

NUMBER
27



FOR FRIENDS

Selected discourses of
Masíhul-Ummat Hadhrat Mauláná
Muhammad Masíhulláh Khán Sáhíb 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.



Number Twenty Seven:

Prepared by: Dr. Ismail Mangera

Published by:

Al-Namal Publications

P. O. Box 96185

Brixton, 2019

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Number 27

Rab -ul Awwal 1438 – December 2016

ISSN: 1019-2409

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Alhamdulillah, with the fadh1 of Alláh ﷻ and the barkat of our Sheikh's رحمة الله عليه and the du'ás of well-wishers, this 27th booklet is ready for publication.

Some of the muríds of our Sheikh's رحمة الله عليه wanted to preserve his words as best as they could. Those who were fluent in Urdú would write down his words there and then. Others found it more convenient to record his discourses with the aid of tape recorders.

Hadhrat Dr. Hansa Sáhib دامت بركاتہ had long felt that these valuable discourses should be published. Hadhrat Ibrahim Tasbihwálá دامت بركاتہ had started the process some years previously by having some of the discourses printed in book-form. Others had also had some discourses printed, either complete discourses or excerpts (malfúzáť). However, there still remained a treasure house of untapped material that still needed to see the light of day.

Hadhrat Dr. Hansa Sáhib دامت بركاتہ took on the challenge of trying to see that this material is made available in printed form. The first thing that had to be done was collect the majális that had been recorded. Individuals who possessed recordings gladly came forth to donate their collections. Included in the collections were some recordings that had been recorded on reels! Reels were in use before the cassettes came into existence. However, the majority of the majális were recorded on cassette tape recorders. These tape recorders have now become "archaic" as CDs have taken over. So, the next task was to transfer the majális onto CDs. At the same time, Hadhrat Dr. Hansa Sáhib دامت بركاتہ went in search of people, locally and overseas, who had the expertise and the time to place these majális on to paper. The final step was to have the majális printed.

After many years of diligent effort, Hadhrat Dr. Hansa Sáhib

دامت برکاته finally saw the first fruits of his efforts recently: some bayánáts of our Sheikh رحمه الله عليه have been printed in Urdú. These comprise lectures that were delivered at various venues while he was in South Africa during one of his trips.

Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه made several trips to South Africa. Unfortunately, when the lectures were transferred onto CDs, the dates when the lectures were recorded, were not recorded as well. The venues where the lectures were delivered, have been noted, but not the dates.

Having obtained the CD and the kitáb of this first set of the lectures from Hadhrat Dr. Hansa Sáhib دامت برکاته, this translation is of the first lecture appearing in the kitáb. The main theme concerns the virtues of Durúd Sharíf. However, with the unique style that our Sheikh رحمه الله عليه was gifted with, he takes us to other avenues, all with very important lessons in them.

May Alláh تعالیٰ, grant us the tawfíq to benefit from these lessons.

Dr.I.M.

P.S. At the end of this booklet, I have added some the notes that Hadhrat Mufti Hashim Boda Sáhib دامت برکاته is making on his trip to Pakistan with our Sheikh رحمه الله عليه in the year 1986.

[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.]



The virtues of Durúd Sharíf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ - اَمَا بعد

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا *

Alláh and His angels shower blessings on His Messenger. O you who believe! Ask blessings for him and salute him with a worthy greeting. (S.33.56.)

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

He reached the heights with his perfection. He cleared the darkness with his beauty.

Wonderful are all his ways. Convey salutations to him and his family.

You possess the beauty of Yusuf,
the blow of Isá and the glittering hand.

All those wonders which they had,
you possess by yourself. - [Fársí couplet]

Just now, when the du'á was made after the namáz, the du'á was commenced by reciting the Durúd Sharíf. The thought comes to mind that, with the taufíq of Alláh تَعَالَى, some aspects related to Durúd Sharíf should be mentioned.

This áyate-karímah that I have just recited, what rights does it hold in its capacity? What are the etiquettes that it is giving ta'lím (lessons) to? Is it merely that this áyet directs us to recite the Durúd Sharíf and it should then be recited? Or is it that this áyet, besides giving the ta'lím for the recitation of Durúd Sharíf, is giving the ta'lím of something else which is important, necessary, wájib and compulsory?

Virtues extol special qualities

As such, Durúd Sharíf has many virtues:

- That person who recites Durúd Sharíf once, on his recital Allah Ta'álá conveys 10 auspicious blessings upon him.
- When Durúd Sharíf is recited at the commencement of a du'á, and Durúd Sharíf is recited at the end of the du'á – the du'á coming in-between – then this du'á is accepted. The reason is that Durúd Sharíf is definitely accepted. So, seeing that the commencement is accepted and the termination is accepted, why should the portion that is in the middle, that is the du'á that is made for one's objective, not be accepted?

However, one has to see that, when there is a virtue of any particular item, what does it mean? There are fazá'il (virtues) of namáz, fazá'il of the Kalimah-tayyibah, fazá'il of zikr, fazá'il of charity (sadaqát), fazá'il of tiláwat – what are the objectives? These various 'ibádát, these various tasbíhát, these various forms of zikr, all have certain virtues. What is the meaning of these virtues? Answer: What it means is that the particular virtue that is being mentioned, has this special quality (that the virtue extols). To repeat: The meaning is that the special quality that is being mentioned in the virtue is to be found in that particular deed.

Ponder over it!

I am a tálibe-'ilm, and my talks are that of a tálibe-'ilm.

Obstructing factors are major and minor

The general rule is that, concerning anything that has a special quality, if there is no item obstructing it, if there is no prohibitive factor that presents together with it, then the special quality will manifest itself fully and completely.

On the other hand, if there is some obstructing factor, some prohibitive aspect accompanying it, the special quality that is in that item will not manifest itself. And, if such a factor presented itself, one which completely eliminates the virtue, then that virtue will not remain at all. However, if such an item was utilised, one which did not eliminate the virtue, but created a weakness in the virtue, then there will be a weakness in the effect of that virtue.

All of you understand Urdú?

An example of this is as follows: Take the example of an invigorating elixir (Khmírah-ghau-zabán-ambarí), which contains ambar (ambergris) and other essences – it is potent and stimulating. Its special quality is to produce strength and to bring cheer to heart and mind. These are its special qualities due to the presence of ambar and other essences.

However, when someone uses it, he simultaneously ingests some arsenic. Now ponder: Will the special qualities of the elixir – its virtues and its effects – will they manifest or will they be eliminated? Never mind not experiencing the virtues and special invigorating effects that the physicians extol for the essence, this person will also lose his life! The person has used such a substance, the arsenic, as an opposing medication that completely eliminates and destroys the special effects of the essence.

Take the situation where the person has not ingested arsenic, but he has taken something that is sour, or he has taken some oil, then the special qualities of the elixir – its virtues and its effects – will develop some weakness. The effects will not be completely

eliminated.

When you have understood the above postulation, you will understand the following in a similar vein: Take the special qualities of azkár, tasbîhát and other deeds – what we term as fazá'il:- if something is utilised which will not completely eliminate its effects, the effects will remain, but the effect will be weakened. For example: A deed, like namáz, is performed, with its accompanying special qualities, virtues and effects, but, with it, some act of fisq and fujúr (impiety) has taken place – lies are spoken; others are looked at and stared at with badd-nigáh; theft has been committed; and (Alláh forbid!) ziná has been committed – then a weakness will develop in the special effect and virtue of that namáz. To repeat: The special effect will not be seen. Instead, there will be a weakness. The means of qurbe-iláhí, the effect of achieving qurbe-iláhí and radhá-e-iláhí will not be eliminated, but will be diminished.

However, if, together with this, some words of kufr are uttered, or some item of kufr is brought into the heart, then this is such a transgression, this is such a prohibitive act, that this namáz will have no effect on maintaining his ímán or attaining qurbe-iláhí and radhá-e-iláhí, even if he performs namáz for a full year, with its tasbîhát, and he does so, for argument's sake, with proper khushú and khudhú, with the proper etiquettes of namáz, zâhirí and bâtiní. The reason is that the act of bringing words of kufr and shierk into the heart is such that it will cause ímán to be lost and ímán to be destroyed. The special quality of ímán will be terminated. This is the rule.

There are narrations of persons who performed their namáz their whole lives, recited the Qur'án Sharíf their whole lives and also recited their tasbîhát, but their death (khátimah) was not with ímán. The reason was not that, in the anguish experienced at the time of death, their ímán left them, but the reason is that ímán had already departed long before, and these persons were unaware of their ímán having left. Now, at the time of death, it

was shown to them that their death was not with ímán.

Ímán does not depart at the time of death, but long before

Ímán does not depart at the time of death. This is a time the person is in the realm of semi-consciousness. At that time, the person's condition is abnormal. His mental state is unbalanced. At this time, if any words of kufr or shierk are uttered by this person, one should not conclude that the person is passing away as a káfir. In the state of semi-consciousness, some event must have taken place (causing him to utter these words). At times, it happens that the person is of the ahlulláh and, at the time of death he is still of the ahlulláh, but he adopts such a method and appearance that onlookers will think that his end was not with ímán.

Qissah concerning Sher Muhammad Khán

In our area, in the district of Muzaffar-Nagar, there lived a certain person by the name of Sher Muhammad Khán. He was the pír-brother of our great-grand-pír, Mianjí Núr Muhammad Sáhib رحمه الله عليه. Mianjí Núr Muhammad Sáhib رحمه الله عليه had already attained completion of his isláhí programme (takmíl), but Sher Muhammad Khán had not reached this point as yet when his sheikh passed away. Therefore, in order to complete his isláhí programme – in order to also reach the stage of takmíl – he turned to his pír-brother, Mianjí Núr Muhammad Sáhib رحمه الله عليه, and selected him as his muslih (spiritual guide). He continued with his isláh under his guidance.

What has just been mentioned, you would be aware of from the following: A person is an ill person physically. He is taking medical treatment, but he is not completely cured of his illness, even though he may have improved somewhat. In the meantime, the doctor or physician from whom he was taking treatment, passes away. Will the patient sit back and suffer with his illness? Of course not! After considerable thought and investigation, he will select another doctor or physician to complete his treatment.

Now, this is another matter: One feels the effects of physical illnesses. He is aware of the external, bodily suffering. So, seeing that the illness has not been cured as yet, and the attendant doctor has passed away, he will appoint another doctor to treat him.

When it comes to nafsání and rúhání illnesses, externally, he feels no suffering, and that is why he is not in search of a rúhání doctor. He does not consider it necessary to take some advice from him. The reason is that he does not consider himself to be ill at all, in contrast to that person who has a physical illness. He does not consider himself to be a sick person, so why should he seek the advice of a rúhání doctor? Why go to him? Why call him home? These actions are dependent on the fact that he acknowledges that he is a sick person. Because physical illnesses will cause bodily suffering, these actions are taken. However, over here, there is no perception of anything physically wrong.

This is the reason why we are filled within ourselves with nafsání illnesses. Consequently, our rúháníyet is getting weaker and weaker. The effects of this weakness is spread throughout the world, but we attribute the effects to scientific and material phenomena. The effects of the wind and the absence of rain result in drought; costs of items rise; and illnesses spread. These are the effects of material phenomena. In reality, the basic cause is that of sins being committed, of the prevalence of nafsání illnesses. We pay no attention to this. The minds of our Muslims have become befuddled.

To continue with the qissah of Sher Muhammad Khán:

He had turned to his pír-brother, Mianjí Núr Muhammad Sáhib رحمه الله عليه, to complete his spiritual journey (takmíl) and he was having his isláh done by him. And he attained takmíl.

Sher Muhammad Khán became ill. The illness worsened. The illness became prolonged until it took a turn for the worse. It then appeared that he was terminal. At this stage, some relatives and friends came to visit him.

The difference between talqín and ta’lím

As you know, in regard to that person who is terminal and that the person is about to breathe his last, the Sharí’at has this to say that one should not give him “ta’lím” (teach/instruct), but one should make “talqín” (inform) of the Kalimah-tayyibah.

Now, there is a difference between “ta’lím” and “talqín”. “Ta’lím” is where the person is instructed to recite:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

“Talqín” is where the person is not instructed, but those around him start reciting the Kalimah-tayyibah audibly. If the dying person is able to move his tongue, he will also recite the Kalimah-tayyibah. If unable to do this, it will register in his heart and it will come into his mind.

To continue with our qissah: Those around Sher Muhammad Khán commenced with the talqín. The Kalimah-tayyibah was recited. However, the reciters noted that he used to turn his face away from whichever direction the Kalimah-tayyibah was recited. If the Kalimah-tayyibah was recited on his right side, he would turn his face to the left side. And, if the Kalimah-tayyibah was recited on his left side, he would turn his face to the right side. Essentially, he was turning his face away and the Kalimah-tayyibah did not come onto his lips.

The people became uneasy and anxious that this should happen to such a (pious) person! What was his state?

Mianjí Núr Muhammad Sáhib رحمه الله عليه was still alive. He was informed. When he came, the people told him: “Hadhrat, when we recite the Kalimah-tayyibah, he turns his face from this side to that side. What is his condition?” Mianjí Núr Muhammad Sáhib رحمه الله عليه called out: “Sher Muhammad Khán!” There was no response. Again, he called out: “Sher Muhammad Khán!” This time, his eyes opened, and he said: “Hadhrat, tell these people not to bring me from ‘Musammá’, the one being mentioned, to ‘Ism’, the name.”

What this meant was the following: The person being addressed

is referred to as ‘Musammá’, that name being “Alláh”. The Kalimah-tayyibah is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

So, he stated: “They are causing my attention to be diverted from the Being (Zát) to the Name (Ism). Kindly stop them from this. They are distracting me towards themselves.”

Mianjí Núr Muhammad Sáhib’s رحمه الله عليه told the people: “At this moment, he is at a very high spiritual level. His attention is focused on Záte-Haqq. Let him be.”

This type of thing does happen. Ignorant people will jump to other conclusions.

To continue with our theme: Ímán is not snatched away at the time of death. If ímán is snatched away, it happens before death approaches. Some people say: “The molvís know only how to make people into káfir!” Goodness! What authority does anybody possess that he should make a person a káfir? Yes, however, the molvís, the ’ulemá know how to show people what makes a person a káfir. They will indicate which words lead to kufr. It is an act of kindness on their part, so that people can renew their ímán.

So, ímán is not snatched away at the time of death. The person had carried out such deeds in his lifetime, uttered such words with his tongue, and had brought such thoughts into his heart, which are the causes of kufr. Yet, he will consider himself not to be a káfir and to be a mu’min.

Qissah of bodies being transposed from one place to another

I am reminded of a qissah which was related by Hadhratwálá. It has a big lesson in it.

It was the time of hajj. After completing hajj, people tend to visit the qabrastán and go to various graves, where they recite prayers for the isále-thawáb of the deceased. On this occasion, as they passed a certain grave, which happened to be open, their gazes fell on the inmate and saw that the grave had the body of

a Christian girl!

Just ponder! It was the body of a Christian girl. As you all know, no káfir has the right to enter or stay in the Haramain-Sharífain, neither in Makkah-Mu'azzamah nor in Madínah-Munawwarah. So much so that Dajjál will travel throughout the whole world, but he will not be able to enter Makkah-Mu'azzamah or Madínah-Munawwarah. These two places have been forbidden to him.

So, the people were amazed that there was a Christian lady in the grave, whereas there were no Christians living there. Some from the onlookers who knew who had been buried there, said: "A certain Muslim, whose name was so and so, was buried in this grave. How can there be a Christian lady in it?"

There was a Mauláná in the group of onlookers. He spoke up: "I recognise this girl! She is the daughter of Christian parents. She is a resident of Paris, in France. I am her ustádh – I used to teach her. She had brought ímán secretly, hiding it from her parents. She had passed away in my presence and was buried in Paris. I cannot understand how she is to be seen here when she was buried in Paris. Also, you are saying that a certain Muslim man was buried here, but his body is not to be seen. So, seeing that this girl has been transposed from Paris to here – the Power of Alláh! He is All-Powerful – the person who was buried in the earth here, will most probably be transposed over there. We need to know which particular act of his was the cause of his ímán being snatched away."

Actually, he used to perform his namáz till his final moments. Ponder over this!

When the people started enquiring and searching, the people said that this secret can only be obtained from his wife. She was with him all the time – conversing with him, accompanying him, observing his activities and so forth. She needs to be consulted.

A few people went to enquire from his wife: "What was the condition of your husband? What were his deeds like?" She replied: "He was a good person. His performed his five-times

namáz. He recited the Qur'án Sharíf. His condition was very good. What seems to be the matter?" They replied: "We do not want to disclose the reason. You tell us if there was anything concerning him which appeared contrary to the Sharí'at?" She thought deeply. After giving it some thought, she said: "Yes, there was one issue."

Give this some thought: What was the issue?

"Whenever it was necessary for my husband to make the ghusl of janábat, he definitely did so. However, he used to say: 'It is an excellent aspect of the Christian religion that they have no ghusl of janábat!'"

Involuntary thoughts and deliberate thoughts (wasáwis)

Let us assess the situation. Let us ponder, and continue to ponder.

If, on a ghair-ikhtiyárí basis, involuntarily, irrespective of the type of khatarát, khiyálát and wasáwis (weird/haphazard/stray thoughts) that come into the mind or heart, one's ímán does not depart. There is no effect from these. Not an atom's change occurs. These are ghair-ikhtiyárí.

The sahábah رضى الله تعالى عنهم also experienced these. We have studied this and also taught it, with the taufíq of Alláh تعالى. Some sahábah رضى الله تعالى عنهم came to Rasúlulláh صلى الله عليه وسلم and said: "O Rasúlulláh صلى الله عليه وسلم! We are now having such wasáwis coming into our hearts that it would be better if we were set alight and become charcoal!"

These thoughts come in regard to tauhíd, Qiyámat, risálat, and so forth – in other words, where there are matters related to 'aqá'id and i'tiqád (beliefs and faith). Shaitán comes to such persons.

As for the worldly people, Shaitán approaches them in a different manner. "Wealth should not diminish; children should not die. From where should I source my goods, where are they cheaply obtained? And where to sell that I can get maximum profits?" These are the types of wasáwis that occupy their thinking. Their thoughts are not directed to ímán. There is no attention paid to

namáz.

The ímán of the sahábah رضى الله تعالى عنهم was extremely perfect. Thieves enter where there is something to steal. The more there is to steal, the more they enter there. So, the sahábah رضى الله تعالى عنهم said: “We are now having such wasáwis coming into our hearts that it would be better if we were set alight and become charcoal!” Rasúlulláh صلى الله عليه وسلم responded:

ذَٰكَ صَرِيحُ الْإِيمَانِ

“This is a sign of your ímán being excellent, worthy and perfect. You are grieved, whereas I am happy.” This is what the rúhání physician said. The sahábah رضى الله تعالى عنهم had perfect faith and confidence in Rasúlulláh صلى الله عليه وسلم. They were consoled. Thereafter, they never experienced wasáwis, stray or haphazard thoughts. Their temperaments were cleansed.

So, such wasáwis which come involuntarily, on a ghair-ikhtiyári basis, should not cause the temperament to vacillate between high and low voluntarily. These wasáwis can do nothing.

How Mauláná Ya'qúb Sáhib رحمه الله عليه overcame waswasah

Qissah concerning Mauláná Ya'qúb Sáhib رحمه الله عليه:

Mauláná Ya'qúb Sáhib رحمه الله عليه was the ustád of our Hadhratwálá رحمه الله عليه. It happened that whenever he stood up and commenced his namáz, this waswasah used to come that he did not perform the masah of the head. (Wetting the hands and passing them over the head is fardh. If this is not done, the wudhú is invalid.) He would then terminate the namáz and perform the masah, and then recommence his namáz. This thought, this waswasah, now affected him routinely. Whenever he commenced his namáz, the same waswasah came into his mind, he terminated his namáz, made masah and recommenced his namáz.

Mauláná Ya'qúb Sáhib رحمه الله عليه was an accomplished 'álim. He was also the khalífah of Hají Imdádulláh رحمه الله عليه. He himself was an accomplished sheikh. When some days had passed in this manner,

he adopted a certain strategy: When he commenced his namáz, and the waswasah came that he had not performed the masah of the head, within himself, he said: “Yes, I did not make masah.” The response was: “Masah is fardh. If you have not made masah, then your wudhú is invalid.” He replied: “Yes, my wudhú is invalid.” A further response was: “If your wudhú is not valid, then your namáz is also not valid.” He said: “Yes, the namáz will also be invalid.” The next response was: “When your namáz is invalid, seeing you performed it with an invalid wudhú, then Alláh ﷻ will be angry with you.” He replied: “Yes, He will be angry.” So, ignoring these, he completed his namáz. This time, he did not terminate his namáz to make masah. So, when it was time for the next namáz, the thought of not having masah did not enter his mind at all. Shaitán gave up on instilling this waswasah in him, telling himself: “This person does not listen to me. So, why should I do it?” He ran away. This type of waswasah can do nothing.

To continue with the qissah of transposed bodies: In this case, his statement, ‘It is an excellent aspect of the Christian religion that they have no ghusl of janábat!’ was ikhtiyárí – he made it consciously, volitionally. The wife stated: “Whenever it was necessary for my husband to make the ghusl of janábat, he definitely did so. However, he used to say: ‘It is an excellent aspect of the Christian religion that they have no ghusl of janábat!’ I kept on prohibiting him from saying this, however this did not stop him from making this statement. This was one fault that was definitely in him.”

Now assess: Can this statement be a reason for his ímán fading? The reason being that the ghusl of janábat is compulsory, and it is one of the acts that form the symbols of Islám. This ghusl is necessary. He was giving pre-eminence to an un-Islámic practice, and given it as an act of greater virtue. He stated: “It is an excellent aspect...” To make such a statement, where a characteristic of the non-Muslims is given pre-eminence, and consider it to be more virtuous over an Islámic practice, has become the basis of kufr.

However, this person had no perception of this. May Alláh تعالی protect our ímán! He just had no awareness that his statement caused his ímán to remain or not. Yet, he used to perform namáz.

Thereafter, a collection was made and funds were collected to send the molví who had taught the girl, to Paris. Over there, he explained the situation to the parents of the girl and received permission to open the grave where she was buried. When the grave was inspected, it contained the corpse of the person who had been buried in the grave in Makkah-Mu'azzamah. (Alláh تعالی protect us!)

Alláh had transposed the body of the girl, who had accepted Islám, from the land of kufr to this sacred land. And the body of the person who was buried in this sacred land, was transposed to an impure land, that he had no right to be over here.

Examples: Elimination of effects and weakening of effects

I digressed to this topic when I had stated that fazá'il (virtues), with their special qualities, are correct in their place. However, if something is deliberately brought to one's lips, or to one's heart, within oneself, that something being contrary to the fazá'il, and if that something is such that it will completely destroy ímán, then one's ímán will terminate.

And, if that something is such that it does not destroy, but weakens, then weakness will develop. Then, as a result of using something that is contrary and prohibited, there will be weakness and a delay in seeing the results.

The example of an invigorating essence (Khmírah-ghau-zabán-ambarí) was given. If this is taken but, with it, some oil or sourish item is ingested, then the effect of the essence will remain and will not be destroyed. However, the effect will be weakened and be delayed. If arsenic is ingested with the essence, the effect of the essence will be destroyed immediately.

In a similar manner – Alláh تعالی forbid! Alláh تعالی forbid! – if a person deliberately brings into his heart, or deliberately brings to

his lips something denoting kufr, or something denoting shirk, then ímán is eliminated immediately, like the arsenic in the above example.

If a person performs namáz, makes zikr and recites tasbíhát, but also commits sins, and performs deeds of fisq and fujúr (impiety and debauchery), then the effects of those 'ibádat will remain, but the effects will be delayed.

What do we mean by immediate and late effects? As you heard now, the effects of uttering words of kufr has an immediate effect. This means that the person will enter Jahannam immediately, and this will be forever, permanently. Whereas the effect of committing acts of fisq and fujúr and sins simultaneously with 'ibádat, zikr and tasbíhát, the effects of these 'ibádat will remain, but will be delayed. So, after death, his ímán will remain, however, the effects of the 'ibádat, zikr and tasbíhát, which were there to allow him to enter straight away into Jannat, will be delayed. Only after being punished in Jahannam, will he be brought into Jannat at a later stage.

This is the meaning. When the fazá'il are mentioned, the fazá'il are correct in their place. We listen to the fazá'il and remain complacent. For example, we hear that whoever recites the Kalimah-tayyibah لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ will enter Jannat. Without doubt, this is correct. It means that, as long as one does not adopt what is prohibitive, as long as one does not adopt anything that is an obstacle to its special effect being manifested, immediately on dying, one will enter Jannat. There are no obstacles.

These topics have been discussed in the course of discussing Durúd Sharíf. These are topics that Alláh تَعَالَى has instilled into my mind. It appears to me to be extremely necessary to have these topics instilled in your minds. We are aware of these issues.

It is a different matter that one enters after a delay into Jannat with ímán, and comes out of Jahannam after some delay. However, then too, my dear brethren, this is the blessing of the existence of ímán that one has departed with ímán.

Remember that, in contrast to the káfir, in contrast to the mushrik, if a person has only his ímán remaining with him till his last breath, despite the fact that he may have committed countless sins, has sunk to the utmost depths of fisq and fujúr, and he has committed as much evil as you can think of, but he has not brought any aspects of kufr into him, and he has not uttered words of kufr, and he has not brought kufr thoughts into his mind, he will one day enter Jannat.

Take this situation: When the month of Ramadhán arrives, some people do not keep the compulsory fasts of Ramadhán. A Muslim brother may advise one such person: “Mian, this is the blessed month of Ramadhán, but you are not fasting. You go around in public eating and drinking. How can you do this?” If this Muslim replies: “Mian, go! You do your work. That person fasts who has no food at home!” he does not know that his ímán has gone. In actual fact, his ímán has gone – he has ridiculed fasting.

It is narrated in the Hadíth Sharíf that Rasúlulláh ﷺ has said words to this effect: “On the Day of Qiyámat, Alláh تَعَالَى will order a certain person to be taken to Jahannam. He will then be in the process of being taken. I shall come in front of him. He will now plead for my intercession. I will put this request to Alláh تَعَالَى. Alláh تَعَالَى will say: ‘Do you not know that is the person, when the month of Ramadhán used to come and go, he never used to fast. His enemy was the month of Ramadhán. You are interceding for him?’” Rasúlulláh ﷺ will say: “I will not intercede for him.”

Give this some thought!

Respect for the month of Ramadhán shown by a Hindu

Take another, opposite, situation: There was a person who was a káfir, a Hindú. In the month of Ramadhán, his son was outside, eating and drinking. His father saw him, came up to him and gave him a thump on his back, saying: “This is the Muslim month of Ramadhán sharíf. It is forbidden to eat and drink in this month.

And you are going about doing just that?”

Shortly after that, this Hindú man passed away. A pious, virtuous Muslim saw this Hindú in a dream. He was amazed to see the Hindú strolling in Jannat. He asked him: “Brother, how is it that you are strolling in Jannat?” He replied: “In the month of Ramadhán, having the respect and honour of Ramadhán in my heart, I scolded my son and gave him a thump on his back when I saw him eating and drinking outside. My Creator who created me, blessed me with the taufiq of ímán a short while before my death. So, I accepted ímán, and my death was with ímán. Alláh تعالى granted me salvation.”

The issue is clear. There is no need to say anything more. However, out of affection, my heart desires to say these things.

In a similar manner, not keeping a beard is an act of yours. Not keeping one is a sin. It is something which is physical (as opposed to metaphysical) which results in a weakening of one’s ímán. A weakness creeps into the effect and special quality that namáz should bring about, but ímán does not disappear by not keeping a beard.

However, if a person were to say: “Only goats keep beards.” Or, if a person having a beard is asked, referring to the beard: “Why have you got a signboard hanging on you?” Then, this an insult of the beard. And this statement reaches very far back, in that Rasúlulláh صلى الله عليه وسلم and all the Ambiyá (alayhimus-salám) kept beards. So, this reflects way back. These statements are insults, and these insults cause one’s ímán to leave.

At times, I say to those who keep beards: “Do not feel offended when addressed in this manner. These people are actually insulting themselves. Although these statements are meant to insult you, they are compliments for you. By stating that beards are kept by goats, they are confirming that a goat is a male, and that a beard is a sign of being male. It is not a feature of females. They are, therefore indicating that they are not males. They are imitating the female. Whereas you have adopted to imitate the

features of a male, and you have adopted to imitate the features of Rasúlulláh ﷺ. So, there is no need to feel offended.

“Their statement where they refer to your beard as a signboard hanging on you, also signifies respect for you. Why is this so? The reason is that a signboard is not found hanging on each and every shop. Those businesses and merchants who are prominent, will have appropriate signboards. Your detractors are implying that the ímán that you have, is very elevated. Your beard is signifying that you are at an elevated stage.”

A humorous anecdote of a jester whitening his beard

I recall an episode related by Hadhratwálá:

There was a jester. Wherever he sat down with others, he used to make them laugh, entertain them with his jokes. He had a jocular and witty temperament.

When the time came for him to die, he became aware that his end was near. He told his close ones: “Brothers! Note this: when I die, make a thin paste with white flour. I do have a beard, but it is black. It is my wish that you make it white with the paste.” The people said: “In your lifetime you were a jester. Now, at the time of death, you are still jesting!” But he insisted: “Brothers, make my beard white applying the paste of flour.” According to his bequest, when he died, his beard was made white by applying the paste of flour.

After death, we are placed on trial in front of Alláh ﷻ. As you know – Alláh ﷻ forbid – if somebody has a court case against him, there is a pre-trial before the actual trial. For the deceased, the real trial will take place on the Day of Qiyámat. Before that, there is a pre-trial in front of Alláh ﷻ.

After this jester died, a Muslim brother saw him in a dream. He saw him strolling in Jannat, happy and cheerful. This brother asked him: “You were a big jester. How did you manage to enter into Jannat?” He replied: “Brother, when my pre-trial took place, I was asked: ‘What have you done by coming here and having

your beard smeared with flour? What have you done?’ I replied: ‘O Alláh! I was a big sinner, and I was scared of You. I thought to myself that I have a beard, but it was not white. I had heard from the molvís that Rasúlulláh صلی الله علیه وسلم had said:

إِنَّ اللَّهَ لَيَسْتَحْيِي مِنْ ذِي الشَّيْبِ الْمُسْلِمِ

That Alláh تعالى feels bashful for those Muslims with white beards. So I thought: ‘But my beard is not white, and I am full of sins.’ I was anxious and fearful. ‘I will go with an imitation white beard. It will not be remarkable that Alláh تعالى will have mercy on this white imitation.’ O Alláh! That is why, having hope in Your mercy, I had my beard whitened. It was this message of your Rasúlulláh صلی الله علیه وسلم that I had heard. It was not in my power to make it naturally white, that is why I did what I did.’ Alláh تعالى said: ‘Seeing that you came out of fear for Me and with hope (of mercy from Me), I have forgiven you.’”

His grace is for all, O Spectator, and universal;

If you were of any worth, you would not be incompatible

I have quoted the above on the subject of ímán. He had ímán within him. He had made an error. He washed away this error with remorse, having his beard whitened. This is termed having hope. Alláh تعالى has mercy on such persons.

Importance of making taubah before sleeping

Dear brethren! It is necessary to make taubah before sleeping at night. It is not farfetched that one’s rúh departs when one sleeps. So, at that moment, one is repentant. One does not know what will happen the next day: whether one will commit sins or not.

Shaitán deludes one that one is still young. However, one’s childhood was wasted in play and sport; one’s youth one spent sleeping away; and in old age one spent one’s time crying.

After becoming báligh, one is accountable (mukallaf). So, one should never be neglectful of remorse and repentance. Alláh تعالى has tremendous love for taubah. When one brings words of

istighfár to one's lips, with remorse filling the heart, and one is about to lift one's hands, it comes in the Hadíth Sharíf that Rasúlulláh ﷺ has said that before the hands are even lifted, one's taubah is accepted.

I remember an incident concerning taubah.

Taubah of a sinner in the time of Hadhrat Músá عليه السلام

It was during the time of Hadhrat Músá عليه السلام and there was a drought.

From this incident, gauge what I had said just now about us being very distant and neglectful concerning nafsání illnesses. Whatever problems and afflictions, disgrace and wretchedness, droughts and high prices, varieties of illnesses and the different types of difficult situations that appear on the earth, we consider these to be occurrences that happen just by the way.

There was a drought. There were no rainfalls. Finally, Hadhrat Músá عليه السلام went into the wilderness with his Muslim nation.

It is a ruling (mas'alah) of the Sharí'at that, if there is no rain, the people should go into the wilderness for the purpose of istisqá' – du'á for the purpose of rain to fall – and make du'á of istighfár for three days. It is not correct for any káfir to go along with the Muslims.

So, Hadhrat Músá عليه السلام went with his people and made du'á. The first day went past; then the second day; and then the third day, but still no rain fell. Hadhrat Músá عليه السلام is one of the Ulul Azam. [This is a category of Ambiyá (alayhimus-salám) who faced tremendous trials and hardships, but who remained resolute in their mission.] It is said that he the second-ranked Nabí عليه السلام. Others have said that he is the third-ranked Nabí عليه السلام.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مَّ

Those are the Messengers. We have given distinction to some over the others. (S.2.253.)

Every Nabí عليه السلام is not at the same level. One Rasúl will have a merit over another.

So, Hadhrat Músá عليه السلام, being one of the Ulul Azam, yet not seeing rain after three days, finally asked Alláh ﷻ: “O Iláh of all the worlds! I fail to understand that three days have passed, the creation is crying out, the animals are in dire straits, yet there is no sign of rain. (We beg of you) to send down rains.” Revelation (wahí) came from Alláh ﷻ: “O Músá! There is such a person in your gathering that, as long as he remains in the gathering, there will be no rain!”

Despite the fact that there is a Nabí عليه السلام present, and a Nabí عليه السلام of such a high stature, yet, as long as this other person was present, there would be no rain.

Hadhrat Músá عليه السلام, after receiving the wahí, made an announcement: “It is the statement of Alláh ﷻ that, from among you, there is one such person whose presence here will prevent rain from falling. How good will it not be if he would depart, so that this difficulty should end because of the absence of the rains of mercy falling.”

You will understand that the person will be reluctant to leave. He will think: “If I leave, the gazes of the people will fall on me. They will say: ‘Uf! This is the person who brought this difficulty on us!’”

Nobody left the gathering. After a short while, Hadhrat Músá عليه السلام made the announcement again and waited. Nobody left. After another short pause, he again made the announcement. Still, nobody left. Suddenly, a small cloud appeared. It spread overhead. In a short while it formed into rainclouds and there was a heavy downpour of rain.

Hadhrat Músá عليه السلام was wonderstruck! Alláh ﷻ had stated that, until that person remains in the gathering, there will be no rain. Nobody left. Why was it raining? He asked Alláh ﷻ: “Why is it raining? That person has not left from here?” Alláh ﷻ said: “O Músá! The person who was the cause of the rain not falling, is

now the very person who is the cause of the rains coming down.” Hadhrat Músá عليه السلام said: “O Alláh! I desire that You show me who this person is.” Alláh تعالى said: “Wáh, Músá, wáh! When he was involved in sin, I did not disgrace him. When he has repented, why should I reveal him and disgrace him?”

Ponder! This is our Alláh تعالى! To whatever extent one has love for Alláh تعالى, that we honour and respect His laws and obey Him, it is still too little.”

Hadhrt Junaid Baghdádí رحمة الله عليه going into a hál

On this, I am reminded of a qissah concerning Hadhrt Junaid Baghdádí رحمة الله عليه:

A lady came to see him. She sat on one side, in purdah. She said: “Hadhrt, I wish to ask a mas’alah (ruling).” He said: “Ask.” “The mas’alah I wish to know is as follows: I have a husband with whom I am in nikáh. He now wants to get married to a second wife.” Hadhrt Junaid Baghdádí رحمة الله عليه replied: “A man has permission to marry up to four wives, if he is to live with them with fairness and justice. Your husband wants to marry only a second wife.”

It comes in the Qur’án Sharíf:

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

And if you fear that you cannot do justice (to more than one wife), then (marry) one only. (S.4.3.)

If a person fears that he cannot live with fairness and justice when he marries a second wife, then it is not permissible to marry a second wife. He should be content having only one wife. And now, dear brothers, men are unable to fulfil the rights of even one wife. It is very difficult. A person came to me to ask a mas’alah. It made me feel very happy. He said: “I have two wives. How should I live with them? What is the mas’alah in regard to being just?” I explained to him: “There should be equality in regard to clothes, in regard to food, in regard to housing, when giving

them finances. There should be equality when staying with them at night: for as long as you stay with the one, you should stay the same duration with the other. It is not incumbent that you should have relations as well.” Dear brethren, if you have only one wife, then too, it is not permissible for the husband to go and sleep somewhere else when she is sleeping in her bed. The full night belongs to her. It is not incumbent that you should have relations as well. When present at home, without her permission you cannot sleep anywhere else, provided she is not absent.

Hadhrat Mauláná Thánwí رحمة الله عليه treating his wives equally

This treatment of equality and justice with two wives our Hadhrat Mauláná Thánwí رحمة الله عليه demonstrated when he married a second wife. He married a second wife at the suggestion of his first wife, Barí Pírání Sáhibah (rahmatulláh alayhá). He had no offspring from her, and not from the second wife either.

As you know, the relationship between husband and wife is very informal. The wife may say things in a teasing manner out of affection. She said: “Hadhrat, by marrying a second wife, you have opened the road for your muríds also to get married to second wives!” Hadhrat Thánwí رحمة الله عليه replied: “Have I opened the road or closed the road?” She asked: “In what way have you closed the road?” “In this way: My muríds see in which manner I deal with my two wives. Having seen this, they will be completely bewildered, and confess that they would not be able to act accordingly. And the degree of affection shown to one’s pír is not shown to anybody else. You have seen that, in the khánqáh, I have hung a scale with two pans for weighing items. Any item meant for the two of you, I weigh equally in the pans before sending the item. Even the string that it may be tied with, I cut and weigh equally in the pans before sending the string to you.”

Ponder over this!

Rasúllulláh صلى الله عليه وسلم used to visit each of his noble wives for a short while after 'Asr. Our Hadhratwálá also used to visit his

two wives for a short while after 'Asr. He used to keep a watch with him to time himself. Thereafter, he used to go for his walk. He used to work according to the watch. At night, the amount of time that he spent with the one, as calculated on his watch, that amount of time he used to spend with the other wife. Later, Barí Pírání Sáhíbah (rahmatulláh alayhá) waived this right over him.

Qissah of the two melons

I shall mention an incident that will leave you astounded.

Items given to him used to be divided and sent by Hadhratwálá to his two wives. Cloth also used to be divided equally and sent. Other items were also divided equally and sent. On this one occasion, a person from the rural area, one who was very plain and simple, a rustic, brought two melons and presented them to Hadhratwálá. Hadhratwálá asked: “Dear brother, why did you bring two? You could have brought only one.” He said: “You have two wives, is that not so? I brought one for the one and one for the other.” Hadhratwálá said: “That is fine, but one may be big and the other small. One’s weight may be more and the other’s less. What then?” Hadhratwálá’s practice of dividing items equally between his wives was well-known. All and sundry knew his temperament. The rural person said: “I have weighed them before I came (to be certain that they weighed the same). Weigh them and see. Your scale is there. Put them in the pans and see.”

This was the extent of how well-known Hadhratwálá was in matters of fairness and justice, in matters pertaining to clarity and correctness of dealings, in matters pertaining to his social inter-relationships with society. People knew that, from his side, he would not cause the slightest difficulties or grief to others.

Qissah of the lotá being replaced

Before continuing, let me mention an episode in regard to not causing difficulties and grief to others. During the illness that led to his demise, he suffered with diarrhoea. Also, take into account

that he was old, 82 years of age. The diarrhoea had been present for several days, the result being that he had become extremely weak. When, at night, he felt the urge again, he got up to relieve himself. Taking the lotá (jug) from its place, he went to the toilet and relieved himself. This made him even weaker. He made istinjá, took the lotá in his hand and came out. His head started spinning and he fainted and fell down. He had not woken up anybody, neither when he got up to go to the toilet, nor when he came out of the toilet. Even when he started feeling dizzy and was about to fall, then too he did not call out to anybody. He did not want to disturb anybody's sleep. He did not want to inconvenience anybody. What inconvenience would it have been for the wife over such a minor issue?

When Rasúlulláh ﷺ used to wake up at night to perform his Tahajjud salát, he used to do it very silently. Very quietly, he used to open the door. He used to walk out very quietly, and very quietly take water, and very quietly perform wudhú. He then performed his salát with great tranquillity (sukún). His room was very small. Whenever Hadhrat Á'íshá's رضي الله تعالى عنها feet were spread out (and in the way) Rasúlulláh ﷺ should very gently straighten them (out of the way) and perform his sajdah. He never woke her up for Tahajjud. He never coughed in her direction in order to avoid her eyes opening and causing her difficulty.

Have you seen Islám? These are aspects to consider. People read wazífas; they also perform their Tahajjud salát; they recite their tasbíhs as well, but do they direct their thoughts to these issues? Ask yourself: Do I think of these issues?

To continue: Hadhratwálá, Hadhrat Mauláná Thánwí رحمه الله عليه, had woken up at night to relieve himself. He had fainted after coming out of the toilet. In the process, the lotá had fallen out of his hand. When he recovered from the fainting episode, he got up and went to lie down on the chárpái (bed). While lying on the chárpái, the thought came to mind: "When I fell, the lotá fell out of my hand. If somebody else were to wake up and had need of the

lotá, where will they search for it? The person would be distressed and in difficulty.” In that state of weakness, Hadhratwálá got off the bed, found the lotá where it had fallen and replaced it to the spot that he had taken it initially for his use.

Just ponder on this. These are personalities who are particular to act according to the sunnat of Rasúlulláh ﷺ, who have the fear (khauf) of Alláh ﷻ, and have the love of being obedient to the sunnat of Rasúlulláh ﷺ. For, in the final analysis, why do they act in this manner? This is the reason, not so, that they have the realisation that they have to answer in front of Alláh ﷻ? What will happen then? The thought comes: “Deeds are presented to Rasúlulláh ﷺ on Mondays and Thursdays. My deeds will be presented to him. When Rasúlulláh ﷺ sees my deeds, what will he think of me?”

This is love for Rasúlulláh ﷺ! This is honouring and respecting the orders of Alláh ﷻ! This is fear and awe of Alláh ﷻ! As for us, the least we can do is think along these lines on Mondays and Thursdays: “Today is the day that our deeds are presented in the royal court of Rasúlulláh ﷺ.” If this day has passed with a clean slate, then it is a great boon that this day deeds are being presented.

The qissah of the áshiq poet who was clean-shaven

Something comes to mind at this point.

There was a poet in Delhi, by the name of Be-Dil. His poetry brimmed with passionate love (for Rasúlulláh ﷺ). Some of this poetry reached Iran where a certain buzurg came across them. After reading his poetry, he thought to himself: “This person appears to be an Áshiq-e-Rasúl ﷺ. I must meet him. I shall derive spiritual benefit (fez) from him. By being with him, the ishq within me will increase.”

Where there are such ardent lovers, people search and seek them out. So, this buzurg from Iran set out to meet Be-Dil and arrived in Delhi. In those days this journey was not an easy one. In any case,

asking for his whereabouts, he arrived at his house. He was told that he was not at home and that he had gone to the barbershop. Making enquiries, he managed to find the barbershop where Be-Dil had gone. When he looked inside, what did he see? He saw that Be-Dil was getting the barber to shave his beard! The buzurg was full of regret. He thought to himself: “Such moving poetry, such n’ats as to indicate that he was immersed in ishq, yet he was shaving (beardless)?” Being from Iran, he addressed Be-Dil in Fársí: “Sáhib! You are shaving your beard?” Be-Dil retorted in such a manner that he felt he could silence the buzurg: “Yes! I am shaving my beard, but I am not ‘shaving’ anybody’s heart – I am not bruising anybody’s heart!”

On face value, this answer was such that it may appear to have no counter. However, the visitor from Iran was a buzurg. Goodness, how can anybody’s intelligence match that of the auliyá-Alláh? The buzurg, without the slightest hesitation, said: “Not so! You are shaving and bruising the heart of Rasúlulláh صلی الله علیه وسلم!”

What he was intimating was the following: “What a misapprehension! What you say is not true. It can never be true! That heart that is the most chosen of all hearts, the heart of Rasúlulláh صلی الله علیه وسلم, that is the heart that you are scraping! Do you not know that deeds are presented to Rasúlulláh صلی الله علیه وسلم every Monday and Thursday? When your deed, that of shaving your beard, reaches him, how hurt and grieved will he not be? He will say: ‘He is of my ummat, yet he is shaving his beard?’”

When Be-Dil heard the buzurg’s response, it struck him like a thunderbolt. He fell to the ground in the barbershop, and said: “I make taubah! I will not do so again!”

To continue where I left off with the qissah of Hadhratwálá: Hadhratwálá got off the chárpaí and replaced the lotá from the place where he had taken it initially. This is ishq-e-Muhammadí, ittibá-e-sunnat and being an Áshiq-e-Rasúlulláh صلی الله علیه وسلم! This digression had occurred when I was relating the qissah concerning Hadhrat Junaid Baghdádí رحمة الله علیه.

A lady had come to him, saying that her husband wanted to get married to a second wife. Hadhrat Junaid Baghdádí رحمه الله عليه had replied: “A man has permission to marry up to four wives, if he is to live with them with fairness and justice. Your husband wants to marry only a second wife.” What did the lady say in response? She said: “Hadhrat! If the Sharí’at were to say that it was permissible for me to lift the niqáb covering my face and expose my face, then I would have lifted this niqáb from my face and show it to you, and then ask: ‘With somebody like me in his nikáh, would it be lawful for him to marry anyone else?’” She was drawing his attention to her good looks and exceptional beauty. The moment Hadhrat Junaid Baghdádí رحمه الله عليه heard this, he lost consciousness and fell down. The lady was shocked and left hurriedly. What had happened? She should not be blamed for anything!

Hadhrat Junaid Baghdádí رحمه الله عليه regained consciousness after a short while. His special attendant (khádim-e-khás) enquired: “Hadhrat, what happened? Why did you develop this state (hál)?” Hadhrat Junaid Baghdádí رحمه الله عليه replied: “Did you hear what the lady said?” The khádim-e-khás said: “Yes, I did.” He repeated what the lady had said. Hadhrat Junaid Baghdádí رحمه الله عليه said: “When she said that, I remembered a Hadíth Sharíf. It was a Hadíth-e-Qudsí in which Alláh تَعَالَى is saying: “O My bondsmen! If you were able to see Me in this world, I would have removed that barrier of núr that exists between Me and you, and I would then have asked: ‘With somebody like Me as a Deity (Khudá), is it lawful (for the bondsmen) to look elsewhere?’”

Ponder over this!

Hadhrat Junaid Baghdádí رحمه الله عليه said: “This Hadíth Sharíf came to mind. That is why I fell unconscious.” Hadhrat! For that person in whose heart something is embedded, the embedded concept requires appropriate expression.

Qawálí and samá’ are forbidden

In our district of Saháranpúr there is a town called Gangoh. Sheikh

Abdul-Quddus Gangohí رحمه الله عليه, one of the foremost auliyá of former times, lived there. One night, when his eyes opened for Tahajjud...
[Pause]

Let me rather tell you the whole story.

There were two personalities in the Chistí silsilah who used to listen to samá', what is nowadays called qawálí. One was Sultan Nizámuddín As-Subhání رحمه الله عليه and the other was Sheikh Abdul-Quddus Gangohí رحمه الله عليه. Now, in this age, some people have taken to listening of qawálí, which is impermissible, to be permissible on the basis of these two having listened to samá'. These people have not taken into account who these two personalities were and also the manner in which they listened to samá'.

Nowadays, our pírí (the relationship between a muríd and his sheikh) has sunk to this level that people have their lusts fulfilled and, simultaneously, there must be no change in the relationship with their pír.

You are aware that, in our Sharí'at, the playing of musical instruments and singing are harám. Which Muslim is there who does not know this? And, Rasúlulláh صلى الله عليه وسلم has said: "That place where the playing of musical instruments and singing has become profuse, that city will be destroyed. Hadhrat 'Uthmán Hárúní رحمه الله عليه, who was the sheikh of Khwájah Ajmerí Chistí رحمه الله عليه, said: "I have witnessed the destruction of that city in which there was an abundance of the playing of musical instruments and singing." Rasúlulláh صلى الله عليه وسلم has said: "There will dawn such an age that, in that age, the playing of musical instruments and singing will be prevalent in each and every house, street and lane."

Today, we are witnessing this. This is happening through the radio. And now, there is something else which has come up. This is kept in houses. It portrays pictures as well. Dancing is seen on it. There is animation on it. Sound is also emitted from it, including music and singing. What do you call it? Television! What Rasúlulláh صلى الله عليه وسلم had predicted will happen, we are

now seeing in front of us as one of the signs of Qiyámat.

Samá' had conditions attached

So, everybody knows that music and singing are harám. Those personalities who listened to samá' – what people call qawáli – laid down certain conditions:

The first condition was this that there should be no musical instruments. These are: the harmonium; the sitar and other stringed instruments like the sarangí; the dholak and tabla (drums); etc. This ruling goes to that extent that there should be no accompanying hand-clapping. To re-iterate: no musical instruments were to be played, neither the harmonium, nor the dholak and tabla, nor the sitar and sarangí; nor should there be accompanying hand-clapping. This was the first condition.

The second condition was that the listeners were sáhibe-hál and sáhibe-zouq. They had ishq-e-iláhi and hubbe-Rasúlulláh صلی اللہ علیہ وسلم. (That is, spiritual emotion; spiritual feeling; be infused with divine love and adoration for Rasúlulláh صلی اللہ علیہ وسلم). The ones rendering the samá' were also to be sáhibe-hál.

Other conditions: Among the listeners, there should no youths present whose beards and moustaches have not grown as yet. No women should be present. No pre-pubertal boys or girls should be present.

Another condition was that, whatever was recited, should not be contrary to the Sharí'at.

What are we now left with? What we are left with is this: Whatever is recited should be beautiful and should be recited in a beautiful voice. The subject matter must be beautiful and the one rendering it should do so with a beautiful voice. So, what is impermissible in reciting something beautiful in a beautiful voice? This was the samá' of those who listened to it. Why was it permissible? It was on the basis of there being an absolute necessity to fulfil their desire.

Where is this present nowadays? May Alláh تعالی protect us. May

He forgive us.

Even this permissibility was not tolerated by our akábir buzurghs. They realised that the permissible system that they had acted on, what direction it would take, (so they used different strategies to put a stop):

In the days of our dáadápir, Hadhrat Hájí Imdádulláh رحمه الله عليه, there were very good qawáls. Nowadays you only find them shrieking away. Anyhow, one qawál said to Hadhrat Hájí Imdádulláh رحمه الله عليه: “I have the desire to recite something for you.” Hájísáhib رحمه الله عليه replied: “I do not know everybody present here. Also, you will be spending time in reciting. The recital will also affect your throat. And I will not be able to give you any remuneration. So, what is the benefit of reciting?” In this manner the recital was avoided.

Mianjísáhib رحمه الله عليه was once approached by a qawál with a similar request. Mianjísáhib replied: “What am I to do? You say I belong to the Chistí silsilah – that is quite correct. However, I am bound. Occasionally, people ask me to be the imám, so, how can I listen?” He did not listen to the qawál.

Sheikh Abdul-Quddus Gangohí رحمه الله عليه and the muhtasib

Another incident: In the age of kingly rule, a muhtasib (inspector) was appointed by the king to patrol the kingdom to stop any activities contrary to the sunnat and impermissible. He arrived in Gangoh.

Sheikh Abdul-Quddus Gangohí رحمه الله عليه, as I mentioned just now, used to listen to samá’ with all the conditions which I had listed, making it permissible. He used to listen to it for therapeutic reasons. His constitution was such that it caused a tremendous heat to be generated in his body. To cool himself, in the icy cold of winter, he used to take the water that had been left outside, water that was icy, and bathe with it. Then only did he feel some comfort. And this was the reason that he listened to samá’, that listening to it, it brought him some comfort. Otherwise, he used to bleed through his skin.

To continue: The muhtasib arrived while he was listening to samá'. Arriving at the khánqáh, he ordered: "Stop it! It is contrary to the sunnat." Sheikh Abdul-Quddus Gangohí رحمه الله عليه, considering there to be some wisdom of the Sharí'at in this, complied and stopped.

For several days, there was no samá'. Early one morning, when he woke up for Tahajjud, he heard a sound coming from the house of the nearby neighbour. The neighbour was busy grinding something in a millstone, humming something as she did this. Women have this habit – it makes their work easy. What was she humming? He made out her word: "Dekho! Jambal ke ghát; Pát dúbe; Pathar tará'e!"

Jambal is the name of a river. A pát is light, whereas a pathar is heavy.

He immediately gave the order for the qawál to be summoned. A very light samá' session took place. Those present experienced an amazing condition. Just then, the muhtasib arrived. As he placed his foot on the step leading into the khánqáh, he began to tremble. Shivering and trembling, he came in front of Sheikh Abdul-Quddus Gangohí رحمه الله عليه and said: "Hadhrat, I want to become your muríd!" Sheikh Abdul-Quddus Gangohí رحمه الله عليه replied: "You are a muhtasib. Your duty involves stopping me." The muhtasib repeated: "Hadhrat, I want to become your muríd! I will hand in my resignation!"

Hadhrat Junaid Baghdádí رحمه الله عليه and the dogs

At times, these personages develop amazing states. Which reminds me of an incident concerning Hadhrat Junaid Baghdádí رحمه الله عليه: He was sitting in muráqabah (contemplation). There was a halqah around him – his muríds were sitting around him. He himself was experiencing an amazing state (hál). Just then a dog passed by in front of him. The state that Hadhrat Junaid Baghdádí رحمه الله عليه was experiencing was unique – it had an effect on the passing dog. The dog went a distance away and sat down with

its head bent. The dogs of the city – all of them – came and sat with this dog with their heads bent as well. They sat for a while. When this state passed, the first dog got up and went away. The other dogs also got up and went away.

To continue with our qissah: The samá' ended. The khádím asked: "Hadhrat, what was that all about?" Hadhrat Junaid Baghdádí رحمة الله عليه replied: "The woman said: 'Dekho! Jambal ke ghát; Pát dúbe; Pathar tará'e!' Immediately a Qur'án Sharíf áyet came to mind: Alláh تَعَالَى states:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ * فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ * وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ *
فَأُمُّهُ هَاوِيَةٌ * وَمَا أَدْرَاكَ مَا هِيَ * نَارٌ حَامِيَةٌ *

Then, as for him whose scales are heavy (with good deeds), he will have a pleasant life. But as for him whose scales are light, he will have his home in Háwiyah. What will convey to you what it is? A raging fire.

"Those people whose deeds will be weighty on the scales on the plains of Qiyámat, they will float and skim over into Jannat. And those whose deeds will be light, they will sink and will enter into Jahannam. This is the direction my thoughts went to when she stated: 'Dekho! Jambal ke ghát; Pát dúbe; Pathar tará'e.' – the heavy item, the stone, was floating. The heavy weight of pious deeds on one pan of the scale, these will float and enter Jannat. My thoughts went in that direction and I was overwhelmed [went into a hál]."

Have you seen his state? Hadhrat! He was not in need of any samá'. That was incidental. You have been to the sea? When the waves splash on the shore, there is a certain special sound that accompanies it. This can also cause the auliyá to go into a hál. When doors are closed, there is a creaking sound with them closing. This can also cause the auliyá to go into a hál. They are not in need of samá'.

Before this digression, I was relating the qissah of Hadhrat

Junaid Baghdádí رحمه الله عليه. He told his special attendant, who had enquired the reason for his unconscious state: “The moment she said: ‘Hadhrat! If the Sharí’at were to say that it was permissible for me to lift the niqáb covering my face and expose my face, then I would have lifted this niqáb from my face and show it to you, and then ask: ‘With somebody like me in his nikáh, would it be lawful for him to marry anyone else?’ I remembered the Hadíth Sharíf, a Hadíth-e-Qudsí, in which Alláh تَعَالَى is saying: ‘O My bondsmen! If you were able to see Me in this world, I would have removed that barrier of núr that exists between Me and you, and I would then have asked: ‘With somebody like Me as a Deity (Khudá), is it lawful (for the bondsmen) to look elsewhere?’”

I had related this, my dear brothers and friends, when I was relating the qissah concerning Hadhrat Músá عليه السلام. Alláh تَعَالَى told him: “O Músá! When he was involved in sinful deeds. I did not disgrace him. Now, when he has made taubah, how can I disgrace him? He was writhing with regret within himself, and saying: ‘O Alláh! Truly, I am a sinner and reprobate, deserving to be the cause of the rains not falling! I am now making taubah. I feel ashamed. You forgive my mistake and my sin, and do not disgrace me. Let rains of mercy fall.’ O Músá! Within himself, in his heart, he was remorseful and repented. I accepted his taubah. I forgave his sins – the sins which were the reasons for it not raining, were now the reasons for the rains to fall. I cannot reveal to you who he is. When he was committing sins, I did not disgrace him, so, now that he has made taubah, should I disgrace him?”

In any case, much time has lapsed. What I wished to discuss, has not been touched on. However, the topics discussed so far, with the taufíq of Alláh تَعَالَى, will be of benefit. Such topics are rarely heard.

Summary

I was discussing the status of fadhílat (virtues). Alláh تَعَالَى has asked: Those fadhá’il that we know about, that have fallen on our ears,

what do they signify? The special quality that they have are then mentioned. These special qualities and virtues will manifest when there are no prohibiting factors present. If there is a very severe prohibiting factor present, the special quality will be annulled. And, if the prohibiting factor is weak, the special quality will still manifest, but its effect will be delayed.

This was discussed when I had recited the áyet, with the taufíq of Alláh ﷻ and the fadhil of Alláh ﷻ, that, when making du'á, Durúd Sharíf was recited in the beginning, then the du'á was recited and, in the end it was terminated by reciting صل الله عليه وسلم.

When mentioning Durúd Sharíf, the question came to mind: What is its status? What is its standing and level? What is it that this áyet is demanding? Is its requisite merely to recite the words? Or is there, in the statement of Alláh ﷻ, the following: “Merely reciting the Durúd Sharíf is not sufficient – it is there in its place – but, in this áyet, I am addressing you, O Muslims! In this áyet I am revealing that My mercy, My special relationship with you is such – and the angels are also thus – that you should affirm the following: Together with the recitation of Durúd Sharíf, within yourselves, in your hearts, the love of My Habíb should be in your hearts. The demand of which is obedience (ittibá’) of the sunnat. In your hearts there should be obedience of My Habíb, muhabbat and respect.” This is what I wished to say in regard to this áyet, but there was no time.

What I wish to state is the following: I have studied this as well, and you should also know it that, for muhabbat to develop, three qualities will draw this muhabbat – Jamál, kamál and nawál (beauty, perfection and munificence). As for beauty, you are well aware of the degree of beauty in Rasúlulláh صل الله عليه وسلم. As for perfection, you are also aware of the degree of perfection that was in him. Then, perfection has different categories. As for munificence, he was endowed with generosity, bounteousness, big-heartedness and open-handedness. These three, jamál, kamál and nawál, have this demand that we should have muhabbat for

him, Rasúlulláh صلى الله عليه وسلم, and that, also, we should have respect and honour for him in our hearts, and that we should obey him as well.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

Alláh and His angels shower blessings on His Messenger. O you who believe! Ask blessings for him and salute him with a worthy greeting. (S.33.56.)

This áyet indicates that you should have muhabbat for Rasúlulláh صلى الله عليه وسلم in your hearts; as well as respect and honour, and also obedience to him. So, we should now gauge, assess whether, together with reciting this áyete-Durúd Sharíf, have we developed that degree of muhabbat? Muhabbat has this requirement that obedience should be complete, and that respect and honour are complete. Do we have that degree of muhabbat for Rasúlulláh صلى الله عليه وسلم in our hearts? The requirements of this muhabbat is that we fully follow the sunnat, and that our hearts should harbour the respect and honour of statements of Rasúlulláh صلى الله عليه وسلم and the orders of Alláh تعالى.

Making a mistake is in its place, but having respect and honour in our hearts is necessary, so that, if some error had occurred, the person will feel remorseful and be ashamed, he will feel mortified, and he will lift his hands to make istighfár and taubah. He will take the necessary precautions not to fall into error in future and to be obedient, so that this error and shortcoming can be terminated.

That is why, together with the explanation of the initial áyet, this áyet has also been attached. The Mauláná had recited Durúd Sharíf when making du'á, so Durúd Sharíf should be recited in the beginning and also in the end. The Durúd Sharíf is accepted, thus the du'á is also accepted. However, together with this, there should be muhabbat, there should be respect and honour, and

there should be obedience. These are also the orders that Alláh ﷻ has given us in this áyet.

وَاجْرُدْ دَعْوَانَا إِنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Du'á

May Alláh ﷻ grant us the taufiq to respect and honour His orders, to have muhabbat for Rasúlulláh ﷺ and to be obedient to Him.



[The next few pages contain the introductory comments by Mufti Hashim Boda Sáhib دامت برکاته on his trip to Pakistan with our Sheikh, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه. Mufti Hashim Boda Sáhib دامت برکاته studied in Jalalabad, where he qualified. He was fortunate enough to have been with Hadhrat رحمه الله عليه for close on 13 years (8-9 years as a student in Jalalabad and thereafter). He developed a very informal relation with his ustád and sheikh during this period, sharing many informal conversations with him, and, at times, relating light-hearted incidences to him, making a smile to come to Hadhrat's lips. Mufti Hashim Boda Sáhib دامت برکاته was also most fortunate in that he accompanied Hadhrat رحمه الله عليه on one of his trips to Pakistan. We have been waiting long for Mufti Hashim Boda Sáhib دامت برکاته to recount his memories of this trip. Finally, Mufti Hashim Boda Sáhib has put "pen to paper" – or banged the keys of his keyboard – to give us his version of this trip, albeit in serial form. Some of the initial writings have been re-produced here, exactly as Mufti Boda Sáhib دامت برکاته has noted down. The remainder of the series could be followed on the following website: www.thejamiat.co.za]

THE SAINT OF JALALABAD

BISMILLAHIR-RAHMAANIR-RAHEEM

8 Safar 1438 / 9 November 2016

Preface

All praises are due unto Allah, Most High, who says in the Holy Qur'aan:

“Verily, Allah’s Auliya (Special friends), nor is there any fear upon them nor grief.” (Surah Yunus v.62)

Salutations upon Nabi Muhammed Sallallahu Alayhi Wasallam who made Du'aa:

“O Allah, make me a means for the defence of your Auliya and a warrior against your enemies.”

Such is the love which Rasullullah Sallallahu Alayhi Wasallam had for the Auliya!

Just imagine the Noble Prophet Sallallahu Alayhi Wasallam asking and pleading unto Allah Ta'aala to be given an opportunity to defend the illustrious souls of the Auliya. But who are the Auliya, these extraordinary persons, one may ask? The answer lies in the Holy Quraan:

“None other than the Muttaqeen are the Auliya of Allah Ta'aala but many people do not know”. (Surah Anfaal v. 34)

South Africans are no strangers to Auliya. We are indeed fortunate to have been blessed with regular visits by these special friends of Allah Ta'aala, especially from the Indo-Pak subcontinent. Amongst the stars of Auliya which graced our land and from whom many thirsty persons quenched their spiritual thirst, Hadhrat Moulana Masehullah Rahmatullahi Alayh enjoys a huge degree of prominence. This is due to his repeated visits as well as his excellent disposition which attracted people like moths to him.

After his demise in 1992, the world was emptied from the physical presence of this great source of Blessings. There is a

saying:

“The Mashaaiikh pass on but their advice lives on”.

Thus it has always been the norm of this Ummah to record the history of the Friends of Allah Azza Wajal. Unlike the biographies of others, the recording of the episodes, occurrences, experiences and practices of the Auliya, is meant to draw one closer unto Allah Ta’aala. Much inspiration and encouragement is found in treading their path which they strode.

Upon the express instructions of certain Khulafa (representatives) of Moulana Maseehullah Rahmatullahi Alayh, both local and foreign, these few humble thoughts and memories have been put to pen. And yes, there then was an explicit instruction:

One day, Hadhrat unexpectedly looked at this writer and suddenly handed his black felt-pen to him. With a voice brimming with affection, he said: *“Jo dil me aa-e, oes ko likhaa karo”*. (What comes to your heart, write it). He then remained silent.

A few simple words strung together, perhaps. However, those who were acquainted with Hadhrat, will bear testimony that every word, every gesture, in fact, even the very silence of this Faithful Wali of Allah, brimmed with meaning and was filled with implications. Ignoring it completely was akin to disrespect.

Though almost three decades have passed since that fateful day, the words keep on ringing in the ears. The natural fear of incompetence and the possibility of the calamity of an evil gaze upon the writer’s intentions are but the least of concerns; the apprehension that the Nafs may wish to have a free ride for fame in Hadhrat’s stagecoach is much more worrisome. Just as there are many who live under *“Guda ka Naam, apna kaam”* (Allah’s Name is used in order to camouflage one’s own Nafsaani objectives), so too are there those who shelter under *“Peer ka Naam, apna Kaam”* (Take the peers name and get your job done).

May Allah Ta’aala save this writer from utilising Hadhrat’s name for any Nafsaani motives. (Ameen).

A rivulet cannot explain the power of an ocean; nor a faltering

candle the awesome light of the sun. A cat cannot imitate the roar of a mighty lion, nor can a beggar display the majesty of a king. The mere thought of writing a few words about the life and times of a Wali such as Moulana Maseehullah Rahmatullahi Alayh, is in itself, overwhelming.

This booklet is based upon a personal experience which took place in September 1986 when Allah Ta'aala blessed this writer with the immense Ni'mat of being in his service whilst travelling to Pakistan. Though twenty long years have passed, yet, the memories of those days are as fresh as a daisy. Three decades have not diminished the lessons which could be derived from that epic journey.

Not only will the journey be presented once a week or as time permits, but, any other aspect of Hadhrat's life which comes to mind. Readers are requested to bear with patience the many shortcomings which may occur in this chronicle. Insha-Allah, they will be amply rewarded by Allah Most High.

Duaa's are humbly requested for its acceptance in the Court of Allah Most High. (Ameen)

INTRODUCTION

Just as a blind person's sense of joy is enhanced by the description of a sweet smelling flower, so too will a brief description of Hadhrat Moulana Maseehullah Rahmatullah Alayh undeniably increase the adoration of those who had the good fortune to meet him.

Envisage in the eye of your mind an extremely handsome person of about seventy years of age (this was at the time when this writer commenced his studies in Jalalabad). Fair in complexion, medium in height, light as a feather in weight without being skeletal, piercing grey-brown eyes with a tinge of a constant smile, a prominent slight-bridged nose, an average forehead which glittered with Nur, a full, well-kept white beard and a mouth from which the deliciousness of the sweetness of Allah

Ta'aala's Thikr continuously seemed to drip.

Add to the above the spectacle of a man who never allowed circumstances to overpower him, nor awe of anyone to overwhelm him. His was in engagement with the affairs of the creation, yet he remained in constant meditation of his Creator. Once he remarked to this writer: "*Alhamdulillah, even whilst asleep my heart is engrossed with Thikrullah.*" Allahu Akbar!

Sometimes his silence would be worth volumes of unspoken words, and at other times his gestures, especially when conducting his Majlis (discourse), would seem as if he was summoning some celestial creation. Hard to believe, but his words were measured, weighed according to the scale of the listener's intelligence, evaluated according to the occasion and spoken carefully with simplicity and clarity. Thus, his advice would leave a lasting impression!

If he observed Istiqamat (steadfastness) in even the most seemingly trivial of actions such as making certain that his pen was in its appropriate place for as long as anyone could remember, then what must the condition of his Istiqamat upon the Shariah and the Sunnah have been? From the age of twelve, he NEVER missed a single Tahajjud until his demise at the ripe old age of eighty-four! Nor did the piercing cold nights deter him from waking him up, nor the tiredness of lengthy travels, nor the grief upon the demise of his six sons.

Kindness and compassion for the errant and the sinful was his trademark. Like a mother lamb who fearfully and desperately cries out for her little lost lamb somewhere in a valley teeming with wolves, so would he, in a heart wrenching tone cry out to his audience: "*Ar-e bacho, bacho...*" (O, children, save yourselves...).

At other, times, out of sheer desperation at the seemingly hopeless situation of this fallen Ummah, he would sorrowfully and frantically lament: "*Kyaa kahu, kiss se kahoo, koyi sunne wala be to ho?*" (What shall I say...to whom shall I speak to...is there even anyone out their listening.?)

Like the ocean, he would allow people to tap into his boundless kindness. Not only humankind, but even cats and cows, buffaloes and horses would graze from his gracious shores. The rights of the much abused dogs of the village were unscrupulously fulfilled in no less than that of others. Insha Allah specific incidents will be narrated at a later stage. On the Day of Qiyamah in the Divine Court of Allah Azza Wajal these animals will indeed bear witness to the Insaaniyat of the Saint of Jalalabad.

And then, there was the Hindu pundit who administered a temple. O yes, he had problems and worries. Who else did he turn to other than to the Saint of Jalalabad! He would heave away his sorrow to an ear which was ever willing to listen to his complaints and the mistreatment meted out to him by his community. The cold was killing him. He was an old man. He did not even possess a jersey. He was hungry. *“Here is some money. Go buy something to keep yourself warm!”* This is Islam – the True Islam. This is the Sunnah of Rahmatul Aalameen (Sallallahu Alayhi Wasallam) – the True Sunnah. This was practical Daawah. So little was said, so much was done. Whether he accepted Islam or not it is not known. What is known is that the day the Janaazah of the Saint of Jalalabad was passing by, the Hindu pundit was seen sitting on the high boundary walls of his temple crying. Crying for the lost compassion and crying for a lost friend.

Indeed, Hadhrat’s stated policy of *“No one comes to the door of this Faqeer crying and leaves accept laughing”* was honoured until his very last days.

Every oppressed could approach him and find a willing shoulder to lean upon. Errant husbands were warned by their wives’ dare that they would inform Hadhrajee. This was enough to bring the husband to heel and to subdue the Shaytaan which overwhelmed him.

Sincerity was his guide and his strength. Tolerance was his weapon by which many a foe was won over. Yes, when anyone attempted to temper with the Shariah, then he indeed would be

as firm as a mountain. Tolerance would be displaced by a raging fire of Allah's Love. There were occasions where he would simply walk alone in issues where the Shariah was violated. He cared not for the criticism of the sceptic, or the mockery of the cynic. And why should he care when he knew that he had His Allah on his side? And why should he care when he had totally annihilated himself in the Divine Love of Allah?

Being from the family of Rasoolullah Sallallahu Alayhi Wasallam merely drove him to a higher degree of observing intricate Sunnats. The Sunnah was his cloak and his mantle. Again, the numerous mind boggling adherence to the Sunnah of Sayyidina Muhammed Sallallahu Alayhi Wasallam will be narrated elsewhere, Insha Allah. For now, suffice to know that time and again he was blessed with the vision of Rasoolullah Sallallahu Alayhi Wasallam in his dreams. On a certain occasion, a person wrote to the Saint stating that that Nabi Sallallahu Alayhi Wasallam had advised him in a dream to take bay'at at the hands of Moulana Maseehullah Rahmatullahi Alayh.

His mere smooth touch was electrifying, his smile was endearing and his sense of humour exhilarating. The more those who thought they knew him, the more they understood that they did not know him. A faithful friend to strangers and a sincere relative to travellers he was. Amongst the Mashaikh of the time he was the Sheikh Abdul-Qadir Jilani, and amongst the Aabideen the Junaid Baghdadi. When with Ulama, he turned into a Ghazaali who easily spilled treasures of pearls of knowledge. His crown was his humble independence and his throne a treasured rug. He could relate to anyone at any given time - child or adult, rich or poor, ignorant or learned, politician or postmen. Like a glass of sweet water he was, transparent yet so very apparent.

Was this Hadhrat Moulana Maseehullah Rahmatullahi Alayh not Allah's gift unto us and The Ummah?" "Yes", would those who knew him reply unhesitatingly. "Is there not a lesson for us in the compassion he had for one and all, even for non-Muslims?"

Is that life not much more worth living, which revolves around pleasing Allah and His Rasool Sallallahu Alayhi Wasallam?”

PREPARATIONS

As was his Ma'mool (daily practice), Hadhrat would take a walk after Fajr Salaah. Sometimes he would walk in the compound where the Majlis Khana was located. At other times he would stroll in the Majlis Khana itself.

It was the time when the people of the village would come and greet him. After a brief Salaam, they would amass precious Du'aas and leave with smiling faces. Only two or three Ustaads, a Khaadim or so, and Hadhrat's son and son-in-law would be permitted to walk with him. Out of respect, they always walked a little behind him.

This is the time when Hadhrat Rahmatullahi Alayh would treat us with some informal conversation and discussion. As per the Sunnah, he would inquire of any new and events etc. which were taking place in the world or sometimes, the Tafseer of an Aayat or at other times just remain silent.

One morning, Hadhrat sadly remarked: “*Aaj kal, Jaanwar jangal me ye bi kehte honge, ke: 'E Insaan! Me tum se accha hu!'*” (Nowadays, the animals in the jungle must be saying that ‘O humans! We are better than you!’)

This was said almost a quarter of a century ago when Hadhrat was simply flooded with the problems of people. At the time of Asr when he would stand up for Wudhu, he would forlornly observe: “*Whichever letter I open, there is only grief, accept for a very few. From the morning till the evening, it's only tales of sorrow that people narrate. At the end of the day, I am also human and thus I am affected.*”

Once he mentioned to this writer: “*In my entire life, I cannot recall ever sleeping after Fajr Salaah. Even when ill, I would merely lay down on the rug. But I cannot remember ever getting back into bed. The air just before sunrise has the quality of making a person feel drowsy. However,*

this period and phase is very brief. Thereafter, all thoughts of sleep fade away.”

Allahu-Akbar, the age of seventy-five and no sleeping after Fajr. Illnesses and journeys, celebrations and grief, tiredness and fatigue - nothing moved him to cast aside his daily routine.

By Allah, Hadhrat was shy and modest. It was the duty of the Khaadims to decipher the meaning behind his words. For this, one had to have a ready ear and an even more willing heart.

Before allowing anyone into his personal Khidmat, Hadhrat would sum and assess him and subsequently train and teach him if he discerned any sincerity. However, anyone could not simply barge in and become a Khaadim. There was a system in place and that system would not tolerate any disturbances.

Being in the service of such Auliya is everyone’s wish and desire. However, plenty are the tests and trials which if one is not careful about, could ruin one’s Dunya and Aakhirah. There is a famous saying:

“To desire is easy, but to maintain a relationship is difficult”.

The summer of September 1986 was approaching to a close. A couple of geese were quacking their daily morning greetings. In an ever so nonchalant manner, Hadhrat, whilst strolling, suddenly stopped and looked at this writer: *“Many heart felt letters have come from Pakistan, inviting me to attend the Siyaanatul-Muslimeen Jalsa. This organization promotes the teachings of my Sheikh Moulana Thanwi Rahmatullahi Alayh.”*

*[The remainder of the series could be followed on the following website:
www.thejamiat.co.za]*



The series, *For Friends*, is directed at those who wish to become the Friends of Alláh Ta'álá. This process is linked to undertaking a journey to Alláh Ta'álá, and is termed *Sulúk*. This "journey" involves looking at oneself and detecting any shortcomings within oneself. These shortcomings are then corrected stage by stage until that stage is reached where the individual is firmly connected to Alláh Ta'álá, this situation being termed Nisbat (connection with Alláh Ta'álá).

The *For Friends* series consists of discourses delivered by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه dealing with this subject of *Sulúk*. The reader will find that a very wide range of topics is discussed in any one discourse. *Sulúk* is not merely confined to making Zikr: As every aspect of a Muslim's life has to be according to the tenets of Islam, the reader's attention is drawn to various areas that are problematical, providing the solutions to the obsticals that the traveller along the path of *sulúk* may be facing along his journey. The approach adopted by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه has such an appeal that individuals from all over the world have benefitted from his discourses.

Published by:
Al-Namal Publications
P. O. Box 96185
Brixton 2019
South Africa
+27 11 837-5736
ISSN: 1019-2409



Printed by: As Saadiqeen Islamic Centre
www.asic-sa.co.za