spoke: “Khálid, what you are inviting to – towards which you came to invite – why are you so hasty? I was just testing you in regard to the Kalimah-tayyibah to which you are inviting me. I just wanted to see to what extent you are prepared to act on it and to see how firm you are on it. That is what I wanted to see.” Feeling completely intimidated, he changed his tune.

He continued: “Grant me a period of grace.” Khálid bin Walíd رضى الله تعالى عنه replied: “That is acceptable. You have a period of grace.”

Whence did this strength come in Khálid bin Walíd رضى الله تعالى عنه? It was the same Khálid as the one before accepting Islam, but he did not have this strength and he was never victorious in his confrontations previously. So, where did this new vitality come from? It came from the Dín which was practised with full sincerity, completely, only for the pleasure of Alláh تعالى:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ

And they are only instructed to worship Alláh, keeping religion pure for Him, dissociating from false creeds, and to establish salát, and to pay zakát. That is the true religion. (S.98.5.)

In other words, the combination of physical 'ibádat, 'ibádat with one's wealth, rúhání and qalbí 'ibádat, caused that something to be created in him. Alláh تعالى created in him the taqwiyet with the taqwá in him. There is strength in taqwá. [Taqwá ke andar taqwiyet

hen.] His statements came from over there. He had developed a very special attachment and bond with Alláh تَعَالَى.

Constructing a masjid is an important mas'alah

The objective, as far as Alláh تَعَالَى is concerned, is complete Dín. Not half and half. The whole of Dín, which has in it namáz, together with fasting, zakát and hajj. These are 'ibádát. Besides 'ibádát, correctness of dealings (mu'ámulát), correctness of social interactions (mu'ásharat) and correctness of character (akhláq) are all included. The latter being referred to as tazkíyahe-nafs and tahzíbe-akhlaq. The essence of all this is that there should be ikhlás in every task that we perform. It was on this that an áyet of the Qur'án Sharíf was recited:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

And they are only instructed to worship Alláh, keeping religion pure for Him, dissociating from false creeds

Mention in it is made of ikhlás, and also having one's heart serene from all, whatever directions these may be, and to do the work of Dín and to serve the Dín. In the work of Dín the construction of a masjid is an important mas'alah. A masjid – what is meant by this?

وَارْكَعُوا مَعَ الرُّكَّعِينَ

And bow your heads with those who bow (in worship). (S.2.43.)

The masjid is the place where everybody collectively make rukú' and collectively make sajdah. In other words, as a congregation, come to the place of sajdah to perform namáz with jamá'at. Come with good manners (adab) to the masjid, entering with the right foot, making sure that no offensive odour is brought in, and that there is complete cleanliness, with no filth or dirt in it.

Four different degrees in constructing a residence

Something comes to mind. In constructing a home, there are

different degrees. The first level is that of “rihá’ish”. The second level is that of “árá’ish”. The third level is that of “zíbá’ish”. And the fourth level is that of “numá’ish”. To repeat: the levels are rihá’ish, árá’ish, zíbá’ish and numá’ish. These will now be explained.

Rihá’ish (abode/residence)

This is to have the basic necessity, according to one’s need, of a place in which to stay that one may shelter the head, which will allow one to sit in the shade, to shelter against the wind, to protect from the sun, and to be safe from the rain. This is wájib. It is wájib to arrange for such a place for oneself. This is at the level of wujúb.

Árá’ish (comfort)

This comes at the next level. Árá’ish – to derive comfort. One desires to have a place, a residence, where one can live in comfort, where one can live in ease. This is mustahab. Take note of the mas’alah. It is of specific significance. This is at the level of being mustahab.

Zibá’ish (adornment)

At the third level is zíbá’ish – beautification, adorning, good-looking, attractive. This is at the level of mubáh.

Numá’ish (show/exhibit)

This is at the next level. The basis for this is takabbur (arrogance) – to appear exalted in the eyes of people, to appear important, to be acclaimed and be famous, to have a name and be a celebrity. This is harám.

So, numá’ish is harám; zíbá’ish is mubáh; árá’ish is mustahab; and rihá’ish is wájib, fardh.

Clarifying expenditure for a masjid

Some people comment: “What is the need to build a masjid like

this? Why is it necessary to spend so much money on it?”

There was an era when Masjid-e-Nabawí was built. The social environment was such. The conditions were such. The structure was simple and basic. The roof was extremely low, so that anyone of a tall stature would knock his head against it. When it rained, water used to leak into the masjid. As time passed, very slowly we see what it has become now. What, were there no honoured 'ulemá there? Were there no august fuqahá there? Why did they state these [costly renovations and extensions] to be correct?

So, some people will raise objections like I mentioned. Why is that? The reason is that they are not aware of the fiqh rules. They are not aware of the correct branches of the Dín. These are mostly people who do nothing and do not let others do anything. They wish to live exonerated, in that they do not wish to contribute or wish to serve and, at the same time, nobody should point fingers at them. Therefore, they criticise. Brothers, nobody can save himself from criticism. Why should you be prevented from carrying out that task which, in your mind, from the Shar'í aspect, is permissible? There is a saying: *Listen to everybody, do what is in you.* The one thing to see is that it is not contrary to the Sharí'at. Otherwise, it will be tantamount to the qissah Hadhratwálá related.

I am not speaking thus. It is you friends causing me to speak thus. It is the fadhil of Alláh ﷻ that is causing me to speak thus.

Qissah of a family of three travelling by horse.

What is the qissah that Hadhratwálá related? It is as follows:

A man was riding on a horse, going on a journey. With him was his wife and son. He was sitting on the horse while the other two were walking. When they entered a village, people started commenting: “Just see what an oppressor is he! He is strong and robust, yet he is riding on the horse but making the poor wife, being weak, and the child, being so small, walk!”

As he left the vicinity, he got off the horse and made his son ride

on it, while he and his wife walked alongside. When he entered the next village, the people commented: “Just see what an era has arrived! The youngster is riding on the horse and making his old father walk! And the poor mother is walking, she being of the weaker sex. What an era has arrived!”

As they left this vicinity, the father told his son to climb off, and he got his wife to sit on the horse. When they entered the next village, the people commented: “What an age has come! Just see! He has lost his manliness and become the slave of his wife! He has put her on the horse while he is walking on foot! He has become her slave! His life is one of misery!”

As they left, his next move was for all three to sit on the horse. Farther on, they entered another village. The villagers commented: “Just see their oppression! Three people burdening one living creature! Don’t they have that much of fear as to how much the animal, the horse, is suffering? The horse would be better off if its neck was cut off with a knife!”

Completely bewildered by these comments, as they left, the man decided that all three should rather walk. The horse went along without anybody saddled on it. When they entered the next village, the people commented: “Who can be more foolish and idiotic? They have a conveyance but they are walking! What is the purpose of having the horse?”

The father addressed his family: “What we had decided on initially when we commenced our journey, that we will take turns to sit on the horse, in sequence, we will stick to it. If we listen to these others, we will surely die!”

Hadhratwálá said: “Brother, listen to everybody, do what is in you. Only bear in mind that it is not contrary to the Shari’at.” Nobody can save himself from criticism, neither was a Nabí عليه السلام able to prevent criticism, nor is Alláh تَعَالَى safe from people’s criticism. When people criticised the Ambiyá عليهم السلام and they criticise Alláh تَعَالَى, then how will other poor souls be able to save themselves from criticism?

So, some people have this thought that so much money has been spent and that so much money has been allocated!

Aspects to avoid in funding and building

I had said just now, that there should be no features contrary to ikhlás. That is, there should be absolutely no love for fame (hubbe-jáh), takabbur, numá'ish, riyá, seeking fame in one's heart. So, whatever you have with you, obtained with ease, to the extent of necessity, provided that you did not have to take a loan – and what Alláh ﷻ has blessed with taufíq – you may construct what is in the category of rihá'ish and also in the category of ára'ish, and even to the extent of what is zíba'ish. That is, what is beautiful, attractive and decorative. If it is not forbidden by the Sharí'at. And when Alláh ﷻ has blessed one with taufíq, nobody has been flattered into giving, nobody has been forced into giving, then why should you not build? When people have given, willingly and happily, for the work of Dín, to this level, in this form that there is no wheedling and without anybody being shamed into giving, then why should not the house of Alláh ﷻ be constructed with beautification and zíba'ish?

Some comments regarding this masjid

Having seen this masjid, my heart is happy. Alhamdulillah! Má-shá'Alláh! Muslims have this: O Alláh! We have become extremely weak. And You forgive our weaknesses. Bless us with strength. Despite our extreme weakness, yet we still take Your name. And taufíq is solely from You that we are ready to lay down our lives for You; and we are ready to spend our wealth as well. Whenever Your name is mentioned, the heart of every Muslim starts quivering. If there was no muhabbat in the heart, and there was no unsiyat (affection/attachment) for Alláh ﷻ and the Rasúl ﷺ, then why would this house of Alláh have been prepared in this manner? It was constructed by virtue of this muhabbat. The perspiration of the hands and the body combined, and the

earnings from blood and sweat, was happily thrown in.

This place has features of great comfort and features of great ease. The ghusl-khánah is má-shá'Alláh! Towels are hanging to wipe hands and faces. There are toilets as well. There is a wudhú-khánah as well. And when one enters the masjid, there is a heartfelt exhilaration – that instead of performing just two rakats nafl, to perform an additional two.

Clarification of certain issues concerning ikhlás

The awareness of ikhlás is demanded from us. And zínat and zíbá'ish are also not contrary to ikhlás. With the taufiq of Alláh تَعَالَى, I could have expanded on this to a much greater extent, as well as explain other issues, but time constraints do not allow this.

I had recited an áyet and I had also recited a Hadíth Sharíf. Rasúlulláh صلى الله عليه وسلم has said:

مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ *

Whoever builds a masjid for Alláh, Alláh will build for him a house in Jannat.

Where it states, “for Alláh”, it means “with khulús” (sincerity). So, the meaning will be: *That person who has built a masjid for Alláh - with sincerity - Alláh will build for him a house in Jannat.*

What a great blessing! Now, do not fall into this misconception: Some people develop a doubt: “Such and such a person has given a large sum of money. I gave only a little.” Not at all! Do not misinterpret his giving a large sum. Take this situation: This other person had R10 000, out of which he gave R1 000. So, what percentage did he give? 10%. Whereas, the other person had only R1 000, out of which he gave R100. He gave 10% as well. So, the thawáb that the person who gave R1 000 receives, the person who gave only R100 will receive the same thawáb. Both are equal in that the first person gave 10% and the second person also gave 10%, even though the amounts are different, 1 000 in the first

instance and 100 in the second instance.

So, whoever can, on whatever occasion, in whatever manner, perform a service to the Dín, should do so. Different opportunities keep on arising. So, do not think of quantity. Do not feel ashamed. Do not pay any attention to this aspect. Let it not affect your generosity. This is khulús. The one person has given a thousand because he had ten thousand. You may have given only a hundred because you had only one thousand. Both are equal in the reward obtained. And, the greater the extent of khulús in a person, the greater will be the increase in the thawáb of that action.

It has come in the Hadíth Sharíf that when a person gives one date as charity in the path of Alláh ﷻ, that date first goes into the “hands” of Alláh ﷻ, and Alláh ﷻ then nourishes it and causes it to flourish until that one date reaches the size of Mount Uhud! Now, imagine the mountain to be reduced to pieces the size of ordinary dates, how many millions or billions of dates will the pieces equal to? If one were to compare weights, what is the weight of Mount Uhud compared to one date? Just see the great extent of qabúliyet by Alláh ﷻ! How great is not Alláh’s ﷻ bounty! That is why just bear in mind: khulús.

May Alláh ﷻ bless us with khulús more and more. May He grant us the taufíq to be ready to assist with the service of the Dín at all times and on all occasions, physically and monetarily, within the boundaries of the Dín, working collectively and with unity.

Dunyá is fání (bound to perish). Ákhirat is báqí (permanent, everlasting). We will have to leave this fání dunyá, and return from whence we came. There we will be staying permanently.

May Alláh ﷻ grant me and all of you hadharát the taufíq to tread along the paths of His pleasure, and the taufíq to abstain from His displeasure. وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



MALFÚZÁT

The importance of taubah

The effect of taubah can be illustrated by taking the example of water.

Just as water will wash away external impurities (ná-pákí), in a similar manner the “water” of taubah cleanses the internal (bátiní) filth. So, when water is utilised to cleanse external impurities, then why is tuabah not being made use of to remove the filth of sins?

Aré! It can happen that external impurities are so firmly stuck that water will not dislodge and wash them away, and the clothes do not become purified (pák), but it can never happen that taubah is made and insán is not cleansed of the filth resulting from sins. Definitely, purity (pákí) will be attained.

Moreover, the thoroughness of the cleansing will be to that degree that all references to the sins will be expunged from the book of deeds – the námah-a’mál – in which the sins were noted down.

And, Janáb, not only are references to the sins expunged from the námah-a’mál, all traces of the sins are also expunged from the memories of the Kiráman-Kátibín (the recording angels) who noted down the sins! No matter how hard they try to remember the sins, they will not be able to recall them.

So, why shun such a magnificent elixir like taubah?

It is a Shaitání deception to think as follows: “What will be achieved by taubah? Will anything significant be attained by making taubah?”

Because Shaitán did not himself make taubah, his aim is to prevent Muslims from making taubah as well. So, one should definitely make taubah. One should not listen to Shaitán.

Qissah: Habíb Ajmí رحمه الله عليه was a buzurg who lived in the time of Hadhrat Hasan Basrí رحمه الله عليه. He used to avidly devour interest. So much so that he had the habit of preparing only rotí at home.

The curry he used to fetch from the people owing him money, as interest!

It so happened that he once went to fetch some curry to one of his debtors. The man of the house was not at home. He instructed the wife: "I want some curry!" She replied: "We do not have much. The children are famished. I have managed to get a little meat from somewhere. I shall cook it to pacify the children." Habíb Ajmí said: "Give that to me. Habíb does not leave empty-handed." He took the meat and left.

On his way back he passed some children who were playing in the street. One child spoke out: "Move out of his way! It must not happen that his shadow falls on us and we become inmates of Jahannam!" Habíb Ajmí رحمه الله عليه heard, and a shock went through his heart.

When he reached his house, he told his wife: "I am going for a bath. You cook the meat." Upon returning, he asked his wife to dish out the food. When the pot was opened, instead of the pot having meat in it, it contained a big lump of congealed blood! Another shock went through his heart. The message was clear: "This is the manner in which you are devouring the blood of the people!" This was that crucial moment! He stood up and left the house with the resolve of making taubah at the hands of Hasan BasrÍ رحمه الله عليه.

Passing by the same children who were playing in the street, the same child who had earlier on called out to the others to give way, now called out: "Come! Come! Let us hug Habib! Through his barkat, we will also be forgiven!"

Habib Ajmí رحمه الله عليه went to Hasan BasrÍ رحمه الله عليه and made taubah at his hands. He then went to all those from whom he had taken interest and asked their forgiveness.

He subsequently became a great buzurg.

