

# **GIFT TO THE ULAMÂ**

**Majâlis and pearls of advices  
presented by our senior  
Akâbir**

*Compliments of:*

**Madrasah Arabia Islamia**

**P.O. Box 9786**

**Azaadville - South Africa**

**Tel: 011 413 2786**

**Fax: 011 413 2787**

**E Mail: [darululum@webmail.co.za](mailto:darululum@webmail.co.za)**

**Title:** Gift to the Ulamâ

**Publication No:** A 267

**First Edition:** Rabî'ul Awwal 1428  
March 2006

**Published By:**  
**Madrasah Arabia Islamia**

P.O. Box 9786

Azaadville

1750

South Africa

Tel: (011) 413-2786

Fax: (011) 413-2787

E-mail: darululum@webmail.co.za



## TABLE OF CONTENTS

| CONTENTS                                                                                                      | PG. |
|---------------------------------------------------------------------------------------------------------------|-----|
| The Responsibilities of the Ulamâ – Muftî Rafî' Uthmânî Sâhib.....                                            | 4   |
| Advices of Hadrat Qârî Siddîq Ahmed Sahib Bandwî <small>رحمۃ اللہ علیہ</small> .....                          | 36  |
| Advices of Hadrat Maulânâ Fakhruddîn Sâhib <small>رحمۃ اللہ علیہ</small> .....                                | 50  |
| Advices for Those Involved in Dînî Work – Hadrat Maulânâ Abrârul Haqq Sâhib <small>رحمۃ اللہ علیہ</small> ... | 56  |

# **THE RESPONSIBILITIES OF THE ULAMÂ**

**Transcript of a Lecture by:**

**Hadrat Mufti Muhammad Rafi'  
Uthmâni Sâhib مدّ ظلّه**

**(Principal, Dârul Ulûm Karachi,  
Pakistan)**

*Date: 06 Rajab 1426 (August 2005)*

*Venue: Dârul Ulûm Azaadvîlle,  
Johannesburg, South Africa*

*Time: After Ishâ Salâh*

## **INTRODUCTION**

Respected and honourable Ulamâ and Elders!

Indeed, I find myself incapable of fulfilling the enormous task which I have been burdened with, i.e. to address this noble gathering of Ulamâ and scholars. For a student like myself to speak in front of Ulamâ, is like putting a lantern in front of the sun.

All praise be to Allâh ﷻ, who has gathered us in the company of great and illustrious Ulamâ. My most respected father (Muftî Muhammed Shafi' Sâhib رَحْمَةُ اللَّهِ عَلَيْهِ) has mentioned that from all the classes, groups and categories of the Muslim Ummah, the group of the Ulamâ occupies the highest and most virtuous mantle. Thus, it brings me great pleasure to find that the majority of this gathering is made up of either Ulamâ or their students.

I can still picture the scene of this country approximately 49 years ago, a scene which has been regularly flashing through my mind since the time I landed here, 8 days ago.

## **THE SCENE OF SOUTH AFRICA IN 1966**

In 1966, I accompanied my illustrious father, the author of Ma'âriful Qur'ân, Muftî Muhammed Shafi' Sâhib رَحْمَةُ اللَّهِ عَلَيْهِ on his visit to South Africa. Most probably there will be in this gathering only a handful who had seen that era. Ulamâ and Huffâz were hard to find. From what I can recall, there was Maulânâ Sulaiman Sâhib رَحْمَةُ اللَّهِ عَلَيْهِ in Middleburg, Maulânâ Ibrâhîm Mia Sâhib and Muftî Sanjâlwi Sâhib in Mias-farm (Johannesburg) and Maulânâ Abdul-Haq Umarjî Sâhib رَحْمَةُ اللَّهِ عَلَيْهِ and Maulânâ Abdur-Rahmân Ansârî Sâhib رَحْمَةُ اللَّهِ عَلَيْهِ in Durban. Huffâz were very few and the quality of reading was extremely poor. In the Masjid in which we were residing, the Imâm could not even recite Sûrah Fâtihah correctly. In the verse غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ, instead of "ض" he would recite

"ذ". None were familiar with the effort of the Tablîgh (Jamâ'at), in fact, the work of Tablîgh had not yet begun

here. Hâjî Padia Sâhib of Durban would attend practically every programme of my father while we were in Durban. He was at that time very young, yet I would notice him crying in abundance. He would complain to my father saying, "In this country of *kufr*, *fisq* and *fujûr* (disbelief, sin and evil), how will we be able to protect our Îmân and the Îmân of our progeny?"

But, solely with the grace of Allâh ﷻ, in this environment of sin and evil, a series of visits by great Ulamâ-e-Kirâm was initiated, which began with the principal of Dârul Ulûm Deoband, Hadrat Moulana Qârî Muhammed Tayyib Sâhib رحمۃ اللہ علیہ, followed shortly thereafter by my illustrious father and various other Ulamâ.

### **ADVICE OF SENIOR ULAMÂ TO SOUTH AFRICAN MUSLIMS**

Indeed, in the words of the pious are immense blessings. In every lecture, my father رحمۃ اللہ علیہ would emphasis on the need to be concerned with the Îmân of one's children. My father would offer advice on what needed to be done for this purpose. What a deplorable state that was and now, through the sheer grace of Allâh ﷻ, the situation has completely changed. (الحمد لله)

The advice of the elders, including my father, was that whoever is blessed with many children, should sacrifice at least one to travel to India or Pakistan to become an Âlim. Hadrat رحمۃ اللہ علیہ (my father) would also emphasise that just as the father sets aside a portion of his wealth for those children who work on his business, he should similarly set aside an amount for that son becoming an Âlim, so that he also could have something to fall back on.

### **FRUITS OF THEIR ADVICE**

Praise be to Allâh ﷻ, that to a great extent these advices were accepted and practised upon, the result of which we are presently seeing. Not only has a great number of Ulamâ emerged, but Dârul-Ulûms have been produced as well.

Allâh ﷻ has established, for example, this huge Darul-Ulûm in Azaadville, from which many students graduate yearly. As you have most probably heard on the radio, or read in the paper, admission for foreign students in the Darul-Ulûms of India and Pakistan has become extremely difficult. Allâh ﷻ created these Madâris in South Africa and England to fulfil the needs of the world. May Allâh ﷻ protect these Madrasahs from all evil, remove all difficulties and help it on every step of the way.

I am merely a student, and Alhamdulillah, in the company of the elders I have learnt that a student should always remain a student. Even though one begins lecturing, teaching, writing or even issuing religious verdicts (Fatâwâ), he will still remain a student. The saying is famous:

طَلَبُ الْعِلْمِ مِنَ الْمَهْدِ إِلَى اللَّحْدِ

The acquisition of knowledge is from the cradle to the grave

### **THREE FUNDAMENTAL DUTIES OF A STUDENT**

Alhamdulillah I am a student and my du'â is that Allâh ﷻ always keeps me as a student. We are all aware that every student has three duties, the first being *Takrâr* (revision of the day's work), thereafter *Mutâla'ah* (preparation for the following day) and finally regular attendance. Hakîmul-Ummah Hadrat Thânwî رحمہ اللہ and all our elders would place great emphasis on these three matters. Our Asâtizah continuously emphasized its importance and so do we to our students.

As far as possible let not even one lesson be missed. Lessons should only be missed due to those reasons which permit the leaving out of salâh with jamâ'at. While in class, full attention should be paid to the lesson.

Allow me to mention one more point on this matter. Since seeing that the gathering is an informal one, a gathering of Ulamâ and students, I am not going to force myself to keep

my lecture in sequence. At times, on remembering certain beneficial points I shall mention it to you, for verily in the words of our elders are plenty of blessings. Thus if you find my lecture haphazard, please do forgive me.

We were discussing *Mutâla'ah'* (forward preparation), *Takrâr* (revision) and regular attendance. Hakîmul-Ummah Hadrat Thânwî رحمہ اللہ علیہ explained a unique method of making *Mutâla'ah'* and thus solved a major problem of ours. While we were studying we would have approximately six or more lessons daily. At night while making *Mutâla'ah'* we would, at times, come across difficult sections. We would thus turn to the marginal notes (*hâshiya*) and if that was not sufficient, would open the commentaries. One kitâb would barely be completed and it would already be eleven o' clock. With difficulty we would manage another one or two kitâbs, but many kitâbs would get left out. This would cause great distress to us, since our Asâtizah would regularly emphasise the need for *Mutâla'ah'*, whereas we were unable to fulfil its due right.

### **A UNIQUE METHOD OF MUTÂLA'AH'**

Our illustrious father thereafter mentioned to us that Hakîmul-Ummah Hadrat Thânwî رحمہ اللہ علیہ had explained, "*Mutâla'ah*" does not mean that one should make extensive research by going through the side notes and commentaries, rather *Mutâla'ah'* only requires ones to separate the known (معلومات) from the unknown (مجهولات). For *Mutâla'ah'* one needs to only browse over the text which will be taught the following day. Certain lines will be understood and certain will not. Those places which are not understood should be kept at the back of one's mind. Thereafter the kitâb should be closed and another opened. In this manner *Mutâla'ah'* for every kitâb will be possible. Thereafter when one proceeds for his lessons, he must bring those difficult passages in the front of his mind and listen attentively to how his Ustâd explains it. Together with this he should also make *Takrâr* and ensure that he attends all his lessons with



punctuality. Hadrat Thânwî رحمۃ اللہ علیہ used to say, "Whichever student practices upon these three aspects regularly, he will find no need to exert himself for his examinations." Hadrat Thânwî رحمۃ اللہ علیہ has said regarding himself, "I myself would never find any strain during the exams, since I would daily do these three things.

Anyway, I was saying that I am only a student. While we were studying, Alhamdulillah, we used to be very punctual with our *Takrâr* and thus the habit of *Takrâr* has become second nature. Thus, I now intend making *Takrâr* with you of the lessons we learnt from our pious elders, what we witnessed of their actions and what we heard from their lips. For a student, instead of lecturing, *Takrâr* is much more appropriate and suitable to his rank.

There are many points which I would like to mention, but unfortunately, time is limited. I will thus have to select. May Allâh ﷻ guide me to say what is right, in the correct manner, with the correct intention, such words which will please Allâh ﷻ and benefit one and all. Âmîn

### **THREE AREAS ULAMÂ NEED TO PAY ATTENTION TO**

I feel that there are three areas towards which the Ulamâ-e-Kirâm need to devote special attention.

1. An effort has to be made to acquire علمي تبہر (depth in our knowledge). For this it is essential that our desire and effort for the acquisition of knowledge never come to an end. We should never be satisfied with what we have already learnt.
2. Our efforts should not only be directed towards فقہ ظاہر (external knowledge) but to فقہ باطن (knowledge of what occurs within the heart, i.e. one's spiritual condition) as well. Not only should this science be studied, rather it should be applied and practiced on

as well. Great attention should be given to our spiritual rectification.

3. Finally, we must learn how to deal with differences of opinion which arise amongst the Ulamâ.

I sincerely believe that attention towards these three areas, at this present moment, is of utmost importance. If due attention is given and the demands of these three areas are fulfilled, then I have great hope that Inshâ-Allâh, there shall be immense benefit, blessings and acceptance, in all our efforts.

### **(1) DEPTH IN ONE'S KNOWLEDGE**

For *علمي تبخر*, extensive *Mutâla'ah* is required. One should never be satisfied with what one already knows. My illustrious father used to say, 'It causes me great grief to see that there is greed in matters where satiation is demanded, while satiation is found in areas where hunger and desire are essential.' In worldly matters contentment is desired and in religious matters (Dîn), greed is required. Unfortunately, we find that matters are now upside down. My father used to also say, 'In my opinion, only that person is worthy of being called an Âlim of Dîn whose mind is always occupied with some or the other mas'alah.'

### **INCIDENT OF ALLÂMAH ANWAR SHÂH KASHMÎRÎ** رحمۃ اللہ علیہ

The incidents of the pious of the past are truly amazing and recorded in the books of history. Our father رحمۃ اللہ علیہ would regularly narrate to us incidents of the pious elders of our era. Regarding *Hadrat Maulânâ Allâmah Sayyid Anwar Shâh Sâhib Kashmîrî* رحمۃ اللہ علیہ, my father رحمۃ اللہ علیہ narrated the following incident on numerous occasions, "*Hadrat Shâh Sâhib* رحمۃ اللہ علیہ was extremely ill (and this illness finally led to his death). Once, late at night the news reached Deoband that *Hadrat* had passed away. Shaikhul-Islâm Allâmah Shabbîr Ahmed Sâhib Uthmânî رحمۃ اللہ علیہ, upon being informed, left his dwelling to go and confirm the news. *Hadrat Shâh Sâhib's* house was on the outskirts of the town in Mahalla Khânqah. As he

approached Hadrat's house, Shaikhul-Islam رحمۃ اللہ علیہ noticed a lantern burning in Hadrat's room. This increased Shaikhul-Islam's fears, since there was no other apparent reason to keep a lantern burning till so late. He knocked on the door and after making salâm requested permission to enter. Hadrat Shâh Sâhib رحمۃ اللہ علیہ called him in. Shaikhul-Islâm رحمۃ اللہ علیہ says, "Upon entering I found Hadrat with Shâmî (a famous book of Hanafî) in his hands, sitting in the tashhahud posture in front of the lantern.'

I asked Hadrat Shâh Sâhib رحمۃ اللہ علیہ regarding his health and thereafter posed the following question, "Hadrat, what mas'ala could be so important that in this state and at this time you need to be researching. Even if there is some problem, I am surprised that its answer could have slipped your mind, (and you need to reopen Shâmî). Allâmah Uthmânî رحمۃ اللہ علیہ said this as Hadrat Shah Sâhib's memory was phenomenal. After reading a book he would hardly forget it. To explain this point let me first narrate an incident regarding Hadrat's memory, thereafter I will complete the incident of his illness.

### **HADRAT SHAH SÂHIB'S MEMORY**

We had heard many incidents of Hadrat's astounding memory from our father. One was regarding Hadrat's lessons of either Tirmidhî or Bukhârî. Hadrat would deliver his lessons in Urdu and my father would note it down in Arabic. During one of these lessons, a student posed a question regarding a matter which in reality had no direct relationship with the Ahâdîth under discussion. Hadrat Shah Sâhib رحمۃ اللہ علیہ replied, "Allâmah Ibnul-Humâm رحمۃ اللہ علیہ has given the answer for this in Fathul Qadîr." Hadrat رحمۃ اللہ علیہ thereafter began reading out the text of Fathul-Qadîr in Arabic, which was approximately half a page. My father رحمۃ اللہ علیہ said, "We were left amazed and even forgot writing. Hadrat noticed our astonishment and said, "*Jâhilau* (ignorant ones – Hadrat would call his students "*Jâhilau*"). Do you think I had read this recently? Nay, in fact, many years ago I had undertaken a journey to Lucknow. Since I was going to stay for only a

short while I had not taken any kitâb along. However I got delayed and was forced to stay for about eight days. I asked my host if he had any kitâbs. He directed me to a bookshelf in one room with old books which belonged to his grandfather. In the shelf I found Fathul Qadîr. During my stay at his house I read all six volumes and never looked at it again.

### **STANDARD OF HADRAT'S MUTÂLA'AH'**

Allâmah Zailaî's رحمہ اللہ kitâb, Nasbur-Râyah is famous amongst the Ulamâ, filled with treasures of Ahâdîth. Allâmah Ibnul Humâm رحمہ اللہ based his book Fathul Qadîr on the Ahâdîth recorded in this kitâb, followed by ijtihâdî discussions. Hadrat Shah Sâhib رحمہ اللہ, once spoke regarding these two kitâbs. Hadrat said, "All the Ahâdîth which Ibnul-Humâm mentioned in Fathul-Qadîr has been taken from Nasbur-Râyah except three." Only that person could ever make such a remark who had memorised both these kitâbs. This was Hadrat's remarkable memory!

### **BROTHER, THIS IS ALSO A SICKNESS**

Now to continue with the incident of Hadrat's illness. Allâmah Shabbîr Ahmed Uthmânî رحمہ اللہ asked, "Hadrat, what could be so important that in this condition you need to be making research? What mas'ala is there which you have not memorised? Even if there is such a mas'ala, what need is there for you to exert yourself so much, are we not present? Hadrat Shâh Sâhib remained quiet for some time, then lifted his face and said, "Bhai, this is also a sickness." Hadrat at that time was not researching due to some urgent matter; rather Hadrat could just not survive without his kitâbs.

Alhamdulillâh, we also found our father with this very same spirit. We would never find him unoccupied. Of course, he would take out time for sleep and eating. What I am referring to is futile actions; from this my father totally refrained.

### **HAKÎMUL-UMMATS' رحمۃ اللہ علیہ WISE INSTRUCTIONS**

My father رحمۃ اللہ علیہ mentioned that when he decided to pledge allegiance to Hakîmul-Ummah رحمۃ اللہ علیہ he posed the following question, "Hadrat, I intend pledging allegiance, but I have heard that in this field great effort and sacrifice is required. Unfortunately I find myself extremely weak (bodily) to endure such difficulties and neither do I find the time required for such tasks. Majority of my time is taken by preparations for the lessons I have to deliver at Dârul Ulûm Deoband. In this condition of mine, can I still derive any benefit from sulûk and tasawwuf?"

Hakîmul-Ummah was of course the Hakîm of the Ummah (physician in the spiritual field). He said, "We are not quacks (unqualified men claiming to have knowledge) who give the same medication for every illness. I shall prescribe such a method for you which shall save both your time and your energy, and at the same time you shall be able to traverse all the roads of sulûk." There are only two things besides your obligatory duties, I need you to do. Obviously your farâidh etc, must be done. If later you find a little time for tasbîhât, I shall then advice you with some. However this shall only be encouraged not demanded. The two things which I need you to do is:

- 1) Live with Taqwâ.
- 2) Completely abstain from futile acts. (i.e. those acts and words which have neither religious, nor worldly benefit).

Through Taqwâ, and abstention from futile acts both one's energy and time shall also be saved.

My father رحمۃ اللہ علیہ would say, "Hadrat Hakîmul-Ummah رحمۃ اللہ علیہ did not put us through any difficulty, nor did he demand from us any great sacrifice, nor were we exerted through spiritual exercises, all we had to do was abide to these two requirements and in this way we traversed the roads of sulûk." The saying is famous,

طَرُقُ الْوُصُولِ إِلَى اللَّهِ بِعَدَدِ أَنْفَاسِ الْخَلَائِقِ

The roads to Allâh are as many as the breathes of the creation

### **REMOVAL OF A MISCONCEPTION**

In Pakistan I am confronted many a time by youngsters, with pious appearances and from good homes. They appear intelligent and educated. They approach me for example with the following request, "Hadrat I am a student at medical college. Through the grace of Allâh ﷻ I was inspired (either due to some lecture, or going out in Jamâ'at, etc) to quit college and enroll at your Darul-Ulûm." When I pose the question as to why they have made such a decision (in which years of studying will go to waste), they reply, "Hadrat, up until now we were involved in worldly pursuits, we now wish to turn towards Dîn."

People feel that the paths to Jannah are restricted to two or three, either through enrolling in a Darul-Ulûm, or going out in Tablîgh or giving one's life in Jihâd. Jannah will only be attained by choosing one of these three paths. There is no fourth route. This is what people think, whereas this is neither what Hadrat Nabî Karîm ﷺ has taught us, nor has any of our elders ever made such claims.

### **ROADS TO ALLÂH ﷻ ARE ENUMERABLE**

What our elders have taught us is that just as how one shall be able to find Allâh ﷻ (attain His happiness) through the above three ways, similarly it is possible for one to attain Allâh's ﷻ happiness through various other avenues; for example trade, occupation, menial labour, politics etc.

The Khulafâ-e-Râshidîn ﷺ found Allah's ﷻ pleasure in governing with justice, some found it in learning and teaching, others in Tablîgh and Jihâd, and many found it in trade and business conducted in a proper Sharî' manner.

### **NEED FOR SECULAR KNOWLEDGE IN AN ISLÂMIC SOCIETY**

In an Islamic society there is also a need for doctors, engineers, scientists, experts in modern technology etc. In

the light of the Sharî'ah, the acquisition of the knowledge of these branches is Fard-e-Kifâya. Such numbers of Muslims should attain expertise in these fields whereby the needs of the Muslim Ummah may be fulfilled, leaving us independent of others (non Muslims). In short, the learning of these sciences, with the intention of serving Islam, is also necessary, rewarding and a part of Dîn through which one may attain Jannah. However two conditions need to be fulfilled.

- (1) The intention must be correct and sincere, i.e. to help the needy, earn halâl sustenance and be of service to the Muslim world.
- (2) The method must be correct, i.e. while studying one must ensure that all forms of sin are totally avoided. The purpose of studying should not just be to make money and become rich, without any concern for what is permissible and what is not. Thus classes, wherein mixing of males and females occur, should never be attended. The harms of such places are innumerable. How many cases have we not heard about where due to such classes, Muslim girls eventually eloped with non-Muslim-boys? (May Allâh ﷻ protect us all).

### **TO BE AWARE OF CURRENT AFFAIRS IS ALSO THE RESPONSIBILITY OF THE ULAMÂ**

To attain depth in one's knowledge and to never be satisfied with what one already knows is the first duty of the Ulamâ, especially in these times. The reason for this is that the world is undergoing a rapid change. In the last 25-30 years, such changes have occurred in the world; that just keeping up with it becomes difficult. Even then, the Ulamâ are required as far as possible, to keep in touch with current matters, ponder over it and extract remedies and answers.

The Ahâdîth of Rasûlullâh ﷺ are explicit on this matter, and so too was the practice of our elders. They would devote their efforts and time in discussing, pondering and extracting solutions to current problems. While doing *Takhassus* (specializing in Fiqh) we would hear our

honourable father رحمته اللطيف many a time saying, "It is famous amongst the Fuqahâ (jurists) that **مَنْ لَمْ يَعْرِفْ أَهْلَ زَمَانِهِ فَهُوَ جَاهِلٌ**  
Whoever does not understand the (ways of the) people of his time, is in reality ignorant

Such a person is not entitled to be called an Âlim, as he is unaware of the conditions and maladies of the Ummah. How shall he then ever be able to treat them? Thus keeping one's knowledge fresh and up to date with current issues is of utmost importance. One should also keep in touch with other Ulamâ involved in such research and wherever possible offer one's assistance to them. This (i.e. the need for in depth knowledge) is the first area of concern.

## **(2) SPIRITUAL REFORMATION-CLEANSING OF THE HEART**

The second area of concern and neglect which we have noticed amongst the Ulamâ of India and Pakistan, (I am unaware regarding this country) is that after graduating, students are no longer concerned about going into the service of some *walî* (friend of Allâh ﷺ) and cleansing themselves spiritually. Remember! An Âlim deprived of spiritual cleansing can never truly benefit the Ummah; neither shall he even be able to benefit himself. *Tazkiya* (spiritual cleansing) is a fundamental condition for an Âlim, and it does not just come by merely reading kitâbs. Even if one were to memorise kitâbs like Kitâbur-Riqâq, Kitâbul-Îmân, the books of the Imâms of Tasawwuf etc, then too, without the aid of an experienced guide, (Shaikh-e-Kâmil) one's *tazkiya* shall still not be made.

When we completed Daura-e-Hadîth (the final year of the Âlim course) our honourable father began a course called *Takhassus fil Iftâ* (specializing in Iftâ). This was the first time that such a course was introduced in India/Pakistan. Together with my beloved brother, Muftî Muhammed Taqî Uthmânî Sâhib, we totalled about six to seven during that year. After this, other Madâris also followed suit. The course



began with a one-year syllabus, then it was increased to two-years and now presently in Dârul-Ulûm Karachi, there is a three-year syllabus.

### **WITHOUT TAZKIYA ONE'S DÎN REMAINS INCOMPLETE**

During those days our honourable father would regularly say to us, "You have studied *Fiqh-e-Zâhir* (laws of the Sharî'ah regarding one's external Ibâdât), why do you now not turn your attention to *Fiqh-e-Bâtin* (one's internal spiritual condition). Presently your knowledge is incomplete, your *Fiqh* is incomplete, and your Dîn is incomplete. Without spiritual cleansing salvation will not be attained. If your internal is not corrected, your external actions shall also be affected, and they shall be bereft of any spirituality." He would also said, "Hadrat Maulânâ Abdul Ghanî Phûlpûrî Sâhib رحمۃ اللہ علیہ is still alive, Doctor Abdul Hay Sâhib Ârifî رحمۃ اللہ علیہ is still alive, they are from amongst the great *Khulafâ* of Hakîmul-Ummah Hadrat Thânwî رحمۃ اللہ علیہ. Pledge allegiance to one of them." Since we (i.e. my four brothers and I) found our affiliation to our father to be the strongest, we repeatedly requested that he (our father رحمۃ اللہ علیہ) accept our allegiance. He would however refuse.

In 1966 when I accompanied my father on his visit to South Africa, we spent some time in Krugersdorp. Despite the severe cold, our programmes and activities would continue late into the night, at times unto eleven or twelve o'clock. One night however, I found some free time with my father, during which I again repeated my request. On this occasion he replied, "Listen, there are two aspects, one is reformation and the other is allegiance."

Reformation is fard-e-ayn. This should not be delayed. Thus I shall advise you with some wazâif etc, which you should begin immediately. As for pledging allegiance, although at times children have pledged allegiance to their fathers and benefited, but both the father and child have to in such cases, be extremely cautious. The relationship between a father and son is one of informality, whereas informality is

detrimental for a murîd (disciple). I fear we shall not be able to practise the proper caution which will be demanded if you pledge allegiance to me. My advice is that you pledge your allegiance to Doctor Abdul Hay Ârifî Sâhib, since Hadrat Maulânâ Abdul Ghanî Phûlpûrî رحمۃ اللہ علیہ has already passed away. It should not happen that you continue delaying until Doctor Sâhib also passes away. Then you will have none to blame but yourself."

My father elucidated a point, which shall Inshâ-Allâh benefit us all. He said, "There is an added benefit in pledging allegiance to Hadrat Doctor Sâhib, who is not a so-called qualified Âlim. Your heads have blown up (pride has entered your heart), This will Inshâ-Allâh be removed by adopting the company of Doctor Sâhib. I have hope that Hadrat Doctor Sâhib will grant you extra attention, due to your relationship with me."

Thereafter, by Allâh's ﷻ sheer grace, our father placed our hands in the hands of Hadrat Doctor Sâhib رحمۃ اللہ علیہ. From amongst the innumerable favours which our father showered upon us, one of the very major ones was this deed of his (i.e. encouraging us to pledge our allegiance to Hadrat Doctor Sâhib). Hadrat Doctor Sâhib رحمۃ اللہ علیہ treated us as his own sons.

The summary of this point is that as long as an Âlim does not acquire spiritual reformation, true benefit can never accrue from his knowledge. Without turning our attention to this field, salvation from the love of fame, position, and wealth as well as pride, arrogance, etc will not be possible.

### **RESTRICTIONS FOR DELIVERING LECTURES**

Whenever mention is made of Hadrat Doctor Sâhib رحمۃ اللہ علیہ, then spontaneously his pearls of advices come to mind. From amongst those pearls, I wish to narrate to you the following: After graduating we would deliver many lectures. Our names would be published in the local papers and posters would be put up all over advertising our programmes. One day,

Hadrat said to us (my brother and I), "I feel you two brothers should stop going around delivering lectures." Hadrat Doctor Sâhib رحمۃ اللہ علیہ would speak with great affection. We accepted Hadrat's requested, but could not understand why, nor did we have the courage to ask. The following week Hadrat emphasised his previous order saying, "Brothers don't lecture at Jalsahs, or at any other venue." We remained quiet and thereafter stopped delivering lectures. The following week Hadrat again repeated the same, and added the following point, "Stay in the Darul-Ulûm and do your work. Hadrat Muftî Shafî Sâhib placed the responsibility of the Darul Ulûm on your shoulders, thus stay in the Madrasah and look after it."

People began insisting that we accept their invitations to their Jalsahs and programmes. We complained to Hadrat Doctor Sâhib رحمۃ اللہ علیہ regarding the persistence of the people. Hadrat said, "If anyone invites you, take my name that I have prevented you from accepting." Certain people thereafter approached Hadrat Doctor Sâhib with their requests, but Hadrat would refuse.

Radio Pakistan contacted us, requesting for a programme. We felt Hadrat would perhaps allow us to go, but Hadrat's answer was the same, "Brothers, don't deliver programmes over the radio."

I had prepared an article on Fiqh and Tasawwuf. Hadrat Doctor Sâhib رحمۃ اللہ علیہ after hearing it, praised it greatly and blessed it with his du'âs. Pakistan's famous paper "Jang" weekly publishes articles under the heading of "Iqra", which comprises of religious articles only. The editor of these articles, Muftî Jamîl Khân Sâhib Shahîd رحمۃ اللہ علیہ, requested that I also contribute something for him to publish. Not finding the time I gave him the above mentioned article. He readily accepted it, even though it had already appeared in the magazine "Al-Balâgh". The following week in Hadrat's majlis, mention was made of this article. Hadrat said, "I do not see any benefit of publishing such articles in the papers.

Brothers! Do not publish your articles in the papers." We thus stopped this as well.

### **IF YOU DESIRE FAME, THEN ...**

Once, after a lengthy period of restrictions, Hadrat requested that we remain behind after the Monday night's majlis. Hadrat took out some letters and handed them over to us, saying, "These are from Shaikhul-Hadîth Hadrat Maulânâ Muhammed Zakariya Sâhib رحمہ اللہ علیہ, which he had sent from Madînah Munawwarah, regarding you." We had never realised that Hadrat Shaikhul-Hadîth رحمہ اللہ علیہ had so much time for us. Hadrat Doctor Sâhib رحمہ اللہ علیہ instructed us to read the letters. In almost every letter, the following was mentioned, "I am very pleased that these two brothers are under your care. I earnestly request that you show extra attention to their upbringing and nurturing." In some letters the following was also mentioned, "I fear pride affecting them."

Hadrat Doctor Sâhib رحمہ اللہ علیہ thereafter said, "It was for this very reason that I had placed restrictions on your lectures and writings. You have still not matured. You are still not ready. When you shall mature, none shall be able to restrict you. I fear that (may Allâh forbid) if the desire for fame enters your hearts, all your efforts shall be rendered useless. Thus, for the moment, do not go around delivering lectures. At that time I was 41 years of age, and I was a father of four children. I was the principal of Dârul-Ulûm Karachi and teaching Muslim Sharîf, yet Hadrat would not permit us to lecture in public.

These restrictions remained for ten years, which we Al-hamdulillah managed to abide by. Hadrat however granted me permission to deliver lectures and lead the Jumu'ah and Îd Salâh, since my honourable father had handed this responsibility over to me during his lifetime due to old age and weakness. Hadrat Maulana Nazîr Ahmed Sâhib was a Khalifâ of Hadrat Doctor Sâhib رحمہ اللہ علیہ, from Faisalabad. He passed away two years ago. May Allâh ﷻ shower his mercy upon his grave. He had established a huge Darul-Ulûm at Faisalabad. Once he phoned requesting that I participate in

the Madrasahs annual Jalsah. I expressed my inability, stating Hadrat's prohibition. He replied that he would contact Hadrat personally and seek permission.

### **APPLY BALM WHEREVER THERE IS A WOUND**

The following Monday when I presented myself in Hadrat's presence he said, "Maulana Nazîr Ahmed has phoned requesting that you accept their invitation. I feel you should go. But remember to make the following du'â while travelling to your destination, and before your lecture beg Allâh ﷻ, "O Allâh ﷻ let me say what is correct, in the correct method and with the correct intention. Before setting out on the journey, perform two rak'âts Salatus-Safr and recite so and so du'â on the journey." Hadrat gave so many guidelines that I began feeling shy (due to Hadrat's extreme concern for me).

Hadrat then said, "Remember, do not give flowery lectures and do not speak to thrill the audience. Wherever you go, look at the problems of that area and present it's remedy. Apply balm wherever there is a wound."

May Allâh ﷻ elevate Hadrat's rank. Due to the ten years of restrictions, we benefited tremendously. Darul Ulûm Karachi progressed in great strides and great works were published during this time. We were also greatly protected from the many evils that had spread in Pakistan during that era, since we hardly ever left the Madrasah.

To summarise, after completing one's studies, a spiritual relationship should immediately be established with any buzurg (saint). Without such a relationship one's knowledge remains incomplete as well as one's Dîn. May Allâh ﷻ grant us *taufiq* to practice. Âmîn

### **(3) LIMITS TO BE OBSERVED WHILE DIFFERING IN SHAR'Î MASÂIL**

The third aspect of concern is with regards to *Ikhtilâf-e-Rai*. Differences of opinion in religious aspects, regarding which there is no distinct law, is only natural. Where there is *Nas-*

e-*Qatî'* (a distinct law) differences of opinion can never occur. Those masâil which have no distinct law are known as *Mujtahad-Fihâ* (masâil in which Ijtihâd occurs). In such masâil Sahâbah ﷺ also differed, the great Imâms also differed as well as the latter and former great Ulamâ, and such differences are still found today. Thus such differences can never be condemned.

My honourable father رحمه الله used to say, "Differences not occurring in masâil which have no *Nas-e-qatî* could only be possible due to one of two reasons:

- 1) Everyone's level of understanding is at the minimal. Thus after one person passes a verdict, without thinking, everyone just blindly accepts.
- 2) There are intelligent Ulamâ present, who are well-capable of making research, but due to their consideration for the feelings of others, or just to please others, they hypocritically remain quiet, despite the fact that their research had led them to a different conclusion. Similarly due to friendship, family relationship or any other factor, e.g. being class-mates, having the same Shaikh (spiritual guide) etc., due to such ties if one conceals his knowledge to avoid *ikhtilâf*, it shall be regarded as hypocrisy. (May Allâh ﷻ protect us). My father رحمه الله then said, "Wherever people of knowledge, intelligence and piety are found, differences of opinion will most definitely be found. Such differences are not harmful; rather it is from the mercy of Allâh ﷻ."

### **DIFFERENCES OF OPINION IS A MERCY—DIVISION IS A PUNISHMENT**

Understand well that *ikhtilâf* is a *rahmat* (mercy), but division is a punishment from Allâh ﷻ. Creating divisions in the Ummah is a cause for dissension which is not at all permissible. Differences of opinion, if based on Sharî proof and piety and expressed within the boundaries of the

Sharî'ah, such *ikhtilâf* is in reality a Sunnah of the Sahâbah .

Alhamdulillah, we had seen our honourable father's practice with regards to observing the limits and etiquettes of these differences. Our father would narrate to us incidents of our elders in this regard. In these times, where many evils have spread, one evil is also the division and fights being caused due to the Ulamâ's differences of opinion in minute *masâil*.

There are conditions, limits and etiquettes to be observed when holding differing opinions. If these are not observed, evil shall spread. Otherwise mere *ikhtilâf* (differences of opinion) is in itself not at all bad. Such *ikhtilâf* (wherein the etiquettes were observed) even occurred between Imâm Abû Hanîfah  and his students. *Ikhtilâf* exists in approximately two-thirds of the *masâil* of the Hanafî Mazhab.

### **IKHTILÂF BETWEEN THE MURSHID AND HIS DISCIPLE**

Once after being entrusted with the responsibility of passing Fatâwâ at Darul Ulûm Deoband, our honourable father  received a query which had been sent to his Shaikh Hadrat Thânwî  as well. Coincidentally, the two answers differed, i.e. the answer of the Shaikh and murîd contradicted each other. The questioner thereafter sent Hadrat Thânwî's  answer to our father. Our father mentioned this incident in the following words, "I proceeded to Thânbowan and asked Hadrat Thânwî  regarding his fatwa. I presented some objections on Hadrat's verdict (fatwa). Hadrat  provided answers but was unable to fully satisfy me. However out of respect I remained quiet, with the intention of making further research upon my return to Deoband. Despite this, my objections against Hadrat's answers were still not removed. I returned to Thânbowan and informed Hadrat of the outcome of my new research. Hadrat  once more answered, but to no avail. Hadrat  then said, "I shall make further research on this matter and so should you." We gathered a few days later to again discuss the masalah

but consensus could still not be reached. Finally Hadrat رحمۃ اللہ علیہ said, "It seems that our differences cannot be resolved, thus inform the questioner that we differ on this masalah. Hadrat رحمۃ اللہ علیہ instructed me to write that the questioner may practise upon any one of the two views, whichever he preferred. A while later I received a letter from the questioner that he had decided to practise upon my view.

### **DIFFERENCES OF OPINION SHOULD BE KEPT WITHIN ITS LIMITS**

Just see, the shaikh was still the shaikh and the murîd still remained the murîd, yet there was still scope for them to differ. There was no disrespect that occurred, nor any action worthy of criticism. Their ikhtilâf was solely for the pleasure of Allâh ﷻ, and based on Shar'î proofs. Where there is sincerity, the results are unique. It does not lead to pride and disrespect is shown to no party. Rather, each one displays the utmost love, respect and honour for the other.

### **TRAIT OF THE AKÂBIR OF DEOBAND**

Allâhu-Akbar! If one's spiritual rectification has been done, everything will go off well. Our honourable father used to say, "Not only were the Akâbir of Deoband masters in the fields of knowledge, they had mastered the field of tasawwuf as well, i.e. they had cleansed their hearts from all spiritual filth. Taqwâ was their mark of distinction. Humility and giving preference to others was their temperament. They strove to bring alive the Sunnats of Hadrat Nabî-e-Karîm ﷺ and they were living examples of the Sahâbah رضی اللہ عنہم.

### **SELF-ANNIHILATION OF HADRAT SHAIKHUL ADAB**

When I was still small, before the formation of Pakistan, my father, together with Shaikhul-Islam Allâmah Shabbîr Ahmed Sâhib رحمۃ اللہ علیہ Uthmânî and many other associates resigned from Darul Ulûm Deoband. The movement to form Pakistan was in full force. Hadrat Hakîmul-Ummat Maulânâ Ashraf Alî Thânwî رحمۃ اللہ علیہ and his Khulafâ were in support of it, whereas Shaikhul-Islam Hadrat Allâmah Sayyid Husain Ahmed Sâhib Madanî رحمۃ اللہ علیہ felt that the formation of Pakistan



would be harmful to the Muslims. Each party based its views on solid proofs. Hadrat Hakîmul-Ummat Thânwî رحمہ اللہ advised those who held his view to resign from Deoband so that there would be no conflicting views emanating from the same Madrasah, which would result in the Madrasahs status plummeting. This was no small decision, for these were those people whose entire lives had been spent at the Madrasah. However, for the pleasure of Allâh ﷻ, they handed in their resignation. Shaikhul-Islam Hadrat Madanî رحمہ اللہ and those who held his view were on the one hand travelling throughout the length and breadth of India delivering lectures against the formation of Pakistan, whereas on the other hand Shaikhul-Islam Allâmah Shabbîr Ahmed Uthmânî رحمہ اللہ and his associates were moving around in support of the same.

Hadrat Shaikhul-Adab Maulânâ I'zâz Alî Sâhib رحمہ اللہ had in the meantime taken over the responsibility of passing Fatâwâ at Darul Ulûm, together with his teaching. He supported the view of Hadrat Madanî رحمہ اللہ, but did not really take any active part in politics. Once, after the Jumu'ah salâh, a group of Ulamâ gathered at our home for some discussion. I am unable to recall their names. It was decided that Hadrat Shaikhul-Adab رحمہ اللہ be consulted regarding the matter. My father sent me to go and see if Hadrat Shaikhul-Adab رحمہ اللہ was in his room. Deoband was a small village. In the Masjid there was a room in which Hadrat Shaikhul-Adab رحمہ اللہ would spend most of his time and the work of passing Fatâwâ would also take place from there.

I was at that time about ten years old. There were students walking around. I could have easily asked one of them if Hadrat was present. Instead I proceeded forward and knocked at his door. Hadrat رحمہ اللہ himself answered and enquired what the matter was. I replied that I had been sent to see if Hadrat was present. I then left. On the road I found some children playing. I spent some time with them and then proceeded further. I found more children and stalled further. By the time I reached home quite a bit of time had

elapsed. I entered our house and to my surprise found Hadrat Shaikhul-Adab رَحْمَةُ اللهِ عَلَيْهِ present. He had realised that his students wished to talk with him and had thus presented himself in their presence, (instead of letting them come to him). The point to bear in mind is that this occurred during that time when the *ikhtilâf* between the two parties was at its height, yet each displayed the utmost love and respect for the other.

### **LOVE AND CONCERN HADRAT MIYÂ SÂHIB رَحْمَةُ اللهِ عَلَيْهِ** **DISPLAYED FOR OTHERS**

During that very time, an amazing incident occurred regarding Hadrat Miyâ Sayyid Asghar Husain Sâhib رَحْمَةُ اللهِ عَلَيْهِ, one of the senior Asâtiza of Darul Ulûm Deoband, who at that time had also handed in his resignation. Regarding him, the elders of Deoband had consensus that he was a born *walî* (friend of Allâh). The incident occurred while Deoband was experiencing a severe drought. Hadrat Maulânâ Husain Ahmed Sâhib Madanî رَحْمَةُ اللهِ عَلَيْهِ made the announcement that Salâtul-Istisqâ will be performed at the Darul-Ulûm. All came, including those who had resigned. Hadrat Madanî رَحْمَةُ اللهِ عَلَيْهِ himself led the salâh, but rain did not come. On the third day, as Hadrat Madanî رَحْمَةُ اللهِ عَلَيْهِ went forward, Hadrat Miyâ Sâhib رَحْمَةُ اللهِ عَلَيْهِ requested, "Hadrat, if you give permission, may I lead the salâh today?"

My father (Hadrat Muftî Shafi' Sâhib رَحْمَةُ اللهِ عَلَيْهِ) was astonished, since Hadrat Miyâ Sâhib رَحْمَةُ اللهِ عَلَيْهِ would never make Imâmat, no matter how much he would be pressurized. Hadrat Madanî رَحْمَةُ اللهِ عَلَيْهِ and all the other elders recognized Hadrat Miyâ Sâhib's high level of piety. Thus, with great happiness Hadrat Madanî رَحْمَةُ اللهِ عَلَيْهِ sent him forward.

After salâh as Hadrat Miyâ Sâhib رَحْمَةُ اللهِ عَلَيْهِ was proceeding towards the Darul-Ulûm, my father approached him and asked, "Hadrat, what happened today?" When he had gone further ahead and the crowd had broken up. Hadrat replied, "There are many ignorant people in Deoband, many of whom do not like Hadrat Madanî رَحْمَةُ اللهِ عَلَيْهِ. It is not going to rain

for a while!" – Hadrat Miyâ Sâhib رحمۃ اللہ علیہ would be blessed many a time with *kashf* (divine inspiration) and *karâmat* (miracles that occur on the hands of the pious). Hadrat رحمۃ اللہ علیہ had received *kashf* that rain was not going to come for some time. Hadrat Miyâ Sâhib رحمۃ اللہ علیہ further explained, "I feared that these people would start saying that rain had not come due to the bad luck of Hadrat Madanî رحمۃ اللہ علیہ. I felt it appropriate that when the people would start hurling accusations and abuses at Hadrat Madanî رحمۃ اللہ علیہ, my name should also be there to accept some of the abuses."

This was the condition of our Akâbir at the time when *ikhtilâf* between them was at its height. From these events one can well imagine the extent of their sincerity, humility and self-annihilation. And it was these very qualities that made their names shine throughout the world. Their knowledge, piety and practise were of the highest quality. Today, there are plenty of Ulamâ who have some or the other link with Deoband, there are plenty of Madrasahs, books, libraries etc., yet the honour and rank which the past Ulamâ of Deoband occupied, is not found today. The sole reason being that they had acquired external as well as internal knowledge (Ulûm-e-Zâhir and Ulûm-e-Bâtin). Sincerity and piety were their salient features. They were staunch adherents to the Sunnah of Hadrat Nabî ﷺ and if they differed with anyone, their differences would be based solely on sincerity and Shar'î proofs.

Their differing would be only to fulfil their Shar'î duty. There was neither stubbornness nor pride and with whomsoever they differed they never allowed their respect and honour for them to drop even slightly. They would not harbour evil thoughts regarding them, nor backbite or slander them. This was how they conducted themselves while differing with those who were from their own school of thought. Now let us see how they differed with those who were from other schools of thought.

### **HADRAT SHAIKHUL-HIND'S ﷺ SELF-ANNIHILATION**

After completing his studies at Deoband, Hadrat Hakîmul-Ummat Maulânâ Ashraf Alî Thânwî ﷺ began teaching at Kanpor. In Kanpor, at that time there were some very influential Ulamâ, who were to a certain extent inclined towards bid'ah (innovation). They regarded themselves as masters of logic and felt that the Akâbir of Deoband were lacking in this science. Hadrat Thânwî ﷺ felt it appropriate to invite his respected Ustâd, Hadrat Shaikhul-Hind Maulânâ Mahmûdul-Hasan Sâhib ﷺ for a lecture, so that Hadrats blessings could spread amongst them and at the same time the knowledge of the Ulamâ of Deoband could be made apparent to all. When Hadrat began his lecture it seemed as if an ocean of knowledge and *Ma'ârif* had opened up. An amazing effect settled over the crowd. Hadrat was after all an expert in all fields, be it literature, rhetoric, Hadîth, Tafsîr, Fiqh, Tasawwuf, etc such expertise which could never be described.

During the lecture, while Hadrat was involved in explaining delicate points of logic, those very Ulamâ entered, with whom Hadrat Thânwî ﷺ was experiencing problems. It should be noted that differences of opinion existed between these Ulamâ and the Ulamâ of Deoband, then too they would participate in each others Jalsahs (gatherings). As soon as Hadrat Shaikhul-Hind's ﷺ eyes fell on them, he paused, reflected for a short while, left his sentence incomplete and terminated his lecture. A few people thought that Hadrat was experiencing difficulty in speaking, thus they presented Hadrat with a glass of water, which Hadrat drank, but would still not resume his lecture.

Hadrat Thânwî ﷺ went forward and enquired why Hadrat Shaikhul-Hind had so abruptly stopped. Hadrat Shaikhul-Hind ﷺ replied that everything was well, but he had felt it appropriate to now terminate his lecture. Hadrat Thânwî respectfully submitted, "But Hadrat, now is the ideal time to talk!" (so that the other party could realise their folly regarding the knowledge of the Ulamâ of Deoband). Listen

well to Hadrat Shaikhul Hind's راجعہ علیہ reply! Hadrat explained, "I also realized that, but when I had began my lecture, it was solely for the pleasure of Allâh ﷻ. Now (after noticing the presence of these people) if I were to continue my discourse, it would be merely to make show of our knowledge to others, and would no longer be for Allâh ﷻ!

Sadly, today our condition has deteriorated to such an extent that our only motive and objective is to prove our superiority over those opposing our views. Whether it leads to tongue-lashing, back-biting, slandering etc, it will not matter, as long as our objective is fulfilled. اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ

Difference of opinion between Ulamâ will definitely occur, but there are limits to be observed which our elders so beautifully and practically taught.

### **SHAKING HANDS WITH HADRAT MADANÎ راجعہ علیہ**

My honourable father used to say that even though he had never studied under Hadrat Madanî راجعہ علیہ, he still regarded him from amongst his Asâtizah, and would respect him as how one respects his Shaikh. When Hadrat Madanî راجعہ علیہ, after being released from prison, came to Deoband, my father, who at that time had already resigned from the Madrasah, proceeded to meet and congratulate him on his release. I had the good fortune of accompanying my father and even made Musâfahah (shook hands) with Hadrat Madanî راجعہ علیہ. I can still remember Hadrat's soft hands. May Allâh ﷻ bless us all with the blessings and humility of Hadrat Madanî راجعہ علیہ.

My father narrated an incident which occurred while journeying together with Hadrat Madanî راجعہ علیہ. Before departing, Hadrat Madanî راجعہ علیہ suggested that an Amîr be appointed in accordance with the Sunnah (practise of Hadrat Nabî ﷺ). All present agreed that Hadrat Madanî راجعہ علیہ himself was best suited for the post. Hadrat Madanî راجعہ علیہ consented, but when the train arrived he began picking up everyone's luggage to place in on to the train. Some companions attempted to stop Hadrat but he forbade them saying, 'Obedience to the Amîr is compulsory' and thus himself saw

to everyone's luggage, not allowing anyone to touch anything.

### **ANOTHER INCIDENT**

This was the trait of our elders. Allâhu-Akbar! Allow me to narrate another incident. The daughter of Hadrat Shaikhul-Hind رحمۃ اللہ علیہ was getting married due to which preparations were taking place. My father and his friends volunteered to help. While engaged with the preparations they made out in the distance the form of a man approaching, carrying a heavy earthen-pot, filled with water, on his head. As he come closer, we were astonished to find that it was none other than Shaikhul-Islam Hadrat Madanî رحمۃ اللہ علیہ himself, whereas at that time Hadrat was one of the senior Ustâds at Deoband, he was Shaikhul Arab wal Ajam (Ustâd of the Arabs and Non-Arabs), yet in the service of his Ustâd and Shaikh he had completely annihilated himself.

Very recently I had come across another amazing incident that occurred at that very function. Many guests had arrived and were being hosted at Hadrat Shaikhul Hind's residence. During those days there was no flush-system toilets. The dirt would collect in one place and a "bangi" (toilet-cleaner) would come twice a day to take it away. On that day however, even though the toilet-cleaner had already done his job and left, due to the great number of guests, dirt in the toilet had very quickly collected and its foul smell began spreading, causing distress to Hadrat as well as his guests. It was not possible to find a toilet-cleaner at that time of the night and there was no other method to get the toilet cleaned. A short while later, someone reported that the toilets had all been cleaned. Everyone was left wondering as to how that had happened. Upon further investigation it was discovered that Hadrat Madanî رحمۃ اللہ علیہ had alone cleaned all the toilets.

## **DIFFERENCE OF OPINION, TOGETHER WITH LOVE AND RESPECT**

During the time when differences of opinion regarding the formation of Pakistan were at its heights, Hadrat Madanî رحمۃ اللہ علیہ, who was at the head of those Ulamâ who were against Pakistan being formed, together with Hadrat Muftî Kifâyatullâh Sâhib رحمۃ اللہ علیہ, and Hadrat Maulânâ Hifzur-Rahmân Sewhârwi رحمۃ اللہ علیہ (who were all mountains of knowledge and ma'rifat) proceeded to Thânbowan to meet with Hadrat Hakîmul-Ummat Thânwî رحمۃ اللہ علیہ, to discuss some matters regarding Pakistan. They had been unable to contact the Khânqah prior of leaving, thus when they finally reached Thânbowan late at night the doors had already been closed. Hadrat Thânwî's رحمۃ اللہ علیہ rules were very strict. Thus the Khânqah had been closed exactly on time and Hadrat Thânwî رحمۃ اللہ علیہ had already left for home.

Now just ponder over the etiquettes and respect shown by these elders to the laws of the Khânqah. Neither did they request the doorkeeper to open for them on account of their personalities, nor did they feel it appropriate to knock at the door of Hadrat Thânwî رحمۃ اللہ علیہ. Rather they just spread their shawls on the side of the pavement and spent the night in that condition. Those who had seen that area will know that it is an extremely uneven ground. Only Allâh سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ knows how they passed that night.

The next morning when Hadrat Thânwî رحمۃ اللہ علیہ came out, proceeding for Fajr, he was astonished to find them lying there in wait. After greeting each other with great affection, Hadrat Thânwî رحمۃ اللہ علیہ asked in surprise, "What is this?! Why are you waiting here?" They replied, "Hadrat, the fault was ours." We came without prior notice. We felt it inappropriate to break your rules by telling the doorkeeper to open for us after hours." Hadrat Thânwî رحمۃ اللہ علیہ replied, "Yes, that is there, but you could have come to the Musâfir-Khâna (traveller's room). At least I would have got the opportunity to make some khidmat (be of service to you)." They said, "Hadrat, we felt that would also be against etiquette." Just imagine!

They had come to discuss or debate about such a matter regarding about which they held completely different views, yet their respect and love for each other knew no bounds.

### **OUR CONDITION**

Today, when we differ with others, we hate them as well. Suspicion and tongue-lashing is rife. Some are not even ready to make salâm to the other party. If from our tongues or pens a fatwâ (religious verdict) is passed, after which some Ulamâ direct our attention to an error in our verdict, and even substantiate it with strong proofs, then too we will not even be prepared to sit down and coolly ponder over it, forget ever retracting. Our elders were not like this.

### **BEING READY TO HAPPILY RETRACT FROM PREVIOUS VERDICTS IS A MUST FOR EVERY ÂLIM**

You would have most probably noticed that there is an entire separate chapter in Hadrat Thânwî's رحمته اللطيفة collection of Fatâwâ (Imdâdul Fatâwâ) known as ترجيح الراجح (The preferred opinion) in which those Fatâwâ of Hadrat Thânwî رحمته اللطيفة are recorded from which he retracted, after some Âlim turned his attention to a better view. Just as how the first opinion and verdict was published openly, in the same manner would the retraction be published and announced. As it is said in Arabic,

توبة السرّ بالسرّ والعلانية بالعلانية

The repentance of a sin in privacy should be done silently, but the repentance of a sin done openly should also be made public

It would not be that the first fatwâ would be openly announced, but when the time for retracting would come, it would be issued so quietly that no one would even be aware of it, rather the retraction would be made just as openly as the first fatwâ (so that all could be made aware of it).

Similarly, in the compilation of my father's Fatâwâ, i.e. Imdâdul-Muftî, there is a special chapter called:



اختلاف الصواب في مختلف الابواب in which all those Fatâwâ are recorded towards which he (Muftî Shafî Sâhib رحمته اللہ علیہ) had retracted. Imdâdul-Muftî is a collection of some of the Fatâwâ which my father رحمته اللہ علیہ wrote while at Deoband. The last fatwâ of the book is regarding Zakât, in which Hadrat رحمته اللہ علیہ makes clear his retraction from a previous fatwâ he had issued on that very matter. From this we can clearly see how our elders would retract from previous views when necessary, whereas today, unfortunately, retracting seems impossible, irrespective of the number of proofs presented contradicting our views. Why is it like this? Why are we not prepared to retract if necessary? It all boils down to one thing, i.e. our spiritual rectification has not been made. When the heart is not clean, all other maladies automatically become apparent. Self-conceit and pride over one's opinion all stem from the same root i.e. an unclean heart.

A weakness that has set in amongst the Ulamâ today is that the passing of Fatâwâ is being taken as something trivial. Fatâwâ on delicate masâil are issued, without any consultation with other Ulamâ. So much so, even verdicts of *takfîr* (labelling people as kâfir) are easily passed, whereas such matters demand the greatest of caution. Our elders would gather to discuss such issues before issuing any statements or verdicts, especially when it was issues which affected the entire country or the entire Ummah.

### **THE VERDICT OF TAKFÎR FOR THE REJECTERS OF AHÂDÎTH**

Gulam Ahmed Parwez was in the forefront of the group known as Munkirîn-e-Hadîth (those who rejected the authenticity of the Hadîth). His efforts gained prominence in Pakistan, due to which all the Ulamâ and elders were anxious and concerned. Allâh ﷻ had blessed Hadrat Allâmah Sayyid Muhammed Yusuf Binnorî رحمته اللہ علیہ with an amazing enthusiasm and zeal for Islam. Anxious and worried about the rising corrupted sect, he came to my father and said, "The books of this man (Gulam Ahmed) are filled with kufr

statements. His teachings are infiltrating the younger generation of students (in the colleges, etc). If his kufr is not made public, his evil shall spread even further. Even the politicians of Pakistan are becoming impressed with his writings. If a verdict is passed regarding his kufr, many Muslims would be saved from going astray.”

### **EXTREME CAUTION**

My father first pondered over the matter, after which Ulamâ were gathered for mutual consultation under the name

مجلس تحقيق مسائل حاضره (Gathering for Research on Current

Affairs). It was decided that all the books of Gulâm Ahmed should first be purchased. Gulâm Ahmed was well-versed in the Urdu language. In his writings he would deviously present his false beliefs in such an attractive manner which would capture the minds of many who were not well-versed in Islamic knowledge. Thus, the books of Perwez were purchased and distributed amongst the Ulamâ. Some books also came in my share. We were to note every passage in which words of kufr were mentioned, and we had to ensure that we record the passages in full, without deleting anything. Everyone did their share and soon a great amount of information was gathered. It was decided that those phrases of kufr which could be interpreted, should be omitted, leaving only those which had no other possible interpretation. A couple of meetings were held in which this work was completed with great caution. Certain passages were again discussed wherein the chance of a good interpretation existed. These passages were also removed.

Finally, we were left with only those passages which contained explicit, clear words of kufr. After deep pondering and lengthy discussions, the verdict of kufr was issued with extreme caution. Then too, it was not immediately circulated amongst the public, rather it was first sent to the other Iftâ departments of Pakistan, India etc. Only when the answers were received in which it was observed that all were unanimous with the verdict, did they make it public. The

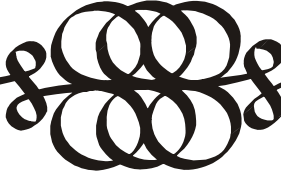
result and aftermath of this fatwâ was tremendous. There were many Muslim women married to such people who held the beliefs of Gulâm Ahmed Perwez. In the verdict it was stated that such marriages are not valid. Staying with such men is not permissible. Due to this fatwâ, many houses were thrown into disarray, the back bone of this group (Munkirîn-e-Hadîth) was broken and they had to go underground. On the surface they now became extinct, whereas before this their evil had spread so much that even Ayûb Khan, Pakistan's president, had been influenced by their writings and had thus passed certain judgements against Islamic law.

Anyway, this was how we found our elders in the field of Fatâwâ. May Allâh ﷻ grant us the ability to follow in their footsteps. Âmin.

I have taken much of your valuable time. The gist of my lecture can be summarised in three points:

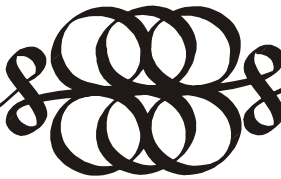
- 1) Great and continuous effort is required to create depth in one's knowledge. One should never be content with what one already knows.
- 2) Fiqh-e-Bâtin should be given the same importance as Fiqh-e-Zâhir. It should be borne in mind that mere knowledge of Fiqh-e-Bâtin is not sufficient. Rather the application of Fiqh-e-Bâtin in one's life is what is required. For this, the company of a pious, ardent follower of the Sunnah is essential.
- 3) When difference of opinion arises with regards to Shar'î matters, the method practically taught by our elders should be employed, which is an extremely moderate method based on the teachings of the Qur'ân and the Sunnah.

May Allâh ﷻ protect and help us all, let us benefit from the blessings of our Akâbir and guide us with every step we take. Âmin



**ADVICES OF  
HADRAT MAULÂNÂ  
QÂRÎ SAYYID  
SIDDÎQ  
AHMED BÂNDWÎ  
SÂHIB** *رحمۃ اللہ علیہ*

*Compiled By:  
Muftî Muḥammad Zaid Sâhib Mazâhirî*

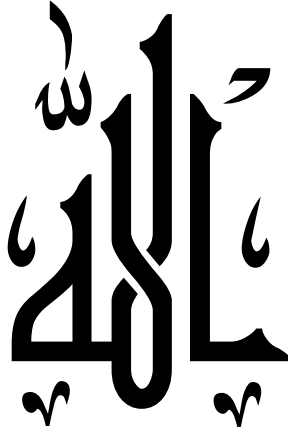


## FOREWORD

The honourable personality of:

Ârif-Billâh Hadrat Maulânâ Qârî Sayyid Siddîq Ahmed Sâhib Bândwî رحمۃ اللہ علیہ needs no introduction in the circles of the Ulamâ-e-Kirâm. Hadrat Maulânâ's invaluable advices, which Hadrat had mentioned at different occasions has been published in the monthly magazine Nidâ-e-Shâhî vol.18 no.1 (*Zul-Hijjah 1426*) under the heading "Ulamâ kî Shân". Now these advices are being published in a booklet form so that, on a wider scale, the Ulamâ-e-Kirâm may derive benefit from it.

May Allâh ﷻ accept the effort of Hadrat Maulânâ Muftî Muḥammad Zaid Sâhib Mazâhirî Nadwî (دامت برکاتہم) and the publishers and may He grant the readers the ability to understand correctly and to practice accordingly. Âmîn.



## Advices of Hadrat Maulânâ Sayyid Siddîq

Ahmed Sâhib Bândwî رحمۃ اللہ علیہ

Compiler: Maulânâ Muftî Muḥammad Zaid Sâhib Mazâhirî

The status of an Âlim is very great. His behaviour must be different. The effect of his knowledge should be apparent on his entire body and on every limb of his body. An example of this is a container filled with honey. From whichever side you look and wherever you make a hole, honey will become apparent. This should also be the condition of an Âlim on all his limbs. Our nose, eyes and ears are all Âlim. Thus from our nose, eyes and ears and other limbs, there should not be any action done contrary to the status of an Âlim. Our entire life and our every action must be according to the desire and pleasure of Allâh ﷻ. If He says that we must die, then we should be prepared to give our lives. If He tells us to spend wealth we should spend our wealth.

### **THE DEFINITION OF AN ÂLIM AND HIS BEHAVIOUR**

An Âlim is not one who only has knowledge. An Âlim is he who has the fear and awe of Allâh ﷻ in him. If he does not have this fear and awe of Allâh ﷻ, then he is not an Âlim. The sign of having the fear of Allâh ﷻ is revealed by *a'mâl - sâlihah* (good actions). One who does not practice on his knowledge is not called an Âlim. Knowledge alone is not a means to action. The thing which induces one to practise is the fear and awe of Allâh ﷻ. Whoever does not have this, his practical life will not be correct.

### **AFTER COMPLETION, THE NECESSITY OF ISLÂHUN-NAFS (RECTIFYING THE NAFS)**

Now you have studied. You regard this as sufficient. There is no concern for correction of one's character and for *Islâhun-Nafs* (self reformation). Therefore, those who graduate now days are inactive. Previously those who qualified would emerge as Sheikhs. They would devote special time for correction of their character and for self reformation. They

would make effort and *mujâhadah* (sacrifice). They would receive *sanads* (certificates) on achieving this milestone. Such people would only be one or two but they would be sufficient for an entire area. Hundreds and thousands would become satiated with their *faïd* (spiritual effulgence).

Nowadays, students qualify and attain perfection in different subjects and fields. Some take entrance in the Dârul Iftâ. Some attain perfection in *adab* (literature). However, there is no concern for self-reformation and correction of character. Eight to ten years are spent in different subjects and fields, but how much of time is devoted to the reformation of ones *nafs*? In whose companionship have they stayed? Whose shoes have they straightened? Without straightening someone's shoes, one's reformation cannot take place.

After completion of studies, the Akâbir and Mashâikh devoted special time for self reformation. By staying in the *suhbat* (company) of the *Ahlullâh*, serving them and straightening their shoes, they attained immense benefit.

### **THE ULAMÂ OF THE PAST**

After Ishâ, Hadrat addressed the students in a special way and said, "The people of the past, with regard knowledge, were like mountains and oceans. They were also particular on practising. Their particular life was an example. Their appearance was purely Islâmic. Now, in whichever community they set, Allâh ﷻ took work from them. Such people made the oceans of knowledge flow. Areas upon areas were satiated with their spiritual light. Today this can occur and why should it not happen? Allâh ﷻ has not taken an oath or (Allâh ﷻ forbid) Allâh ﷻ has not got any enmity with the Muslims. However is there anyone to take from Allâh ﷻ? Allâh ﷻ sees the hearts. The weakness and deficiency is from our side. There is no desire from our side. What is the cure for this? Otherwise one minute is sufficient to get made. In one minute, where and where can a man progress to? However, one must have concern. From all

sides, apathy and disregard prevails. That is why spirits have dampened and there is despair about the Madâris. If this is the condition now, then what will happen in the future? May as one is forced to do.

### **DEFICIENCY OF THE PEOPLE OF KNOWLEDGE (AHLE-ILM)**

One person said: "What I have seen in Hadrat's Madrasah that everyone is hosted and arrangements are made for their breakfast and meals, I have not seen anywhere else. Its benefit is great." Hadrat said: "There is a great need for it. It is through this connection and association is created. By this love is created. Relationships increase. Today, Ulamâ do not have this. There is no connection between the Ahle-Madâris. I went to a place where I was invited to partake of the meal. Other Ulamâ were present. They were not even invited for tea. This creates disunity. I, thus, excused myself from the meals." *(This last text has been added afterwards by Hadrat).*

### **DISEASE OF JÂH (LOVE FOR FAME) AMONGST THE ULAMÂ**

The people of the world have desire for wealth, whereas the Ahle-Ilm (people of knowledge) and the pious people have desire for fame. The greed of pious people in comparison to the greed of people of the world is much more. The desire for *jâh* (name and fame) is much more dangerous than that of wealth. This sickness is found greatly amongst those associated with the Madâris and amongst the ranks of the Ulamâ. Due to this, new *fitnahs* (trials) are emerging (23 *Safar 1405*)

The desire for fame is a very major setback. There is not so much harm in greed for wealth as there is in greed for fame. The Ulamâ are greatly involved in it. They save themselves from love of *dunyâ* (the world), but become involved in love for fame. We have heard regarding some Ahle-Ilm that in view of the fact that they were not assigned their desired kitâbs to teach, they left teaching and resigned from the



Madrasah. This is all due to the love of name and fame. May Allâh ﷻ protects us. (*Muḥarramul-Harâm 1406 A.H*).

### **THE EVIL OF JEALOUSY**

Jealousy is such an evil thing that Shayṭân has remarked. "No matter how many perfections there are in a jealous person, even if he had made thousands of spiritual exercises and sacrifices, he is dancing on my fingers. When I wish, I can throw him down." The jealous person burning in the fire of jealousy becomes enraged and what does he not do thereafter? He does not ponder over the consequences of his actions. A type of madness overpowers him. The jealous person in reality finds fault with that which is ordained by Allâh ﷻ. His end is definitely unsatisfactory.

### **JEALOUSY IN TEACHING KITÂBS**

Today, jealousy presents in a variety of things. For example, "So-and-so is teaching such a kitâb - Why were we not assigned to teach it? We are worthy of it. We have been teaching such-and-such kitâbs for a long time, why has it been taken away from us?" Major disputes occur over this. O!, do the work of Dîn. In whatever field of effort you find yourself in, if they is sincerity, then it will be accepted by Allâh ﷻ. Is teaching Bukhârî Sharîf Dînî work and teaching Qâ'idah Baghdâdî (basic primes) not work of Dîn? Ḥadrat Shaikhul-Hind راجعہ العالیہ used to say, "I am prepared to do the work of Dîn, I am present to serve Dîn. If one desires, he may instruct me to teach Bukhârî Sharîf or Qâ'idah Baghdâdî. "Sincerity has value by Allâh ﷻ. If one has sincerity, then the one teaching Qâ'idah Baghdâdî is not any less than the one teaching Bukhârî Sharîf. In fact, it is possible that in some cases, he excels the former.

Sincerity is essential. There (hereafter), this will be viewed and this is what will have value. Truly speaking, if someone gets the ability to teach Qa'idah with sincerity, then he should understand that Allâh ﷻ has accepted him. Otherwise, there are so many Ahle-Ilm and people with great abilities who are not remaining around. I advise all of

you that never be concerned that you should be assigned a certain kitâb to teach and that we are worthy of it, we possess such abilities and we are able to teach such-an-such a kitâb.

### **TEACHING A BIG KITÂB IS NOT A SIGN OF PERFECTION**

Today, it is a means of honour that a certain person is teaching big kitâbs, he has good abilities, he is delivering excellent lectures, he is able to teach kitâbs on every subject, so-and-so is able to deliver a lesson of three days on one Hadîth. This is regarded as perfection. However all of this is generally done for show, so that people can praise and say, "So-and-so teaches so well." He becomes famous. His *nafs* becomes pleased. If such a person continues teaching till Qiyâmah giving lessons of Tafsîr, Hadîth and Fiqh, then too there is no value of his teaching by Allâh ﷻ. Over there, the article of value is sincerity. I do not say that one should not teach in a correct manner, and that one should not explain accurately to the students. Definitely explain satisfactorily, give a wonderful lecture also. However it should not be done for name but only for the pleasure of Allâh ﷻ and because it is the right of the student. To make him understand is our responsibility. Just as the students of knowledge have other rights, this is also one right that the student must be explained the kitâb in a good manner. (1 *Zul-Qa'dah 1405 A.H.*)

### **FIGHTING OVER TEACHING OF KITÂBS**

Allâmah Sha'rânî رحمه الله has stated that one weakness of students is that they do not maintain the honour and respect of their Ustâdh in his absence. If the Ustâdh passes away, then they attempt to acquire his occupation or home. They complete with their Ustâdhs children in these matters and they regard themselves as more worthy.

Today, as soon as an Ustâdh passes away, disputes arise regarding his kitâbs. Every person desires to teach them. They make requests that we be assigned so-and-so kitâb,

and in this manner, they dispute with the offspring of their Ustâdh, whereas after having such desire and demand, even if one is given this kitâb to teach, there will be no *barakah* (blessings). That *faid* (spiritual benefit) which is supposed to be there is not found. Allâh's ﷻ assistance is removed. However, if one's elders make a decision and if they assign a kitâb to him, then there is no harm. Then the *barakah* of teaching is completely different. From one's own side, there should not be any yearning. (1 Zul-Hijjah 1405)

### **THE RIYÂ (OSTENTATION) OF THE MUDARRISÛN (TEACHERS) AND THE THIEF OF THE HEART**

Today, there is lot of pride in teaching big kitâbs. Generally, there is show found in Mudarrisûn. If someone asks them what they are teaching then first they will take the name of the big kitâbs. The names of the small kitâbs are not even taken, or are taken last. Senior people are involved in this sickness. The only desire is to teach big kitâbs. If this is not show, then what is it? Can this be called *ikhlas* (sincerity)?

### **THE STATEMENT OF HADRAT SHAIKHUL-HIND رَحِمَهُ اللّٰهُ**

Hadrat Shaikhul-Hind رَحِمَهُ اللّٰهُ used to say, "I am ready to do the work of Dîn, whether I am told to teach Qa'idah Baghdâdî or told to teach Bukhârî Sharîf. The aim is to serve Dîn." There will be many teachers of Qa'idah Baghdâdî, tomorrow on the day of Qiyâmah, as Imâms. They will be leading in front. Those teaching Bukhârî Sharîf will be behind them. How many Ustâdhs of Hadîth there are who will be in great worry? They will be holding onto the clothing of those who taught *nâdhirah* (looking in the Qur'ân and reading). The main thing is sincerity. I truthfully say that based on sincerity, the one teaching Qa'idah Baghdâdî can precede the one teaching Bukhârî Sharîf.

In a certain area, people are illiterate. They do not know anything. They are unaware of even the kalimah. In such a place will the kitâb and ability of a person be seen, or will one begin with ت ب ا to save their Dîn.

### **BY ALLÂH ﷻ, SINCERITY IS VALUED**

If a person acquires any knowledge with sincerity, then whether one teaches Bukhârî Sharîf and Jalâlayn Sharîf or not, then Allâh ﷻ will definitely take the work of Dîn from him. The work of Dîn is not dependant on teaching big kitâbs. On the day of Qiyâmah, Allâh ﷻ will not ask whether you taught Bukhârî Sharîf or not. There, it will be seen who has done service of Dîn with sincerity. How many Muḥadithîn of Bukhârî Sharîf and how many teachers of Jalâlayn Sharîf there will be tomorrow on the day of Qiyâmah holding onto the clothing of those who taught Qa'idah Baghdâdî and *nâdhirah* saying, "Intercede for us." Due to their intercession, these people will be relieved of difficulties. (1405 A.H).

### **THERE IS NOT EXCELLENCE FOR A PERSON WHO HAS PRIDE**

A persons integrity is nullified if he possesses pride. Somebody's ability is good. He teaches in a very good manner. What benefit is this? As long as one has pride, all of this is useless for him. How lamentable it is that there is a lot of negligence towards this in Dînî Madâris. There is no attempt to rectify the situation. No effort is made for its *islâh* (correction). No one even turns others attention towards it. For this reason, this sickness is found in nearly every one. From all sides, darkness envelopes. Wherever these people go, they begin controversy. Whichever Madrasah they go, mischief starts. They destroy the Madrasah. All the evil qualities are present. Pride is present and they have become Shaikhul-Ḥadîth and Shaikut-Tafsîr. If they teach Aḥādîth, they give long lectures. They will mention many views. However they are completely void of Ilm. For this reason, integrity is leaving the Madâris. Corruption is growing. This is because they are not worthy of this status, but they have taken it. How can one have ability when one has pride? In a Ḥadîth Sharîf, the following is mentioned :

إِذَا وَسَدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

“When matters are handed over to those not worthy, then await Qiyâmah”.  
(1405 A.H)

### **TAKABBUR (PRIDE) IS THE CAUSE OF ALL PREDICAMENTS**

Takabbur (pride) is the cause of all troubles and predicaments. Whoever has pride, he will be embroiled in difficulties. Pride is only eradicated after much difficulty. Lots of effort has to be made. There is much deception regarding this issue. A person thinks that he does not have pride whereas pride lurks within him in him. In fact, thinking one self to be free of pride is itself pride. By straightening a *buzurgs* shoes or assisting him in wudû, one thinks that he is free of pride. By making an outward display of *tawâdu'* (humility), the inner pride lurking within himself is not eradicated pride is only eradicated after much endurance. Once a person has been purified, only goodness emanates from him. Wherever he will go, the doors of goodness will open and not that of corruption. He will dislike becoming a means of spreading corruption. He will tolerate anything, but will not tolerate that he be a means of causing mischief.

Pride is general illness found in people. It is even prevalent amongst those staying in the Khânqahs and in those serving the Buzurgs. They consider themselves to be the servants of Hadrat. They are with him at all times. They assist him with wudû, press his legs and are close to him, but the ulcer of takabbur (pride) is in them which is destroying them from inside. As long as a person does not make a concerted effort to reform himself, his stay in the Khânqah will not be fruitful. I do not know what some khuddâm (servants) regard themselves to be? They utter such hurtful words – May Allâh ﷻ protect us. They do not know how to speak properly. This is the result of this pride. This pride continues growing and they have no concern of removing it. They assume they are so close to such a great Shaikh, so what is the need of islâh (reformation).

## **CURE FOR PRIDE AND THE NECESSITY OF CLEANSING THE HEART**

Some illnesses are created without ones volition. However after knowing of the illness, one should try to cure it. If pride is created, then it too has a cure. Is it only that the outward sickness such as fever can be cure and pride cannot? If the outside is cleaned, it becomes clean. If the inside is clean, won't it become clean? If the courtyard is cleaned with a broom, it becomes clean. If one's clothing is dirty, then with soap it becomes clean. Is the heart only such a thing that if it is cleaned, it will not become clean? Never, there must be a cleanser of it. It is strange that the more one's knowledge continues increasing; his character continues getting worse and his spiritual sickness increase. This should also be cured.

Today, there is no concern for this. For this reason, there is only deprivation. Wherever you look; there is only darkness upon darkness. Always remember that you should never regard yourself as better than anyone. No one knows what the others condition will turn out to be. (1405 A.H.)

## **THE CONDITION OF HADRAT GANGOHÎ رَحْمَةُ اللهِ عَلَيْهِ ENCOURAGEMENT FOR PATIENCE, FORBEARANCE AND HUMILITY**

Hadrat Gangohî رَحْمَةُ اللهِ عَلَيْهِ was the *murîd* (disciple) of Hadrat Hâjî Sâhib رَحْمَةُ اللهِ عَلَيْهِ. Once Hadrat Hâjî Sâhib رَحْمَةُ اللهِ عَلَيْهِ wrote a letter to Hadrat Gangohî رَحْمَةُ اللهِ عَلَيْهِ stating that I have not received any information of your condition for quite a while. Hadrat Gangohî رَحْمَةُ اللهِ عَلَيْهِ answered, "My condition has not changed. However, due to the blessings of Hadrat's du'âs, الحمد لله, my condition is such that the one who praises me and the one who criticizes me are equal in my sight. If someone praises me or speaks ill of me, it has no effect on me at all. Both are equal to me." It should not be that if someone praises you then you inflate with pride, and nor should it be that if someone speaks ill of you then you lose control of yourself. Whoever has attained this quality and whoever's temperament has been made like this has really acquired a great bounty. Whoever has achieved this, has achieved a

great deal. This is the actual wealth of people. Today our condition is such that if someone praises us, then due to happiness, we become bloated with pride. If someone criticizes us, then see how shaken we become. Our countenance changes. We become enraged that how could he say that about me, does he not know who I am?

O! What is contained in these words? Become a river. Don't be concerned about the statements of anyone. Do you work, whether anyone praises or criticizes. Do not be concerned. Continue in your work. Neither will you attain anything by the praises of anyone, nor will you become bad by someone criticizing you. Become high-minded. Become a river and ocean. Just as a bricks, stones and pebbles fall to the depths of the ocean when flung into the water, similarly, if someone has to pass remarks concerning yourself, do not be affected by it. Swallow everything. Habituate yourself to bear the insensitive remarks of others.

### **FROM WHICH MOLVÎ DOES MISCHIEF OCCUR**

During the Ishâ majlis, Hadrat رحمۃ اللہ علیہ mentioned, "Students are not concerned of their reformation. The only concern is to obtain a sanad (certificate). Now, they consider themselves as, I am a Muḥaqqiq Allâmah, Quṭub, Abdâl and reformer of the time, whereas he does not have the eagerness to obey. From such a person, there is only trouble upon trouble, instead of reformation. If he has to teach a kitâb in any Madrasah, then from this too there is trouble. If he speaks, then too there is trouble, since there is corruption inside him. On the contrary, the one who has the fervour to obey, he does not follow his own whims and fancies, he is prepared to accept whether it is according or contrary to his desires, whatever is told to him, he is ready to act upon it whether anyone is watching him or not, then from such a person, wherever he goes, there will only be reformation. In his being, there is no inkling of dishonesty and creating disunity, but the urge is to unite. His nature cannot bear that anyone must be harmed by him or that he be a means

of causing trouble. He will tolerate everything, but will not be prepared to accept corruption and mischief."

Hadrat رحمۃ اللہ علیہ said, "There are many learned people whose abilities are very good but their actions are incorrect. There is corruption in their intentions, due to which, they are not good for any work. They just wander around. (1405 A.H.)

**NEITHER HAVE EVIL THOUGHTS ABOUT OTHERS, NOR  
GIVE ANYONE THE OPPORTUNITY TO THINK BAD OF  
YOU**

Hadrat رحمۃ اللہ علیہ said, "Once Nabî ﷺ set for I'tikâf in the Masjid. Hadrat Safiyyâ ؓ came to meet him. They engaged in some discussion for a short while. When she was about to depart, Nabî ﷺ said, "Do not hasten. I will accompany you to the door." At the door, as she was leaving Nabî ﷺ saw two Sahâbah ؓ. Nabî ﷺ called out to them and said, "This is Safiyyâ, and no one else." The Sahâbah ؓ said:

"O Rasûlullâh ﷺ! Can we ever harbour evil thoughts regarding you?"

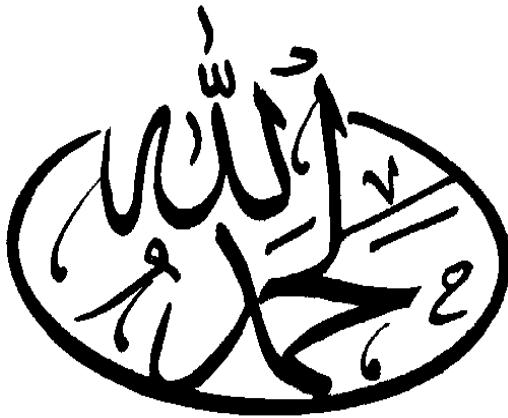
Nabî ﷺ said: "Shaytân flows in the body of people just as blood flows in the veins. I feared that Shaytân will create doubts in your heart." (*Bukhârî Sharîf* 273)

Explaining this Hadîth, Hadrat رحمۃ اللہ علیہ mention: "The Sahâbah ؓ remarked with great surprise, 'O Rasûlullâh ﷺ, how can anyone harbour evil thoughts regarding you?' It is not permissible to harbour evil thoughts regarding Muslims. If anyone harbour evil thoughts regarding a Nabî or Rasûl, then he will cease to remain a Muslim, no matter how many Hajj he has performed, or how many Salâhs he has performed or how much Zakât he has given. When a person harbours evil thoughts regarding a Nabî, he no longer remains a Muslim."

Nabî ﷺ said, "This is correct. However this was an occasion for evil thoughts creeping in. To teach the Ummah this lesson, Nabî ﷺ has shown us that if such an occasion arises, then one should remove these evil thoughts. For the opposite party, the law is that one should not harbour evil thoughts and for ourselves the law is that one should not



engage in any such work which will create bad thoughts. If such an opportunity does arise, then state clearly that this is the actual reality of the matter so that people do not get any wrong thoughts. Nabî ﷺ, by his actions, taught us that we should clarify such actions in which the possibility exists where others could have the false impression. For example, there is someone responsible for a Madrasah. He invites people to his house. On his dastarkhân there are many types of food. This evil thought can be formed that the Molvîs earn so little, how can they spend so much? They are moving around in cars and living in beautiful houses. When such an opportunity arises, they say, "Someone else had given the invitation, so-and-so has made preparation, the car is not mine, it is so-and-so's which I am using, the air-conditioned first class ticket has been presented by so-and-so. If they is fear of this type of evil thoughts, then clarify the matter.



# ***THE ADVICE OF HADRAT MAULÂNÂ FAKHRUDDÎN SÂHIB***

رحمۃ اللہ علیہ

*Shaikhul Hadîth of Dârul 'Ulûm  
Deoband for ± 40 years & the  
Choice Student of Shaikhul Hind*

رحمۃ اللہ علیہ

***TO  
HADRAT MAULÂNÂ  
'ABDULHAMÎD ISHÂQ  
SÂHIB***

دامت برکاتہم

**THE ADVICE OF HADRAT MAULÂNÂ  
FAKHRUDDÎN SÂHIB** رحمۃ اللہ علیہ

{*Shaikhul Hadîth of Dârul 'Ulûm Deoband for  $\pm$  40 years & the  
Choice Student of Shaikhul Hind* رحمۃ اللہ علیہ}

**TO HADRAT MAULÂNÂ 'ABDULHAMÎD ISHÂQ SÂHIB**

دامت برکاتہم

Dear Molvî 'AbdulHamîd Sâhib! I would like to render some advice to you, which if practised upon, will ensure you success of this worldly life as well as the life hereafter. {Inshâ Allâh}

- The first advice is this that you give priority to *ikhlaṣ* (sincerity) in every action of yours. Whatever action you do, be conscious of *lillâhiyat* (i.e. doing it solely for the pleasure of Allâh). There should be no worldly benefit or motive in it, although these things will continue presenting themselves spontaneously. However, your objective should never be that of acquiring this *dunyâ* (world). You should continue with good work and actions solely for the pleasure of Allâh ﷻ.
- You should firmly hold onto *tauḥîd* (oneness of Allâh) which is the fundamental principal (of Islam). You should never ascribe any form of *shirk* (polytheism) to the being, attributes or actions of Allâh ﷻ at any time. Allâh ﷻ has selected his chosen servants (Ambiyâ الانبياء) for the guidance of mankind and protected them from all forms of impurities (sins). It is possible that they may err, but it was not possible that they commit any type of sins – major or minor. They were completely pure from sin. Allâh ﷻ commanded them to guide mankind. In order to fulfil this command, they underwent all forms of difficulties, hardships and suffering without being fretful and concerned of their own lives or protection of their bodies so that a better pathway may open up for the

Ummah, which they accept. For this, they endured great difficulties and hardships at the hands of their nations and from amongst these nations, after these sufferings, there were some fortunate people whose eyes opened who then accepted, practised upon the advice of these Messengers ﷺ and became close to Allâh ﷻ.

- Allâh ﷻ did not grant the Nabî (Prophet) the rights and duties of Lordship (i.e. of Allâh). The rights and duties of Allâh ﷻ solely belongs to Allâh ﷻ. The Nabî is only a means of conveying the orders of Allâh ﷻ to the creation. Not more than that. Whoever accepts will be fortunate and the one who rejects will be unfortunate. The Nabî was not responsible for more than this. Miracles were not in their control and power. On the contrary, when Allâh ﷻ intended to verify and prove the truthfulness of a Nabî in a particular matter, Allâh would cause a miracle to become apparent on his hands. The *karâmât* (supernatural feats) of the *Auliya* (Pious) are in actual fact the miracles of the Nabî. In other words, through the agency and blessings of the Ambiyâ they achieve that *karâmât*, as the (literal) meaning of *karâmât* is 'honour'. Allâh ﷻ grants honour to those people who fully obey the Ambiyâ ﷺ and part of that honour is that Allâh ﷻ causes such supernatural feats to become apparent at the hands of the Auliya which other people of that era are incapable of presenting. These *karâmât*, also, is not in their control just as miracles are not in the control of the Ambiyâ. All this is from Allâh ﷻ. After understanding this definite and unchangeable aqîdah (belief), in terms of '*amal*' (practice) the following is worthy and deserving of advice.
- **You should recite Qur'ân** and **together with this recitation you should study the authentic translation of the Qur'ân** by Shaikhul Hind *rahmatullâhi alaih* or the '*Bayânul Qur'ân*' of Maulânâ Ashraf 'Alî Thânwî *rahmatullâhi alaih* **and explain the very same to the people**. This is the first stage of the guidance of people through you.

- Your actions need to serve as a model and example for the people so that by seeing your actions they may understand that these are the teaching of Islam. Your dress, appearance, manner of speech and code of conduct should all conform to Shari'ah. Never should words of pride and arrogance ever emanate from your tongue, but infact you should regard yourself as the lowest compared to others. You should regard yourself as a *khâdim* (servant) and not a *makhdûm* (one who is served). My duty is to serve people. If *khidmat* is taken from me, than this is Allâh's favour that this work is being taken from me. I am not doing any favour to others.
- Respecting one's seniors and showing mercy and compassion to one's juniors, this is extremely important.
- Confer *ihsân* (kindness and benevolence) to all, whether they are humans or animals, ones own or strangers, supportive or opposing. *Ihsân* is that quality which will transform an enemy into a friend and an antagonist into a supporter. This kindness can be in the form of monetary help or physical assistance. Somebody is afflicted with some difficulty and you helped him out of it or somebody is in need of financial help and you assisted him. These are all types of *ihsân* which are mentioned in detail in the *Aḥādīth*, which you have studied. So practice accordingly.
- Another point is this that you should stipulate a time when people are free. For example after Maghrib or after 'Ishâ. At such a time **you should explain and render an authentic translation of a book of Hadīth to the people.** However you should not discuss those *masâil* in which there is *ikhtilâf* (difference of opinion), nor should you revile and condemn anyone, nor should anyone's actions be criticised. You should not discuss any of this but rather be conscious of your objective and ponder that Allâh ﷻ has chosen me for this work. Therefore all my time should only be utilised for the *khidmat* of *Dîn* no

matter how much of difficulties and hardships I am faced with. Keep in mind how many difficulties and hardships the Ambiyâ *alaihimus salâm* were afflicted with and how they accomplished their work. If you will perform your duties in this manner that after the Fajr *Salâh* you render **translation of the Qur'ân** and in the evenings at any stipulated time **you explain one or two Ahâdîth**, besides those Ahâdîth in which there is *ikhtilâf*, by which they may be reformed.

- If somebody criticizes you or raises an objection and you desire to argue and debate with him, than never do so. Besides harm, there is no other outcome of debating and arguing. It will only create a stir amongst people but people will not understand your point. There will be no other benefit besides deviation. Never debate! Inform the person that this is the *sunnah* way. If you want, accept it otherwise you are responsible. I am not fighting with you, nor am I forcing the issue upon you, nor am I prepared for a debate.
- Never be part of any such gathering in which there are *munkarât* (objectionable, and forbidden things), whether that gathering apparently seems to be a Shari' gathering or any other gathering.
- Similarly, never accept an invitation for meals at any such place where there are *munkarât*. For example if there is liquor on the *dastarkhân* (dinning cloth) or there are pictures of animate objects there. Do not go. Present an excuse that I am agitated and disturbed by these things. I am fearful of destroying my *âkhirah*, therefore excuse me from attending. No matter how bad you think of me, I am prepared to accept it. Family members utter these types of statements and place a lot of pressure to do things which are contrary to Shari'ah. Do not concede to their demands, but rather tell them: "Leave me to do as I please. The way I understand the Shari'ah, I will practice accordingly. My actual desire is that you also act

accordingly. However if you do not want to act accordingly, I will make *du'â* for you that Allâh ﷻ grants you steadfastness and grants you death on *îmân*. I will only make *du'â* for you and will never make *bid-du'â* (curse) for you no matter how you conduct yourself towards me. The only thing you can do is to boycott me and nothing else. Therefore it does not concern me. I will, according to my ability, convey the truth without any argumentation or quarrels. To accept or reject, this is your prerogative. The Ambiyâ ﷺ also did not force anyone to accept. All they did was: conveying the truth. Fortunate were those who accepted and those that rejected harmed themselves”.

- This is my final advice that you adorn yourself with the jewel of Sharî'ah. Assist and make *khidmat* of the poor according to your means and ability. Render them all forms of help, whether it be financial aid, physical help, or by the tongue. In short, render all forms of help. Always give preference to the poor and never have any expectations from the rich. If the rich do come then *nûrun 'alâ nûr* (very good), and if not, then do not run behind them. The result of continuous association with the rich is the destruction of one's *âkhirah*. On the contrary, the benefit of associating with the poor is that the poor person will make *du'â* for you and the *du'â* of the poor is more likely to be accepted as their hearts are dejected, hence the *du'â* he will make will be with sincerity. Thus you will achieve the benefits of this world as well as benefit of the hereafter.

وآخر دعوانا ان الحمد لله رب العالمين

# ADVICE FOR THOSE INVOLVED IN DÎNÎ WORK

**By:**

Muḥiyyus-Sunnah Ḥadrat Maulânâ  
Shâh Abrârul Ḥaqq Sâhib (رحمۃ اللہ علیہ)





## FROM THE PUBLISHER

حامدًا و مصليًا و مسلمًا أمّا بعد

This booklet - 'Advice for those involved in *Dînî* work' is actually a message from Muḥiyyus-Sunnah Ḥaḍrat Maulânâ Abrârul Ḥaqq Sâḥib (رحمۃ اللہ علیہ), which was prepared upon the request of the responsible brothers of Majlis Da'watul Ḥaqq (Bangladesh) on the occasion of their annual Jalsah held on 3-4 Rajab 1423 A.H. (11-12 December 2002). In this message, the attention of the Muslims at large has been drawn to the responsibility of inviting (*da'wat*) especially that of forbidding evil on a collective scale in the light of the Qur'ân Karîm and the Mubârak Ahâdîth.

If we are to peruse and glance at our weakness in this field it will not be incorrect to say that this message is not only directed to those who attended the Jalsah but to the entire *Ummah* at large. Therefore, with the kind permission of Ḥaḍrat (رحمۃ اللہ علیہ) and with some brevity this message has been published.

May Allâh ﷻ accept it and make it beneficial. (*Âmîn*).

Was-salâm

Muḥammed Afdâlur-Raḥmân

Servant of Madrasah Ashraful Madâris HarDOI

28 Rajab 1423 A.H. (6 October 2002)



نحمده و نصلی علی رسولہ الکریم أما بعد: فأعوذ بالله من الشیطان الرجیم بسم  
الله الرحمن الرحیم و ما اصابکم من مصیبة فبما کسبت ایدیکم و یعفو عن کثیر و  
قال تعالی ولتکن منکم امة یدعون الی الخیر و یأمرون بالمعروف و ینہون عن  
المنکر

My respected elders and friends! Allâh ﷻ says that whatever difficulties and calamities overtakes you it is as a result of the earnings of your own hands. Further He ﷻ says *و یعفو عن کثیر* – as Allâh ﷻ is *Rahîm* (Most compassionate), He overlooks and forgives many sins. If He has to take us to task for every sin the matter will definitely be intensified. It has been mentioned in a *Hadith* that the illness of this *ummah* is sinning and its cure is *taubah* and *istighfâr* (repentance). Due to the excessive number of sins, calamities continue to afflict us from which we are unable to safeguard ourselves in spite of the great amounts of good deeds prevalent. The efforts of the *Makâtib*, *Madâris*, *Khânqahs* and others are taking place and continuing in different ways. Similarly, *Mâshâ*- Allâh, effort is also taking place on a collective scale.

At various places in the Qur'ân, Allâh ﷻ has mentioned *munkarât* (evil deeds) together with *ma'rûfât* (good deeds), which emphasizes the significance of both. Just as there should be a group of people encouraging good, similarly there should be a group of people preventing evil. Allâh ﷻ says, 'Let there be a group from amongst you who command good deeds and prevent from evil deeds' {3:104}. It has also been reported that Rasûlullâh ﷺ said, 'The *kalimah* (la ilâha illallâh) continues to benefit a person and wards off punishment and calamities from him unless its rights are neglected. The *Sahâbah* ﷺ enquired 'How are its rights neglected? Rasûlullâh ﷺ replied, 'When sins are

committed openly and the person who recites the *kalimah* does not prevent the sinners from wrongdoings’.

Thereafter, Shaikhul-Hadîth Hadrat Maulânâ Muḥammed Zakariyyâ رحمہ اللہ علیہ says, ‘Now you consider for yourself how very often sins are committed during these times, yet there is no serious attempt to check or prevent them. In such a dangerous atmosphere, the very existence of the Muslims in the world is a great blessing of Allâh, otherwise, we are inviting ruination through all possible means’.

Hadrat Shaikhul-Hadîth رحمہ اللہ علیہ mentioned this Hadith some seventy years ago. At that time sins and even radios were not very common. In our present era we find evil and terrible forms of sinning such as the television and video, which were not prevalent during that era. Now when sinning is on the increase it becomes even more essential to prevent it. Effort is taking place, however the intensity with which effort on *ma’rûfât* takes place is not the same with regard to *munkarât*, whereas this work is also *fard kifâya* and more important than *ma’mûrât*.

Hadrat Shaikh رحمہ اللہ علیہ also quotes the following Hadîth in the ‘Virtues of Tabligh’: Hadrat ‘Â’ishâ *radiallâhu ‘anhâ* asked Rasûlullâh ﷺ, ‘When the punishment of Allâh ﷻ befalls the inhabitants of any locality, does it affect the pious, just as it affects the guilty?’ Rasûlullâh ﷺ answered, ‘Yes, it does affect all of them in this world, but in the hereafter they will be separated from the guilty’.

Hadrat Shaikh رحمہ اللہ علیہ further comments: Therefore, those people who are simply satisfied with their own piety, and do not participate in improving others should not rest assured that they are safe from the punishment of Allâh ﷻ. If Allâh ﷻ inflicts any punishment, they too will be involved in it.

Further Hadrat Shaikh رحمہ اللہ علیہ quotes another Hadîth: Hadrat ‘Â’ishâ *radiallâhu ‘anhâ* says, ‘Once Rasûlullâh ﷺ entered the house and I guessed from his face that something of great

importance had happened to him. He did not talk to anyone, and after making *wûdû* He entered the Musjid. I stood behind the wall to hear what He said. He sat on the *mimbar* (pulpit) and after praising Allâh ﷻ, he said, 'O Muslims! Allâh ﷻ has commanded you to call people to good deeds, and prevent them from committing sins otherwise a time will come when you will make *du'â* to Him but He will not listen to you, you will ask your needs of Him but He will not grant them, you will seek help from Him against your enemies but He will not help you'. After saying this, He came down from the *mimbar*.

In another Hadîth, Rasûlullâh ﷺ says, 'When a sin is committed before an individual or a group and they fail to prevent it, in spite of having the capability, then Allâh ﷻ inflicts a severe punishment on them before their death'. (*Abû Dâwûd*) Now ponder! Is our condition in conformity to this Hadîth or not?

The famous Sahâbî ﷺ, Hadrat Abû Dardâ ﷺ says, 'You must command people to do good and restrain them from evil, otherwise, Allâh ﷻ will cause such a tyrant to rule over you, who will not respect your elders and will not have mercy on your youngsters. You will make *du'â* to Him but He will not accept your *du'â*. You will ask Him for help but He will not help you. You will seek his forgiveness but He will not forgive you'.

In another Hadîth mentioned in *Durrul Manthûr*, as reported by Hadrat Huzaifah ﷺ, Rasûlullâh ﷺ said on oath, 'You must command people to do good deeds, and prevent them from doing forbidden things, otherwise Allâh ﷻ will inflict a severe punishment upon you, thereafter even your *du'âs* will not be accepted'. (*Virtues of Tabligh*)

Hadrat Shaikhul-Hadîth ﷺ says, 'Here my respected readers should consider well how many times we violate the commandments of Allâh ﷻ; then we will know why our attempts to reform the nation fail and why our *du'âs* are of

no avail and are we sowing the seeds of progress or decline?’ (*Virtues of Tabligh*)

My respected brothers! I mentioned previously that the intensity of work that is required is not taking place. For this reason there does not appear to be a decrease in sinning. As long as sins continue to prevail, difficulties and calamities will persist. This is because decisions are made upon the *Aa'mâl* (deeds) of the Muslims. The work of (preventing) *munkarât* is of greater significance than that of (commanding) *ma'mûrât*.

As far as the health and maintenance of the body is concerned, a good nutritious diet is essential. However, together with this, abstention (from certain items) is also imperative, otherwise, the nutritious diet will not prove beneficial. Similarly, with regard to Îmân, the benefits of obedience (to Allâh ﷻ) either does not manifest itself at all in our individual and collective lives or either its benefits are only partially manifested. The proof of this is the *Hadîth* on *Riyâ* (show/ostentation) wherein it has been mentioned that a generous person, an *Âlîm* and a rich person, who spent their entire lives in *dînî* activities will find that on account of *riyâ*, the actions went in vain.

My beloved friends! In areas where this work is not taking place it will be *fard kifâyah* to implement it and in those areas where it is taking place it is necessary to supplement it according to the need. *Hadrat Thânwî* رَحْمَةُ اللهِ عَلَيْهِ has written the following, concerning '*amr bil-ma'rûf*' and '*nahî anil-munkar*' in his *khutbah*:

الحمد لله الذى جعل الامر بالمعروف و النهى عن المنكر القطب الاعظم في الدين و بعث له النبيين اجمعين  
i.e. '*amr bil-ma'rûf*' and '*nahî anil-munkar*' is the pinnacle of this *dîn*.

We will now mention a few sins from which it is extremely essential to abstain from:

- ☞ Not to distribute the inheritance,
- ☞ to deprive a sister/daughter of her inheritance,

- ☞ not to practice upon *shar'î purdah (hijâb)*,
- ☞ to shave the beard completely or to trim it to less than a fist length,
- ☞ to backbite, to harbour ill feelings and to be jealous,
- ☞ to consume interest,
- ☞ to deceive others and
- ☞ to usurp the land/property of another etc.

These sins have been discussed at length in *Hayâtul-Muslimîn*. During the era of *Ḥaḍrat Thânwî رَحْمَةُ اللهِ عَلَيْهِ*, there was some deficiency in this field. Effort was not taking place on a collective basis. Perceiving the need, *Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ* established the ***Majlis Da'watul Haqq***.

Today, Mâshâ-Allâh, in different ways, effort on implementing good deeds is taking place. However, with regard to the reformation (*islâh*) of evils, creating an aversion to sin within the broader community and eradicating them from society there seems to be a definite decline. The fervour and effort with which this work ought to be carried out is not taking place.

During such circumstances, it is very pleasing to observe your inclinations and efforts in this regard. More effort is required. *تَقَبَّلَ اللهُ بَارَكَ اللهُ* May Allâh ﷻ grant all of you the ability to engage in this effort with the correct *uṣûl* (principles) and guidance. Âmîn.

All those attending the *Ijtimâ'* should endeavour to make effort in their localities according to the demand. Each worker should have a complete set of the booklets of *Da'watul Haqq* and should engage in their work accordingly.

The **booklets** of *Da'watul Haqq* are as follows:

- The collection of the following booklets – *دعوة الداعي* – *تعليم المسلمين - تفهيم المسلمين* which was printed under the title

دعوة الداعي. This booklet was compiled by Hadrat Hakîmul-Ummat Thânwî رحمۃ اللہ علیہ

- اشرف الهدایات لإصلاح المنکرات in which the *shar'î* status of *tablîgh*, its injunctions and etiquettes have been mentioned. Compiled by this *weak one* {Hadrat Maulânâ Abrârul Haqq Sâhib (دامت برکاتہم)}
- اشرف النصائح in which special advices have been mentioned for those engaged in this work and what they should adhere to. Compiled by this *weak one* {Hadrat Maulânâ Abrârul Haqq Sâhib (دامت برکاتہم)}
- اشرف الخطاب in which the etiquettes of addressing others, whilst encouraging good and forbidding evil, are discussed. Compiled by this *weak one*. {Hadrat Maulânâ Abrârul Haqq Sâhib (دامت برکاتہم)}

I make *du'â* unto Allâh ﷻ for success in all your objectives and for success in both the worlds.

(Hadrat Maulânâ) Abrârul Haqq  
*Nâzim* – Madrasah Ashraful Madâris Majlis Da'watul-Haqq  
Hardoi  
2 Rajab 1423 A.H. (10 September 2002)

## AN EASY PRESCRIPTION FOR PRESENT DAY DIFFICULTIES

1. Daily, allow the members of the household to memorise one sin as well as one *Sunnah*. Ensure that they revise it amongst themselves and ensure that they repeat it the following day. If they have not learnt it as yet, the lesson should not be continued. The lesson should only be continued once they have memorised it correctly.
2. Each person should recite 300x *Kalimâ Tayyibah*, 300x *Durûd Sharîf* and 300x *Istigfâr*. Due to circumstances, it could be reduced to one-tenth. (i.e. 30x each).
3. *Ta'lim* from one of the following books should take place in the home daily: *Ta'limud-Dîn*, *Hayâtul-Muslimîn*, *Jazâ-ul-'Amâl*, *Huququl-Islâm* and *Hikâyatus-Sahâbah* (*Stories of the Sahâbah* ﷺ). Daily, a little should also be recited from the chapter on sins in *Hayâtul-Muslimîn*.
4. Adopt the company of the 'Ulamâ and *Mashâikh*.
5. At the time of *ṣalât*, each person should contemplate that one day we have to leave this abode and (contemplate) upon the preparations that we have made for it.
6. Those who are not punctual with their *ṣalât* should perform their *ṣalât* with *jamâ'at*, which should also be supervised.
7. *Du'â* should be made for every need and necessity. One should also endeavour to make *Du'â* for the *islâh* (reformation) of oneself, ones family members, people of the locality and for all the people of the world.

Hadrat Maulânâ Abrârul Haqq (رحمہ اللہ)

Nâzim Majlis Da'watul-Haqq Hardoi

02 Rajab 1423 A.H. (10 September 2002)