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PART 5

ISLAHUL-

AKHLAQ

(CORRECTION OF

CHARACTER)

BY HADRAT MOULANA SHAH

HAKHEEM AKHTAR SAHEB

رَحْمَةُ اللَّهِ

TRANSLATED BY

MOULANA MOOSA KAJEE

FOREWORD

(Moulana) Muhammad Akhtar (May Allaah تَبَارَكَ وَتَعَالَى forgive him) explains, “Allaah تَبَارَكَ وَتَعَالَى states, “Successful is he who has purified his Nafs and unsuccessful is the one who does not purify it (due to laziness and neglect).”

Hakeem-ul-Ummah Moulana Thanwi رَحْمَةُ اللهِ has stated that the purification (*tazkiyah*) of the Nafs is Fardh-e-ayn (compulsory).

He has also said that *tazkiyah* is a transitive verb (فعل متعدى) from which we learn that it is not such a verb which becomes complete with its fa’ail (doer of the action) as is the specialty of an intransitive verb (فعل لازم).

Therefore, there is a need of a *muzakki*¹ who will make one’s *tazkiyah* and *tarbiyat* (nurturing and reformation). No person can therefore reform himself. There is an extreme necessity for a spiritual guide. Since the *muqaddimah* (precedent) of a *fardh* is also *fardh*, it is therefore *fardh* to seek a spiritual guide and to attain his companionship.

However, as long as man does not possess the knowledge of praiseworthy character (Akhlaaq-e-Hameedah) and evil character (Akhlaaq-e-Razeelah), he will not be able to recognize good and evil; but in fact, will regard evil to be good and good to be evil. Similarly, some people go to the saintly ones, but they do not acquire recognition of evil characteristics and the sickness of the heart from them. So, unfortunately, years pass in their company, yet they remain unmindful and unconcerned about their own reformation.

For this reason, one sincere friend, Moulana Muhammad Zubair Saheb, requested this lowly one to compile a concise book on praiseworthy and evil character, which would also be easy to distribute amongst friends.

¹ One who purifies the heart.

Due to the sincerity of Moulana, Allaah تَبَارَكَ وَتَعَالَى granted this lowly one the ability to compile this booklet entitled “Islaahul-Akhlaaq” (Reformation of Character). May Allaah تَبَارَكَ وَتَعَالَى out of His mercy accept it and make it beneficial for all! Aameen

(Moulana) **Muhammad Akhtar**

(May Allaah تَبَارَكَ وَتَعَالَى forgive him)

Statement of Hakeem-ul-Ummah Thanwi رَحْمَةُ اللَّهِ

The crux of sulook is:

Evil character should be removed, noble character should be inculcated, negligence of Allaah تَبَارَكَ وَتَعَالَى should be removed and attention to Allaah تَبَارَكَ وَتَعَالَى should be inculcated.

Sources:

1. Ta’leemuddin
2. Furu’ul Imaan
3. Behishti Zewar
4. Kamalaat-e-Ashrafiyyah – all authored by - Hakeem ul Ummah Mujaddidul-Millat Moulana Ashraf Ali Saheb Thanwi رَحْمَةُ اللَّهِ

Note: Besides these books, the teachings and sayings of my elders and Mashaikh as well as my personal experiences are included

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

REFORMATION OF CHARACTER

Rasulullaah ﷺ said, “Noble character dissolves sins just as salt dissolves ice, and evil character destroys worship just as vinegar destroys honey.”

Rasulullaah ﷺ said, “The most beloved to me and the one closest to me in the hereafter will be the one whose character is good and the one most disliked by me and the most furthest away from me in the hereafter will be the one whose character is evil.”

Rasulullaah ﷺ also said, “He who is deprived of softness, has been deprived of all goodness.”

NOBLE CHARACTER

- Tawbah (Repentance)
- Sabr (Patience)
- Shukr (Gratitude)
- Khaf (Fear)
- Rajaa (Hope)
- Zuhd (Disinclination from the world)
- Hayaa (Modesty)
- Tawakkul (Trust in Allaah تَبَارَكَ وَتَعَالَى)
- Mahabbah (Love of Allaah تَبَارَكَ وَتَعَالَى)
- Shawq (Desire to meet Allaah تَبَارَكَ وَتَعَالَى)
- Ikhlaas (Seeking the pleasure of Allaah تَبَارَكَ وَتَعَالَى in one's worship) (i.e. (sincerity))
- Sidq (To worship Allaah تَبَارَكَ وَتَعَالَى according to the Sunnah)
- Muraaqabah² (Visualizing that Allaah تَبَارَكَ وَتَعَالَى is watching).
- Muhaasabah (To take stock of one's good and evil actions daily)
- Tafakkur (Pondering over the creation of Allaah تَبَارَكَ وَتَعَالَى)
- Ma'rifat and Azamah (Attaining the recognition and greatness of Allaah تَبَارَكَ وَتَعَالَى)
- Wafaul-Ahd (Fulfilling of promises)
- Tawaadhu (Humility)
- Rahmah and Shafqah (Mercy and compassion)
- Radhaa bil Qadhaa (To be pleased on Allaah تَبَارَكَ وَتَعَالَى's decision)
- Tawakkul (Trust in Allaah تَبَارَكَ وَتَعَالَى)
- Hilm (Forbearance)
- Tafweedh and tasleem (handing over matters to Allaah تَبَارَكَ وَتَعَالَى)
- Yaqeen (conviction)

صبر و شكر و قناعت و حلم و يقين

تفويض و توكل و رضا و تسليم

All the praiseworthy qualities are included in this poem.

² Meditation

AN ADVICE OF HAKEEM-UL-UMMAH THANWI رَحْمَةُ اللَّهِ

The reality of noble character is that we must not cause any form of difficulty and inconvenience to anyone, whether outward or inward, in his presence or in his absence.

(Kamaalaat-e-Ashrafiyyah, Pg.93, No.440)

If by practicing on any form of taqwa (abstention from something permissible), someone's heart will be broken, then one should rather practice on the fatwa (verdict of the Ulama). At such occasions, to protect one's taqwa is not permissible. For example, if, in accepting a certain gift, there is a form of disgrace for you and honour for your brother, then give preference to his honour over yours and accept the gift.
(Kamaalaat-e-Ashrafiyyah pg.93, No.442)

THE DEFINITION OF NOBLE CHARACTER AND THE METHOD OF ACQUIRING IT

TAUBAH (REPENTANCE)

Meaning: Abdullah ibn Masood رَضِيَ اللَّهُ عَنْهُ said,

الندم توبة

“Taubah is when one’s heart feels ashamed and sorrowful due to a sin committed, and thus becomes restless.”

In short, understand it in this way: When someone does wrong to a great person, then how does he go about seeking pardon? He wrings his hands, falls to the feet of that person, places his topi at his feet, utters words of flattery and assumes a crying face. Similarly, when seeking repentance before Allaah تَبَارَكَ وَتَعَالَى, one should at least adopt an equivalent behavior. Such a Taubah, according to Allaah’s promise, is definitely accepted!

Method of acquisition: To attain the ability to repent, ponder over the punishments (for evil deeds) mentioned in the Quraan and Hadeeth. Consequently, the heart will begin to dislike sin. Along with verbal repentance, begin making qadha of any Salaat and fasts that were missed after consulting with the Ulama regarding the method to repay. If you have not given any person his due right or any inheritor his/her inheritance, then do so. If one does not have the ability to do so, then at least ask those people for forgiveness.

KHAUF (FEAR OF ALLAAH تَبَارَكَ وَتَعَالَى)

Importance: It is narrated that Mu'aaz رَضِيَ اللَّهُ عَنْهُ said, "The heart of a believer cannot be without fear and his fear can never become tranquil."

Method of acquisition: One should at all times remember that Allaah تَبَارَكَ وَتَعَالَى knows all our actions and statements and is fully aware of our outer and inner secrets. On the Day of Judgment, He will take our reckoning.

RAJAA (HOPE IN THE MERCY OF ALLAAH تَبَارَكَ وَتَعَالَى)

Importance: Allaah تَبَارَكَ وَتَعَالَى states, "Verily, the ones who are despondent of Allaah's mercy are the disbelievers." (Surah Yusuf verse 87) This shows that having hope in His mercy is a part of Imaan.

Method of acquisition: The way to acquire this is that you should be obedient to Allaah تَبَارَكَ وَتَعَالَى and worship Him; and using your courage, abstain from sins! It is natural that one places his hopes in the one to whom he is obedient. And one's heart becomes afraid and despondent of the one whom he disobeys.

Meaning: The meaning of having hopes in Him when repenting, means that one should look at Allaah تَبَارَكَ وَتَعَالَى's unlimited mercy and be convinced that one's Taubah will be accepted. When a small dynamite can blow up a mountain into small bits, then we can well imagine what power there must be in Allaah تَبَارَكَ وَتَعَالَى's mercy, by which mountains of sins are turned to smithereens. However, to become unafraid of Allaah

تَبَارَكَ وَتَعَالَى, relying on His mercy, and to become accustomed to sinning, is dangerous and a major deception. Does any person place his hand in a fire, trusting on a healing lotion which is hundred percent effective?

HAYA (SHAME AND MODESTY)

Importance: Shame and Modesty are beautiful qualities.

Result: If one has shame before the creation, he will not do any action which they dislike. Likewise, if shame before Allaah تَبَارَكَ وَتَعَالَى develops, then one will abstain from those actions which his Creator dislikes.

Method of acquisition: One should stipulate some time and sit in solitude, during which he should think of his sins and compare them against Allaah تَبَارَكَ وَتَعَالَى's favours. After a few days, shame will be inculcated in the heart and one will feel ashamed to disobey Allaah تَبَارَكَ وَتَعَالَى. When this shame predominates, then one will not be able to sin.

SHUKR (GRATITUDE)

Shukr is of two types:

1. Shukr to Allaah تَبَارَكَ وَتَعَالَى
2. Shukr to the creation through which you have attained a bounty.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "He who is not grateful to man, has not been grateful to Allaah."

This teaches us that to be grateful and respectful to one's parents, teachers, spiritual guide and all other benefactors is one aspect of being grateful to Allaah تَبَارَكَ وَتَعَالَى.

A Hadeeth states, "If a person receives anything, then if he has the ability to give a gift in place of the one received, he should do so. If he does not have the ability, then he should praise the giver, for he who praises the giver has shown gratitude to him. If he conceals it, he has been ungrateful."

Meaning: The reality of shukr is to appreciate the bounty. When one appreciates it, then he will also appreciate the giver of the bounty. Due to this, one will be grateful to the creator and the creation (who were the means to receive that bounty). More important than verbal shukr is practical shukr i.e. not to disobey your true Master who is continuously bestowing favours upon you, and to make a full effort to be obedient to Him. In this way, one should also fulfill the rights of one's parents, teachers and Shaikh (spiritual guide).

Benefit: The Qur'an has promised an increase in bounties for one who is thankful for them. However, the perfection of shukr is confined to carrying out good actions and abstaining from sins. Repentance and seeking forgiveness for one's shortcomings is also included in it.

Result: The crux of gratitude is to be happy with the bounties of Allaah تَبَارَكَ وَتَعَالَى, thus building His love in the heart. Then, by this love, such a feeling should be developed that since He grants us so many bounties, we should worship Him in greater abundance. To disobey such a benefactor is a matter of great shame!

Method of acquisition: Think and ponder over the bounties of Allaah تَبَارَكَ وَتَعَالَى. Specify a time for it daily, so that you do not miss it. This is referred to as muraqabah-e-in'aamat-e-ilahiyyah (contemplation of Divine bounties). At every moment, thousands of Allaah تَبَارَكَ وَتَعَالَى's bounties are raining upon us. If any calamity befalls one, then he should regard it as beneficial for himself and consider it to be a bounty in disguise!

WAFAAUL AHD (FULFILMENT OF PROMISES)

Importance: Allaah تَبَارَكَ وَتَعَالَى states, “O believers, fulfil your pacts, verily one will be questioned regarding his pacts.”

On the Day of Judgment, we will be asked, ‘Did you fulfil your pacts and promises or not?’ Not fulfilling one’s pacts and promises with others is a sign of hypocrisy as mentioned in a Hadeeth. However, if one has promised something which is contrary to the Shariah, then it is not correct to fulfil it.

SABR (PATIENCE)

Virtue: The following is narrated in a Hadeeth, “Patience is half of Imaan.” Allaah تَبَارَكَ وَتَعَالَى states, “Verily Allaah is with those who possess patience.”

Meaning: Man has two forces within himself. One encourages him to remain on Deen, and the other encourages him to fulfill his desires. Sabr refers to letting the first force dominate the second.

Method of acquisition: Do not practice on the demands/desires of the Nafs. The ability to have Sabr is created by zikr (remembrance of Allaah تَبَارَكَ وَتَعَالَى), companionship of the friends of Allaah تَبَارَكَ وَتَعَالَى and

contemplating over death, the grave and Hell. In short, patience refers to binding the Nafs to Deen and not allowing it to act contrary to Deen.

FIVE OCCASIONS OF SABR:

1.) If one is wealthy, the sabr which he will have to display is that his mind must not become spoilt, he must not forget Allaah تَبَارَكَ وَتَعَالَى, and he should bear in mind death and the loneliness of the grave. He should not despise the poor, but rather should be kind and soft towards them.

2.) The second occasion of sabr is that one should not become lazy at the appointed time of fulfilling any act of worship whether it be performing Salaat or giving Zakaat. At such occasions, three aspects must necessarily be kept in mind:

a) Correct your intention before the act of worship - you are doing it only for Allaah تَبَارَكَ وَتَعَالَى's pleasure. The Nafs should have no share in it.

b) Do not be lax whilst doing the act of worship. With courage, fulfill the act of worship in accordance with the Sunnah wholeheartedly. Try to concentrate as well.

c) After carrying out the act of worship, do not go around exposing to people your acts of worship.

3.) The third occasion of sabr is to suppress the Nafs when it has an urge to commit sin.

4.) When someone causes you harm or insults you, then sabr in that instance is not to take revenge but rather to remain quiet. Contemplate, "Today, if I forgive him; tomorrow Allaah تَبَارَكَ وَتَعَالَى will forgive my sins."

5.) When some calamity, sickness, loss of wealth or the death of some close family member or friend afflicts one, sabr on that occasion is not to utter any word contrary to the Shariah. One should not object to the decisions of Allaah تَبَارَكَ وَتَعَالَى: Why was I oppressed, why was our relative given death so quickly, etc. Nor should one utter such statements and cry about the calamity in front of people. However, to cry and shed tears due to natural grief, as well as to expose your sorrow before your close friends with the intention of lessening your heartfelt grief is permissible. It is a fact that at times, by being patient, keeping quiet and silently bearing grief, one is afflicted with heart problems. On such occasions, think of the reward of being patient. Then think that all of this is only for my benefit. By not adopting sabr, taqdeer (predestination) will not change- why must I then lose out on even its rewards?

جب پریشانی پہ مل جاتا ہے اجر پھر پریشانی ، پریشانی کہاں

When one receives reward for any sorrow, then how can the sorrow still remain a sorrow?

کام ہوتا نہیں ہے کوئی مشیت کے بغیر

اور مشیت نہیں ہوتی کوئی حکمت کے بغیر

Nothing happens without His wish and His wish does not occur without wisdom.

حسرت سے میری آنکھیں ، آنسو بہا رہی ہے

دل ہے کہ ان کی خاطر ، تسلیم سر کیے ہے

Due to sorrow, my eyes are shedding tears, for His pleasure my heart has completely accepted His decision."

IKHLAAS (SINCERITY)

Meaning: Whatever work of Deen one does, his intention should be to attain the pleasure of Allaah تَبَارَكَ وَتَعَالَى. He should not have any worldly aim, nor should he do it for show (hoping that people regard him to be a pious man, etc.). Likewise, if someone has pain in his stomach and has lost his appetite, for him to fast so that his stomach becomes light and feels well; or for the one feeling hot to make a fresh wudhu to attain coolness or for one to give a beggar something so that 'this pest' goes away are all contrary to possessing a sincere intention.

Method of acquisition: When a person does any act of worship, then he should cleanse his heart of every objective besides the pleasure of Allaah تَبَارَكَ وَتَعَالَى.

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Whoever does an action for show, Allaah will on the Day of Judgment expose his faults."

He has also said, "A small amount of show is a type of shirk (polytheism)."

To leave out a good action due to fear of riyaa (show) is also a form of riyaa (show). Shaytaan prevents a person from doing good actions on the pretext of riyaa (show). He whispers to one - if you do this good action, it will be for show. Therefore, understand well that not to carry out a good action for fear of show is also show (riyaa). Just as performing a good action for people is riyaa, abandoning a good action for fear that people will know or see is also riyaa. Answer Shaytaan in this manner, "When our intention is not to show people, then how it can be riyaa (show)? We regard riyaa to be evil." Then, immediately involve yourself in that good action, even though some friend or relative may be nearby. Do not be concerned with the whisperings of Shaytaan. Being assailed by thoughts and whisperings of riyaa is not necessarily riyaa, as long as one does not make the intention to show. In this

manner, when you immerse yourself in good actions, ignoring these thoughts and whisperings, Shaytaan will become helpless and flee.

Hajee Imdadullah Sahib Muhaajir Makki رَحْمَةُ اللَّهِ said, "Riyaa (show) does not always remain riyaa. In the beginning, one does an action for show, but later it becomes a habit and then this habit finally changes into ibaadat and Ikhlaas (sincerity). Khwajah Azizul Hasan Sahib Majzooob رَحْمَةُ اللَّهِ explained the same point in the following stanza:

وہ ریا جس پر تھے زائد طعنہ زن

پہلے عادت پھر عبادت ہو گئی

That Riya (ostentation) which people were ridiculing was first a habit, but eventually became worship (i.e. it no longer remained riyaa)

In short, do not be concerned with that riyaa which comes about involuntarily, and do not abandon noble actions due to it.

MURAAQABAH

(VISUALIZING THAT ALLAAH تَبَارَكَ وَتَعَالَى IS WATCHING)

Meaning: Visualize in your heart at every moment that Allaah تَبَارَكَ وَتَعَالَى is fully aware of all our conditions, whether it be our outward actions or whether it be our intentions and thoughts in our hearts. If we perpetrate an evil action or transport evil thoughts into our heart, then Allaah تَبَارَكَ وَتَعَالَى will perhaps punish us in this world or in the hereafter.

During acts of worship, realize that Allaah تَبَارَكَ وَتَعَالَى is watching one; therefore, he should worship Him in a beautiful manner.

Method of acquisition: To acquire this state, daily, at a fixed time, for a short while, envision that Allaah تَبَارَكَ وَتَعَالَى is watching one and seeing what lies within his heart. After a period of time, this thought will remain with one even whilst walking around. In-sha-Allaah, by the blessings of this contemplation, one will not do any action contrary to His pleasure.

THE METHOD OF ATTAINING CONCENTRATION WHILST

RECITING THE NOBLE QUR'AAN

When one intends to recite the Noble Quraan, he should imagine that Allaah تَبَارَكَ وَتَعَالَى is commanding him, "Recite My speech to Me, let Me see how you recite." He should ponder that when he has to read the Quraan before some high-ranking person, he will attempt to recite it most beautifully. Since Allaah تَبَارَكَ وَتَعَالَى is most definitely listening, he should undertake to recite it even more beautifully. Whilst reciting, if one becomes unmindful, then he should renew this thought. After practicing for some time, the heart will easily begin to concentrate.

THE METHOD OF ACQUIRING CONCENTRATION IN SALAAT

(1) When commencing Salaat, one should ponder, "I am standing before Allaah تَبَارَكَ وَتَعَالَى and He is watching me. It is the Day of Judgment. Reckoning is taking place. Jannah and Jahannum are before me." By this thought, the heart will begin to concentrate.

(2) Another manner of attaining this is to recite every word with intent. Whichever word is about to be read, one should think to himself that he is now reading this word.

(3) A third method is to learn the translation of whatever is being recited in Salaat, and when reading any word, one should try to think and ponder over its meaning. In this way, the servant will know what he is expressing to His Master and Creator. He will attain great enjoyment.

(4) When he prostrates, he should think that his head is at the feet of Allaah تَبَارَكَ وَتَعَالَى as is stated in a Hadeeth, "When a believer prostrates, then his head is at the feet of Rahman (The Most Merciful)." SubhanAllaah! How blessed is that head which is lying at the feet of His True Master. Ask His lovers of its enjoyment! Shah Fadhlor Rahman Sahib Ganj Muradabadi رَحْمَةُ اللَّهِ said to Moulana Thanwi رَحْمَةُ اللَّهِ, "Mia (My dear) Ashraf Ali, when I place my head in prostration, then it feels as Allaah تَبَارَكَ وَتَعَالَى is showing love to me and He has taken me into His extreme proximity. In prostration, the friends of Allaah تَبَارَكَ وَتَعَالَى are granted a special closeness and proximity."

Someone has beautifully stated,

پردے اٹھے ہوئے بھی ہیں ان کی ادھر نظر بھی ہے
بڑھ کے مقدر آزما سر بھی ہے سنگِ در بھی ہے

The veils are also lifted; His gaze is also in this direction.

Venture forward and acquire good fortunate, for the head as well as the threshold (of Allaah تَبَارَكَ وَتَعَالَى) are both nearby.

(5) One other way of gaining concentration in Salaat is to keep in mind which posture one is in. For example, in standing posture, one should think that one is in the standing posture, in *Ruku*, one should think that he is in *Ruku*; and in *Sajdah*, he should think that he is in *Sajdah*.

THE METHODS OF ATTAINING ALLAAH F'S LOVE

A very easy method of attaining Allaah تَبَارَكَ وَتَعَالَى's love:

If a person daily visits another for a short while, then within a few days, love is formed. The result of meeting daily for some period is that if, perchance, they do not meet each other for a while, both of them will become restless to meet the other and will wait for each other. There is no need to present any proofs for this visible reality.

In like manner, begin meeting Allaah تَبَارَكَ وَتَعَالَى daily for a short while. The manner of meeting Allaah تَبَارَكَ وَتَعَالَى is that one should take a Tasbeeh, and, facing the Qiblah in solitude, one should make the Zikr of Allaah تَبَارَكَ وَتَعَالَى for a short while.

Kalimah Tauheed, Salawaat alan Nabi (Durood Shareef), recitation of Quraan, uttering "Allaah, Allaah", are all included in Zikr. This Zikr is actually a meeting with Allaah تَبَارَكَ وَتَعَالَى. It is narrated in a Hadeeth Qudsi³,

أَنَا جَلِيسٌ مَنْ ذَكَرَنِي

I am the companion of the one who remembers Me.

In other words, Allaah تَبَارَكَ وَتَعَالَى is saying "I am close to Him." It is so easy for a servant to meet Allaah تَبَارَكَ وَتَعَالَى whenever he pleases. Begin Zikr and one meets Him.

Whilst walking, if one calls out or recites softly,

يَا حَلِيمُ يَا كَرِيمُ يَا وَاسِعَ الْمَغْفِرَةِ

then Allaah تَبَارَكَ وَتَعَالَى will make manifest upon this servant the blessings and goodness of these names.

1. Such a Hadeeth which is uttered by Rasoolullah ﷺ, but he attributes the saying to Allaah تَبَارَكَ وَتَعَالَى

When he says, يَا خَلِيم, then it is as though he has sought the quality of tolerance to be manifested on him. Hilm (tolerance) means not to take revenge in spite of having the ability to do so. The result of this will be that the All-Powerful Being will not punish this sinful servant in spite of having the ability to do so.

When one says يَا كَرِيم it is as though he has called upon the quality of Karam (kindness). Thus, Allaah تَبَارَكَ وَتَعَالَى along with withholding His punishment, through His kindness, will also bestow favours upon His servant.

When one says يَا وَاسِعَ الْمَغْفِرَةِ, then Allaah تَبَارَكَ وَتَعَالَى on account of His unlimited and vast quality of forgiveness will forgive the limited sins of this sinful servant.

If one accustoms himself to reading these words whilst walking, sitting and lying down, then there is hope of receiving many favours of Divine closeness, and by its blessings, this person will become forbearing, generous and will forgive the faults of others. Therefore, recital of these words in abundance is an elixir and alchemy for spiritual ailments such as being overpowered by anger, being overtaken by the desire to take revenge, stinginess and not overlooking and forgiving the errors of people. If a person with evil character recites these words with sincerity and with the intention of reformation, then, In-sha-Allaah, he will become a person of good character.

(2) The second method of attaining Allaah تَبَارَكَ وَتَعَالَى's love is to contemplate over His bounties. He has created the heavens, the earth, the oceans, the mountains, the trees, the animals and the birds, actually He has created the entire universe for our benefit and nurturing and we have been created solely for His worship. Think of every single bounty separately and be grateful. It is a matter of common-sense that one develops a mutual form of love for his benefactor.

(3) The third method which is the soul of the other two methods, and which is extremely beneficial is that one should at times go in the company of Allaah تَبَارَكَ وَتَعَالَى's lovers and should listen to their talks with love and conviction.

A Hadeeth states that the hearts of the friends of Allaah تَبَارَكَ وَتَعَالَى are the mines of taqwa. Just as one attains gold from a gold mine, silver from a silver mine, salt from a salt mine, the treasures of taqwa and the love of Allaah تَبَارَكَ وَتَعَالَى will be attained from the companionship of His close friends (which is the mine containing the treasures).

For example, if a donkey falls and dies in a salt mine, it too will become salt. In like manner, if you annihilate your opinion in the presence of your Shaikh; casting aside your rank and status, and you stay with him for some time, then In-sha-Allaah you also will become Allaah تَبَارَكَ وَتَعَالَى's friend.

Moulana Rumi رَحْمَةُ اللَّهِ has stated, "If you are a stone, then do not lose hope. By going to those whose hearts are connected to Allaah تَبَارَكَ وَتَعَالَى, you will become a pearl."

These three methods of attaining Allaah تَبَارَكَ وَتَعَالَى's love are the advices of Hakeem-ul-Ummah Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ which this weak one has quoted with some explanation. May Allaah تَبَارَكَ وَتَعَالَى grant this weak one and all our honourable readers the treasure of His love. Aameen

WHICH SERVANT DOES ALLAAH تَبَارَكَ وَتَعَالَى LOVE?

Sayyid Ahmad Rifa'i رَحْمَةُ اللَّهِ said, "When Allaah تَبَارَكَ وَتَعَالَى loves a servant:

1. He shows him his faults.
2. He creates within him love and compassion for all creation.
3. He makes him accustomed to spending generously.

4. He grants him a special enthusiasm to host people. This is such an act of worship which Rasulullaah ﷺ used to do even before Nabuwwat.

5. He creates within him great courage and lofty aspirations, as well as the ability to overlook the wrongs of others. He grants him such keen awareness of his own faults that he regards himself as the lowest, most humble and most unworthy compared to all others.

6. By this path of humility and meekness, he becomes the beloved of Allaah تَبَارَكَ وَتَعَالَى, since there is no shortage of greatness in His treasury. However, humility is not found in His treasures, as this is a quality of a slave, from which Allaah تَبَارَكَ وَتَعَالَى is pure. Allaah تَبَارَكَ وَتَعَالَى therefore loves this quality in His servants.

7. Allaah تَبَارَكَ وَتَعَالَى removes from his heart the desire to be considered great by the creation and the desire to consider himself superior to others.

8. He will be respectful before Allaah تَبَارَكَ وَتَعَالَى, which will manifest itself in being respectful to Allaah تَبَارَكَ وَتَعَالَى's creation.

The creation of Allaah تَبَارَكَ وَتَعَالَى are the thresholds and the doors of the Divine court. If you come to know the reality of respecting the creation of Allaah تَبَارَكَ وَتَعَالَى, then Allaah تَبَارَكَ وَتَعَالَى's doors of acceptance will also open for you.

If you continuously fight with the creation, then you will become entangled with them and you will remain deprived of Allaah تَبَارَكَ وَتَعَالَى's closeness. Respecting the creation here refers to winning over the hearts of people. Make them happy. Therefore, those personalities whom Allaah تَبَارَكَ وَتَعَالَى has granted His special closeness and a true feeling of His recognition are always engaged in attempting to unite hearts. They have laid down themselves on the walkways of people. Due to this humility and annihilation, their souls have begun to fly with spiritual wings in the courts of acceptance! Through the means of the creation, they have recognized Allaah تَبَارَكَ وَتَعَالَى.

A Hadeeth Qudsi states, "I am with those people whose hearts have shattered due to My Grandeur, Greatness and Majesty and who have chosen humility for My pleasure." This Hadeeth clearly shows that one should be humble and submissive in front of people. However, the object should not be any worldly aim, but rather only for Allaah ﷻ's sake. However, to annihilate one's Nafs to this level is not easy; Otherwise, every person in the world would have become a friend of Allaah ﷻ. This bounty will be attained by the companionship of some pious person, who is an intense lover of Allaah ﷻ. However, it does not come by at no cost. One has to strive and make an effort.

مے یہ ملی نہیں ہے یوں قلب و جگر ہونے ہیں خوں

کیوں میں کسی کو مفت دوں مے مری مفت کی نہیں

I did not receive it just like that, my heart and liver became blood in the process (i.e. I worked hard for it),

Why should I give it to anyone free, my efforts were not for free?

If this bounty was acquired free of charge, there will be no appreciation. As Moulana Rumi رَحْمَةُ اللهِ has said,

لیک شیرینی و لذاتِ مقرر بہت بر اندازہ رنج سفر

The more difficult one's journey is, the more comfort and enjoyment is felt by one when he reaches his destination.

RESPECT FOR ONE'S ELDERS

Benefit: Respect for one's parents, teachers, elders; compassion for one's juniors and respect for Ulama is a sign of good fortune. What is

the definition of good fortune? It is the ability to do good which is granted by Allaah تَبَارَكَ وَتَعَالَى. Our pious elders have stated,

با ادب بانصیب ہے ادب بے نصیب

One who is respectful will be fortunate, one who possesses no respect will be unfortunate.

Harms of disrespect: A person who is disrespectful to his elders is actually inviting his juniors to be disrespectful to him.

Rasulullaah ﷺ said, “Stay chaste from other women, your women will remain chaste. Be good to your parents, your children will be good to you. If anyone asks you for forgiveness, then forgive him. Whoever does not forgive will be deprived of drinking from the pond of Kauthar on the plains of Resurrection.”

More especially, to say even ‘ofh’ (or any other word which may hurt their feelings or anger them) to your parents is Haraam (prohibited). If any disobedient child’s parents have passed away, then he should send rewards (isaaluth thawaab) to them in great abundance. There is hope that such a person will be resurrected amongst the obedient children.

COMPASSION TO THE YOUNG

Benefit: To have mercy and compassion upon one’s wife, children and the weak is a sign of a soft heart and good fortune.

Rasulullaah ﷺ has said, “The best amongst you with regards to character is one who portrays good character to his family members.”

How can the character of such a person be noble who keeps his friends and acquaintances happy, but on returning home, he makes life difficult for all, and loses his temper on trivial matters, causing his wife and children to cry.

Allaah تَبَارَكَ وَتَعَالَى has revealed the command in the Qur'an to treat one's wife with good character and to live amicably with her.

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

Treat them with kindness

Here I will narrate two incidents, which are sufficient as advice.

Incident 1: One person used to chide his wife for every minor matter. Day and night, he used to amuse himself with his friends. His wife used to wait the whole day for him all alone. Some husbands are so oppressive. They neglect those very wives, who had to leave their parents and their whole family just to come and live with their husbands, while they go and spend their time amusing themselves with others. Thereafter, they return home late at night, eat and sleep away. Who will bring joy to this woman, who, due to the command of the Shariah, is a prisoner in her husband's home?

Once, it so happened that the husband had a bout of diarrhoea. He continuously vomited and passed stools. Eventually, he was unable to get off the bed, urinating and passing stools there. During this time, it was this same wife who would clean the stools and wash him. No other friend or relative in the world came to assist him. According to the Shariah also, besides the wife, no other person can clean these areas. Only the wife can fulfil this duty. A mother does this during one's

infancy but after becoming of age, it is not even permissible for her to do this service.

This shows us that the wife is such a bounty whose assistance one requires in such difficult times. When the husband recovered, he called for his wife, cried and said, “Forgive me, I have really not appreciated you. Allaah تَبَارَكَ وَتَعَالَى opened my eyes through this sickness. I was blind, now I can see. From today, I promise to appreciate you.”

Incident 2: One person had a don't-care with regards to his wife and would keep a very rigid relationship with her. He had no relationship of love and feelings for her. On small errors, he would beat her and speak harshly to her. He possessed a melancholic temperament. May Allaah تَبَارَكَ وَتَعَالَى protect us from having such a harsh nature! To be a loving person is a great fortune and a great bounty of Allaah تَبَارَكَ وَتَعَالَى.

When this person's daughter got married and her husband began beating her, he rushed off to get a taweez and began crying, “Ah! Such oppression is being meted out upon my beloved daughter. Her husband does not feel the pain and hurt she is undergoing. Oh, what my daughter is going through?”

The scholar who he had approached was his old friend. He said to him, “Remember the time when you used to beat your wife, leave her alone at night and go away; when you used to sit with your friends instead of bringing joy to her heart by speaking to her and being part of her pains and sorrows. Now, without becoming angry, tell me clearly, was that poor one (i.e. your wife) not someone's daughter and someone's beloved? Ah! If only you could have realized it at that time! Now you seem to easily understand it!”

On hearing this, he began crying and said, “Really, I have really oppressed my wife.” Thereafter, he proceeded straight to his house and asked his wife for forgiveness. For the remainder of his life, he loved her with great compassion, affection and feelings. He began regarding every

sorrow of his wife's as his own and he was granted the ability to observe the etiquettes of good companionship and to fulfil her rights.

TASLEEM, RADHA, TAFWEEDH AND DUA'A

Meaning: Those matters, in the world, which do not occur in accordance to one's likes and desires, at times causes extreme grief, sorrow and ultimately ill-health. As a result, weakness and laxity is found in one's religious matters as well. For this reason, Allaah تَبَارَكَ وَتَعَالَى has commanded us to be content with what has been preordained.

Method of acquisition: Think that even though this is contrary to my will, not even a leaf moves without Allaah تَبَارَكَ وَتَعَالَى's will. Therefore, this matter has occurred by His will, and our master's will is superior to our will. There is without doubt only our benefit in this, because Allaah تَبَارَكَ وَتَعَالَى's special Mercy is ninety-nine times greater than even that of one's parents.

Bahloul رَحِمَهُ اللهُ was a pious man. Someone asked him, "How are you?" He replied, "What can you ask of the condition of one by whose will the entire universe is running?" The person asked, "How can this be?" He answered, "In the world, all matters take place according to Allaah تَبَارَكَ وَتَعَالَى's will. I have annihilated my desire in front of His desire. Thus, whatever is the desire of my Master is my desire. Therefore, everything is taking place according to my desire. For this reason, I am happy in every condition."

Benefits:

- 1.) By implementing this teaching of Allaah تَبَارَكَ وَتَعَالَى, a servant will remain happy in all conditions i.e. some sorrow and grief will be felt, but it will not be unbearable.
- 2.) This small amount of grief will increase the enjoyment a servant will perceive when he will make dua'a to Allaah تَبَارَكَ وَتَعَالَى.
- 3.) It will also be a means of attaining Allaah تَبَارَكَ وَتَعَالَى's special closeness.
- 4.) One will not be unmindful of the Hereafter.
- 5.) Finally, one will be saved from the love of this world.

This is such a lesson by which the pious servants of Allaah تَبَارَكَ وَتَعَالَى pass their days and nights in great comfort. A worldly person loses his senses and begins melting on trivial matters, whereas the friends of Allaah تَبَارَكَ وَتَعَالَى place mountains of sorrow on the catapult of tasleem and radha and send them flying away, making them seem similar to the wing of a mosquito!

Reality: The reality of *radha bil qadha* is to continue asking Allaah تَبَارَكَ وَتَعَالَى for goodness and to be pleased with the decision that He passes. It is the misfortune of a servant that he stops asking for goodness, and he becomes displeased with Allaah تَبَارَكَ وَتَعَالَى's decision. Being pleased with Allaah تَبَارَكَ وَتَعَالَى's decision does not mean that in unfavourable circumstances, no sorrow and sadness passes over one's heart. When an operation is done on a patient who has some sores, then, despite pain, he is happy with the doctor. What must have been the condition of Yaqoob عَلَيْهِ السَّلَام who, in grief of his son Yusuf عَلَيْهِ السَّلَام, cried intensely? However, in his heart, he was pleased with the decision of Allaah تَبَارَكَ وَتَعَالَى and he used to present his sorrows before Him only.

Khwajah Saheb رَحْمَةُ اللَّهِ explains the enjoyment of this tasleem (submission) in the following words,

سوگ میں یہ کس کی شرکت ہو گئی بزم ماتم بزم عشرت ہو گئی

Who has joined me in the gathering of sorrow and grief?

The gathering of sorrow and grief has suddenly become the gathering of joy and happiness

However, this bounty of being pleased with Allaah تَبَارَكَ وَتَعَالَى's decision will only be attained when one has love for Allaah تَبَارَكَ وَتَعَالَى and conviction in the Hereafter. This conviction and love of Allaah تَبَارَكَ وَتَعَالَى will be attained by Zikrullah (remembrance of Allaah تَبَارَكَ وَتَعَالَى), worship and the company of Allaah تَبَارَكَ وَتَعَالَى's accepted servants.

When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's son passed away, he remarked, "O Ibrahim, verily the eyes are tearing and the heart is sorrowful, but we will only utter that with the tongue which is pleasing to our Master. We are definitely saddened by your separation." When one Sahaabi, out of astonishment asked, "Do you also cry?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "O Ibn Auf, this is a mercy (this crying is due to mercy)".

When Moulana Qasim Nanotwi رَحْمَةُ اللَّهِ passed away, Moulana Rashid Ahmad Gangohi رَحْمَةُ اللَّهِ was grief-stricken. He said, "If I did not have something, I would have become bedridden due to grief." People asked what that treasure was. He replied, "A connection with Allaah تَبَارَكَ وَتَعَالَى." May Allaah تَبَارَكَ وَتَعَالَى grant it to all of us! Aameen

COMBINING TAFWEEDH AND DUA'A

Some pious elders of the past, due to being overtaken by some condition, abandoned even making dua'a and regarded it to be contrary to *tasleem* and *tafweedh*. However, Hakeem-ul-Ummah Moulana Thanwi رَحْمَةُ اللَّهِ said, "A person who is overtaken by conditions is excused.

He should not be imitated. One who has control over himself and is a muhaqqiq (expert in the field) should be imitated and followed.” Then he said, “Together with *tasleem* and *tafweeth*, to make dua is the actual Sunnah. They should be combined in this manner that one should continue asking Allaah تَبَارَكَ وَتَعَالَى for well-being, while in the heart one must have the intention that if my dua is not accepted, then too I will be pleased with Allaah تَبَارَكَ وَتَعَالَى's decree.

My Murshid, Moulana Shah Abrarul Haq رَحْمَةُ اللهِ said, “A believer is successful in all conditions i.e. he continues pleasing Allaah تَبَارَكَ وَتَعَالَى in favorable conditions with gratitude and in unfavourable conditions with patience.

Moulana Shah Muhammad Ahmad Saheb Partabghari رَحْمَةُ اللهِ has so beautifully stated,

بے کیفی میں بھی ہم نے اک کیفِ مسلسل دیکھا ہے
جس حال میں بھی وہ رکھتے ہیں اس حال کو اکمل دیکھا ہے
جس راہ کو ہم تجویز کریں اس راہ کو اٹقل دیکھا ہے
جس راہ سے وہ لے چلتے ہیں اس راہ کو اسہل دیکھا ہے

We saw a continuous joy even in a state of joylessness.

In whichever condition He keeps us, we consider that condition to be the most perfect.

We found that the path which we choose for ourselves to be the most difficult path.

But we found that the path which He leads us on to be the easiest.

TAWAKKUL (RELIANCE ON ALLAAH تَبَارَكَ وَتَعَالَى)

Allaah تَبَارَكَ وَتَعَالَى states, “Only upon Allaah should the believers rely.”

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “From my Ummah, seventy thousand people will enter paradise without any reckoning. These are the people who do not use amulets, do not believe in bad omens and have trust on their Sustainer.”

Some narrations state, “And they do not take medication.”

Thus, to use medication and not to use medication are both Sunnah. There is ease in this ruling for every type of person (weak and strong). The meaning of the above is that they do not recite impermissible amulets.

Some have stated, “It is best not to use taweez (amulets) at all.”

Taking of evil omens means that, for example, someone’s sneezing or an animal coming in front of someone, is regarded it to be bad luck and one falls into unnecessary doubts. However, taking good omens are permissible.

INCORRECT NOTION REGARDING TAWAKKUL⁴

⁴ Reliance on Allaah تَبَارَكَ وَتَعَالَى

Today, some people have regarded the meaning of tawakkul to abandon all means and effort and to sit idly. This meaning is completely incorrect. The tawakkul taught to us by the Shariah is that one should make use of means and avenues, regarding it as a begging cup, and at the same time to believe that only Allaah تَبَارَكَ وَتَعَالَى is the Giver. The success of the means is based on Allaah تَبَارَكَ وَتَعَالَى's grace. Do those who regard tawakkul to refer to abandonment of means not open their mouths to eat, chew their food and eventually swallow it. This is the means and avenue for food reaching the stomach. This proves that the manner they have understood tawakkul is not correct.

Similarly, for a person to be naturally uneasy when one's sustenance is delayed is not contrary to tawakkul. Despite having trust in Allaah تَبَارَكَ وَتَعَالَى's promise of providing sustenance, if one is naturally uneasy then this is natural, because the time and amount is not specified, thus one does not know when and how much he will receive. In fact, the benefit of this is that he will be granted the ability to make excessive duaa. Logically, his reliance will remain on Allaah تَبَارَكَ وَتَعَالَى.

EVIL CHARACTER AND ITS CURE

- Ujub (vanity)
- Takabbur (pride)
- Nameemah (Carrying tales)
- Hiqd (Malice)
- Hasad (Jealousy)
- Ghadhab (Anger)
- To desire evil for someone
- Su'uz Zann (To think evil of someone)
- Hubbud Dunya (Love of the world)
- Lahwul Hadeeth (Habit of useless and impermissible speech)
- Gheebah (Backbiting)
- Kizb (Lies)
- Bukhl (Stinginess)
- Riyaa (Show and ostentation)
(extracted from Ta'leemud-deen and Furu-ul Imaan)
- Shahwah (Lust)
- Evil glancing
- Ishq Majazi (Figurative love)
(Last three are additions by the author)

Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ mentioned, "To have no intention of harming others is not sufficient. It is necessary to make an intention that one will not harm another."

In the following poem, all the evil traits have been combined:

حرص و امل و غضب و دروغ و غیبت

بخل و حسد و ریا و کبر و کینه

PRIDE

THE CURE FOR THE DISEASE OF CONSIDERING ONESELF TO BE GREAT

Harms: This illness is very dangerous. It was this same disease which caused Shaytaan to become rejected. Therefore, he uses this very prescription, which he had tried on himself, on human beings with great ease, and finds it to be hundred percent successful in leading them astray.

This sickness causes a son to quarrel and argue with his father; a student with his teacher; a Mureed with his Shaikh; and a slave with Allaah ﷻ. The first rejected one in the Divine Court, Shaytaan, was destroyed because of this sickness. For this reason, the pious elders have devised many precautionary measures and methods to save their friends and assistants from this disease. Due to this disease, a person regards himself to be greater and more superior to others in knowledge, worship, piety, wealth, honour, intellect or any other matter, and he regards others as lowly and despicable. Such a person is despised by others in the world, even though they may praise him whilst in front of him, due to fear or greed. Such a person does not accept anyone's advice and in fact argues with those who advise him. He does not accept the truth when he is advised. The reality of pride has been referred to in the Hadeeth as,

بَطَرُ الْحَقِّ

To reject the truth

غَمَطُ النَّاسِ

To despise others – to consider others inferior to oneself

Harms: Whoever finds these two signs within himself should immediately seek a cure for this illness, or else there is a fear that all one's good deeds may be reduced to dust.

A Hadeeth states, "In whoever's heart lies pride equal to a mustard seed, he will not even smell the fragrance of Paradise, never mind entering Jannah itself."

Rasulullaah ﷺ said, "Whoever humbles and lowers himself for Allaah, Allaah will grant him honour and status amongst people, even though he regards himself as lowly. He who lives with pride, then Allaah will disgrace him until he will be regarded as more despised than a dog and pig in the eyes of people, even though he regards himself as very great in his heart." Moulana Thanwi رحمه الله has narrated this Hadeeth in his book "Khutubatul Ahkaam."

Ujub: If one does not look down upon anyone but only regards himself as good, he regards his excellences and good conditions to be his own perfection and does not regard it as a gift of Allaah تَبَارَكَ وَتَعَالَى, and he does not have fear of losing or changing of any bounty whether it be knowledge, piety, steadfastness, spiritual exercises, worship, beauty, wealth, honour or good character, then this is referred to as Ujub (vanity). In the Shariah, both are prohibited. I will quote one saying of Moulana Thanwi رحمه الله from "Kamalaat-e-Ashrafiyyah" here, "When a servant becomes lowly and despised in his own eyesight, then he is noble in the sight of Allaah تَبَارَكَ وَتَعَالَى, and when he regards himself to be noble, then he is evil in the sight of Allaah تَبَارَكَ وَتَعَالَى."

THE CURE FOR PRIDE AND VANITY

(a.) The cure for pride is to keep in mind Allaah تَبَارَكَ وَتَعَالَى's greatness and to always ponder over one's final result, i.e. "I do not know how my death will occur." It is always possible that Allaah تَبَارَكَ وَتَعَالَى may dislike some action of ours, due to which He renders our actions null and void.

Moreover, it is possible that the person we had despised has performed one such action in his whole life which Allaah تَبَارَكَ وَتَعَالَى liked, whereby all his sins will be forgiven.

Our pious elders have mentioned an incident of lesson which will greatly assist one in the cure of this sickness. Girls of a certain locality beautified one girl (who was to be married). When she appeared very beautiful adorned in her jewellery and smart clothing, her friends complimented her, "Sister, you look gorgeous. When you will go to your husband, he will really appreciate you."

This girl began crying and said, "O my friends and sisters, I am not overjoyed with your compliments and praises. When my husband sees me, expresses his happiness with me and compliments me, then I will be absolutely overjoyed."

On hearing this incident, some pious people sobbed and fell down unconscious, absorbed in the thought that people praise us in the world, but we have no convincing knowledge of what decision Allaah تَبَارَكَ وَتَعَالَى will pass regarding us on the Day of Judgment when He sees us.

Thus, to regard oneself as good and pious in this world is an act of foolishness. We should take lesson from this girl's intelligence. Shaikh Abdul Qadir Jilani رَحِمَهُ اللّٰهُ used to say, "When our death occurs on Imaan, then definitely we will be able to celebrate over all the actions we had done in our life. To celebrate before that and to regard oneself as elevated due to people's praise is foolishness!"

(b.) The cure for Ujub (vanity) is that one should regard every excellence and bounty to be a gift from Allaah تَبَارَكَ وَتَعَالَى. Furthermore, one should continuously fear that it can be snatched away due to some evil action. One should always fear Allaah تَبَارَكَ وَتَعَالَى's independence and His quality of being Self-sufficient. The pious elders have stated,

نیکیاں کرتا رہے اور ڈرتا رہے

*Continue performing good deeds and at the same time continue to fear
(whether they are accepted or not).*

This lesson is learnt from the Hadeeth wherein it is mentioned that Sayyidatuna Aaishah رَضِيَ اللهُ عَنْهَا asked Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the meaning of the verse

وَجَلَتْ قُلُوبُهُمْ

Their hearts trembled with fear

“Are they the ones who drink and steal?”

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “No, O daughter of Siddeeq, they are the ones who fast, perform Salaat and give charity. Despite all of this, they fear that perhaps these actions are not accepted. These are the ones who hasten to good actions.” (Mishkaat)

This Hadeeth teaches us that our heads should not become bloated after performing some good deed. One should continue fearing and should make duaa that these deeds of ours are accepted. One should have fear that perhaps it has not been accepted, as well as the hope that it has been accepted. One should not have so much fear of it not being accepted that he altogether abandons doing good deeds. For this reason, Allaah تَبَارَكَ وَتَعَالَى mentions at the end of this verse, “These are the ones who hasten to do good actions.” The general people only seek forgiveness from sins. The special servants of Allaah تَبَارَكَ وَتَعَالَى also seek forgiveness after doing good actions. Their attitude is, “How can we ever fulfil the rights of Allaah تَبَارَكَ وَتَعَالَى’s greatness and exaltedness?” Therefore, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to seek forgiveness from Allaah تَبَارَكَ وَتَعَالَى thrice after every Fardh Salaat. The wisdom underlying this according to the pious is that the right of Allaah تَبَارَكَ وَتَعَالَى’s greatness cannot be fulfilled by anyone. For this reason, the Aarifeen (those who

have recognized Allaah (تَبَارَكَ وَتَعَالَى) seek forgiveness even after performing righteous actions.

Note: A person asked Rasulullaah ﷺ, “A person likes that his clothing and shoes be good looking. Is this all pride?” Rasulullaah ﷺ replied, “Allaah is beautiful and He loves beauty. Pride is to reject the truth and to despise people.” From this Hadeeth, we learn that one should not have evil thoughts regarding those pious people who wear beautiful clothing, thinking that he is proud. Being pious does not mean living at the foot of a mountain, building a shack, eating dry bread and wearing torn clothing. If such a person has love of the world in his heart, then he is a dunyadaar – person hankering after this world. If there is no love of the world in his heart, then together with possessing kingdom, Allaah’s servant can also be a Wali.

اگر مال و جاہ ست وزرع و تجارت چو دل باخدا ایست خلوت
نشینی

If together with wealth, honour, farming and business, one’s heart is connected to Allaah تَبَارَكَ وَتَعَالَى at all times, then this person is a friend of Allaah and a person in true solitude.

This poem has been mentioned in Mazahir-e-Haqq, the commentary of Mishkaat Sharif.

If a person sits at the foot of a hill or in the jungle and he waits for some prey to come, bringing for him some gifts or sweetmeats, then this person is a fraud and a person hankering after the world. In short, abstinence and Allaah تَبَارَكَ وَتَعَالَى’s friendship is possible to be attained together with having good food, beautiful clothing and a spacious house. This will occur by staying in the companionship of some pious person on condition that one follows the Sunnah and is steadfast on complete taqwa (abstinence of sins)!

AN OBJECTION CONCERNING UJUB AND ITS ANSWER

At this juncture, one objection that crops up is that if Allaah تَبَارَكَ وَتَعَالَى grants someone an excellence, but he does not regard it as an excellence, then is this not ingratitude? The answer is that one should regard it to be a quality of perfection but should not regard it to be his *own* excellence; he should regard it to be a divine gift from Allaah تَبَارَكَ وَتَعَالَى and be grateful. Instead of being proud, he should always fear that this special bounty should not be snatched away from him due to his evil actions.

DESTRUCTION OF THE SALIKEEN⁵

Shaytaan destroys the *salikeen* very quickly by placing objections against one's Shaikh in the heart.

THE CURE FOR PRIDE

FROM THE TEACHINGS OF HAKEEM-UL-UMMAH THANWI رَحْمَةُ اللَّهِ

1. Ponder that the excellences found within myself are not created by myself but rather are a gift of Allaah تَبَارَكَ وَتَعَالَى.
2. This gift was neither due to my being worthy of it, nor due to my capabilities. It has been granted to me solely by His grace and kindness.
3. The preservation of this bounty is also not within my control. When Allaah تَبَارَكَ وَتَعَالَى wants, He can snatch it away.
4. Even though the one whom I regard as low does not possess this excellence at the present, Allaah تَبَارَكَ وَتَعَالَى has the power to snatch away this excellence from me and grant it to him. Or alternatively, without snatching it from me, Allaah تَبَارَكَ وَتَعَالَى can grant him a higher level of that excellence and can grant him such a lofty status that I will become dependent on him.

⁵ Those who are treading the path towards Allaah تَبَارَكَ وَتَعَالَى and are in search of Him.

5. Even, if, in the future, he does not attain this excellence, it is quite possible that at the present moment he has within himself such an excellence which is concealed from me and everyone else, which only Allaah تَبَارَكَ وَتَعَالَى is aware of. Due to that excellence, he is more beloved and accepted in Allaah تَبَارَكَ وَتَعَالَى's sight than me.
6. If the possibility of any excellence does not come to mind then think that it is possible that he is more accepted in the sight of Allaah تَبَارَكَ وَتَعَالَى than me and in the knowledge of Allaah تَبَارَكَ وَتَعَالَى, my acceptance is of a far lesser degree or I may not be accepted at all. On the Day of Judgment, how many people who used to walk by foot in this world will be on conveyances, and how many people who were on conveyances here will have to walk there? Therefore, what right do I have to regard him as inferior, when I am not aware of my own result?
7. Deal kindly and behave benevolently with the person whom you regard as contemptible or low. Make a lot of dua for him. Consequently, love for him will be created, and the natural characteristic of love is that whoever one loves, he does not regard him with contempt. For this purpose, make it a point to ask that person how he is feeling and speak to him. In this manner, a relationship will be established from both sides and the essence of contempt will vanish. (Kamaalaat-e-Ashrafiyyah page 94)

THE DIFFERENCE BETWEEN RIYAA, UJUB AND TAKABBUR

Riyaa (show and ostentation) is always found in acts of worship and religious matters. Ujub (vanity) and Takabbur (pride) is found in religious and worldly matters. Pride is when a person regards another to be low and contemptible, whilst in Ujub, one regards himself to be good, even though he does not look down on anyone. When Takabbur

is found, then Ujub will always be found with it, but when Ujub is found, Takabbur is not necessarily found.

Note: Remember that if there is any person for whom it is Wajib (compulsory) to hate according to the Shariah, then do not mingle with him and do not display love for him. However, do not despise him, due to fear regarding your own end. It is possible that he will repent sometime in the future before death and go into Paradise. Moulana Rumi رَحْمَةُ اللَّهِ has said,

بیچ کافر را بخواری منگرید کہ مسلمان بودنش باشد امید

Do not even look at any disbeliever with contempt because it is possible that before dying, he can become Muslim.

However, one should have hatred for him in one's heart. Hating someone while not despising him or holding him in contempt in the heart can be combined. As an example, if a handsome prince has rubbed ink on his face thus blackening it, one will have hatred for the blackness on his face, yet will not regard the prince with contempt since it is possible that he will wash his face with soap and again become pure and clean. SubhanAllaah! Hakeem-ul-Ummah Moulana Thanwi رَحْمَةُ اللَّهِ had solved such intricate matters with examples. In short, he has said, "Hate the sin, not the sinner." The reality of this is similar to people who are frightened of sickness but regards mercy and compassion to the patient as necessary.

THE DIFFERENCE BETWEEN TAKABBUR AND SHYNESS

Shyness is a natural constriction, which is felt by the Nafs when doing any action contrary to habit or when a peculiar spiritual condition overcomes one. Due to extreme precaution, the Saalik at times thinks it to be pride, whereas in reality it is not pride.

The yard stick to determine it is as follows: Does the person feels constriction when someone honours or respects him as he feels when

doing a lowly action? If he does, then this is shyness, and if not, then it is pride. Be wary of the fanciful interpretations of your Nafs. Make sure that he does not mix pride into your natural shyness. For a detailed cure, ask your Shaikh.

PRIDE IN THE FORM OF HUMILITY

Moulana Thanwi رَحْمَةُ اللهِ عَلَيْهِ said, "At times, pride appears in the form of humility." This means that, at times, humility is shown so that people regard one as great. The sign of this is that after being humble, if people do not honour and respect one, he feels bad. A true friend of Allaah تَبَارَكَ وَتَعَالَى does not regard himself to be worthy of being respected and honoured.

THE DISEASE OF JEALOUSY AND ITS CURE

Meaning: Jealousy is when one feels displeased regarding the favourable conditions or some bounty of another person, and he desires that bounty be snatched away.

Harms: This disease is extremely dangerous; by it, tranquillity is snatched away from one and the heart continually burns. A Hadeeth states, "Jealousy consumes the good actions of the jealous person just as fire consumes wood." Moulana Shah Muhammad Ahmad Saheb رَحْمَةُ اللهِ عَلَيْهِ has composed the following two beautiful poems regarding jealousy,

حسد کی آگ میں کیوں جل رہے ہو کفِ افسوس تم کیوں مل رہے ہو
خدا کے فیصلے سے کیوں ہو ناراض جہنم کی طرف کیوں چل رہے ہو

Why are you burning in the flame of jealousy?

Why are you rubbing your hands in sorrow?

Why are you upset with Allaah's decision?

Why are you advancing towards Jahannum?

Hakeem-ul-Ummah Moulana Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ has said, "If one becomes pleased in his heart on the loss of a bounty of another, even though outwardly he shows sorrow; then, although inner happiness is not a sin due to being non-volitional, it is still a sign of imperfection. One should cure this forcefully by making lots of dua for that person. By doing this in abundance, In-sha-Allaah this imperfection will be removed."⁶

THE CURE FOR JEALOUSY

If one is jealous of someone, then he should do the following:

1. Always make salaam first.
2. Meet him before going on a journey
3. Upon returning from a journey, bring him some gift, even though it may be cheap in value.
4. Praise him in your gatherings.
5. Occasionally invite him for a meal.
6. Make abundant dua for him.
7. If anyone speaks ill of him, stop them strictly. Tell them that it is Haraam (prohibited) to backbite as well as to listen to it.

By practicing on these guidelines for a few days In-sha-Allaah, this disease will be cured. Instead of burning within yourself due to jealousy, you will attain love for him, and your heart will become light in weight like a rose-petal. It will be free for Allaah تَبَارَكَ وَتَعَالَى's remembrance and worship and full of tranquillity.

MALICE AND ITS CURE

Meaning: If some Muslim is harmed and he does not have the ability to avenge it, then a slight amount of anger remains within the heart. By

⁶ Kamaalaat-e-Ashrafiyya, advice no.450

controlling one's anger, a burden is felt on the heart. One purposely desires evil for the other person. This is referred to as **malice**.

Cure: The cure is to forgive him and to force oneself to mingle with him. Besides this, the cure is the same as has been mentioned above regarding jealousy.

THE CURE FOR GREED AND LOVE FOR THE WORLD

1.) The best cure for it is to attend the gatherings of the friends of Allaah ﷻ and to learn from them the manner of building up a relationship with Allaah ﷻ. As one's connection with Allaah ﷻ becomes stronger, the heart will automatically become disinclined from the world. Only remembrance of Allaah ﷻ and the company of the friends of Allaah can remove this disease.

2.) Thinking abundantly of the world's instability and death is also very beneficial. Reciting these poems in abundance will also purify the heart of the love of the world:

دبا کے قبر میں سب چل دیے دعا نہ سلام ذرا سی دیر میں کیا ہو گیا زمانے کو

After burying me in the grave, they all have left, Without duaa, without salaam

What has happened to people in such a short while?

یہ چمن صحرا بھی ہوگا یہ خبر بلبل کو دو تاکہ اپنی زندگی کو سوچ کے قرباں کرے

Inform the nightingale that this garden will one day become desert

So that it may ponder before sacrificing its life (for the garden)

آ کر قضا باہوش کو بے ہوش کر گئی ہنگامہ حیات کو خاموش کر گئی

Death came and rendered the conscious unconscious

It simply silenced the activities of life

قضا کے سامنے بے کار ہوتے ہیں حواس اکبر

کُھلی ہوتی ہیں گو آنکھیں مگر بیٹا نہیں ہوتیں

In front of death, the senses become useless, O Akbar

The eyes are open, but they are unable to see.

Occasionally, visit the graveyard and witness with your own eyes the end result and condition of the worldly people- where are their palatial homes, their vehicles, their wealth and their servants?

Now only their good deeds can assist them.

شکریہ اے قبر تک پہنچانے والوں شکریہ

اب اکیلے ہی چلے جائیں گے اس منزل سے ہم

Thanks to you who are carrying my body to the grave, thanks

Now, I will be going all alone from this stage onwards

Just as one prisoner cannot free another prisoner-the one who frees must be free himself-similarly one worldly person cannot free another worldly person from the love and fetters of this world. For this, the company of the friends of Allaah تَبَارَكَ وَتَعَالٰی is necessary, those who outwardly live in the world, but they have transcended the world as far as their souls are concerned. The following is a poem of mine:

دنیا کے مشغلوں میں بھی یہ باخدا رہے

یہ سب کے ساتھ رہ کے بھی سب سے جدا رہے

Even in the pre-occupations of the world, he remained with Allaah

تَبَارَكَ وَتَعَالَى

Being with all, the people of the world still remained isolated from all.

MISDIRECTED ANGER AND ITS CURE

Harms: When angry, one does not think properly, and he is unable to think of the consequences (of his actions). For this reason, unbefitting words escape from his mouth and oppression and excesses are committed by his hands. At times, in a rage of anger, a person utters three divorces and is then forced to regret for the rest of his life. Sometimes, in a fit of anger, a person attacks wildly without thinking, killing the other person and thus destroys homes and families for generations to come!

A Hadeeth states, “Anger is from Shaytaan, and Shaytaan has been created from fire. The cure for fire is water. Thus, when one becomes angry, make wudhu.”

Cure: The cure for anger is that one should move away from the one who has angered him. If that person does not move away, then one should himself move away. Think that even though this person has wronged me, usurped my rights or disobeyed me, day and night we continue disobeying Allaah تَبَارَكَ وَتَعَالَى so much more and are negligent in fulfilling His rights. Despite this, Allaah تَبَارَكَ وَتَعَالَى does not snatch away His bounties and favours from us. Just as we desire that Allaah تَبَارَكَ وَتَعَالَى should forgive our sins, similarly we should desire to forgive the sins of Allaah تَبَارَكَ وَتَعَالَى’s servants. We should forgive the sins of Allaah تَبَارَكَ وَتَعَالَى’s servants and be good to them in accordance to the amount we desire to be forgiven on the Day of Judgment. In-sha-Allaah, by thinking of this, the condition of one’s heart will begin to ease. Recite,

أعوذ بالله من الشيطان الرجيم

a few times, make wudhu and drink cold water. If you are standing, then sit down. If you are sitting, then lie down. Think of Allaah تَبَارَكَ وَتَعَالَى's anger. When your anger lessens, and your mind becomes sound, then select an appropriate punishment. An example of this is that when you become angry for the sake of reforming and correcting your child, then, when your anger subsides and after careful consideration, punish only as much as is allowed in the Shariah. By repeatedly doing the above, one's anger will be reformed and controlled.

INCIDENTS OF GREAT LESSON WITH REGARDS TO NOT CONTROLLING ONE'S ANGER

Controlling one's anger seems to be a burden on one's Nafs, but its result is always favourable. Even an enemy finally becomes a friend. On the other hand, by venting one's anger, even a friend finally becomes an enemy. Gradually, a person due to this evil habit loses all helpers.

One person was extremely bed-tempered and used to vex his neighbours. When his wife passed away, he was forced to hire workers to carry her bier (since nobody was willing to help him).

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A strong man is not he who defeats others in wrestling. A strong one is he who controls himself at the time of anger.

Allaah تَبَارَكَ وَتَعَالَى has praised those who swallow their anger, those who forgive the wrong doings of people and those who are good to them.

If in the process, one loses wealth, one should remember that whatever occurred, had occurred by the command of Allaah تَبَارَكَ وَتَعَالَى and by bearing the loss patiently, one will receive reward. By reciting,

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

on such occasions, one has been promised a better bounty. Think that by exacting revenge, one's reward will be lost, and one will attain no benefit at all. In anger, if one takes revenge and he happens to oppress the other party by exceeding the bounds, then he will have to separately bear Allaah تَبَارَكَ وَتَعَالَى's punishment and will be then taken to task.

Incident: A pious person, Bayazid Bustami رَحِمَهُ اللهُ was walking along when an enemy of his threw a basket of ashes on top of his head. He said, "Alhamdulillah (All praise is due only to Allaah)." His disciples asked, "Was this the occasion to recite Alhamdulillah?" He replied, "Why should the one who was worthy of being burnt by fire due to his disobedience, not be grateful that only ashes fell onto him?"

Incident: Two men were fighting in front of Moulana Rumi رَحِمَهُ اللهُ. One said, "If you swear me once, I will swear you ten times." Moulana said, "Swear me one thousand times, I will not reply with even one vulgar word." Both of them kissed his feet and reconciled."

Incident: Shaikh-ul-Hadeeth Moulana Zakariyya Saheb رَحِمَهُ اللهُ rebuked one servant of his who then sought forgiveness. Moulana said, "You are always troubling me. For how long I should bear this attitude of yours?" Moulana Ilyas Saheb رَحِمَهُ اللهُ was sitting close by. He whispered into his ear, "Moulana, to the extent which you want Allaah تَبَارَكَ وَتَعَالَى to forgive you, forgive His servant's faults in this world."

A BEAUTIFUL AND EFFECTIVE CONTEMPLATION TO CURE ANGER

When anger completely overcomes one, then immediately think,

If I control my anger right now and forgive, then Allaah تَبَارَكَ وَتَعَالَى will, on the Day of Judgment, hold back His punishment from me.

This glad tiding is found in the narration of Anas رَضِيَ اللَّهُ عَنْهُ.

EVIL GLANCES, THE TREACHERY OF THE HEART AND THE WORSHIPPING OF BEAUTY

Harms: Amongst the many evil character traits, this disease is extremely dangerous. In the early stages, its harms are not perceived. At the inception, a man feels that he is only amusing himself with these beauties. He is not getting anything from them, nor are they getting anything from him. This thought is a mere deception. By evil-glancing and filthy thoughts, not only is the heart affected, but also one's sperm begins thinning, health begins to deteriorate, the enjoyment of worship is snatched away, and one does not experience delight in his Zikr and worship. Some cases have led to disastrous results. May Allaah تَبَارَكَ وَتَعَالَى save us! Due to one person's evil glancing, the love of a beautiful woman penetrated into his heart to such an extent that even when he was told to repent, he said, "I repent from all sins. However, I will not repent from the extreme love which I have for my beloved." When he was told to recite the Kalimah, he said, "The pleasure of my beloved is more beloved and valuable to me than the pleasure of Allaah تَبَارَكَ وَتَعَالَى." (May Allaah تَبَارَكَ وَتَعَالَى protect us!) In this way, he left the world in a state of disbelief.

Shaytaan makes a concerted effort to involve salikeen (those treading the path to Allaah تَبَارَكَ وَتَعَالَى) in these two sicknesses:

1. The trap of falling in love with women
2. The love of handsome boys

Note: At times, Shaytaan mesmerizes one's gaze so that even an ordinary looking person appears to be extremely good-looking. In every gaze, there are thousands of arrows and quivers hidden. Moulana Rumi رَحِمَهُ اللَّهُ has referred to this condition as 'tamweeh.' This is a very

dangerous condition. Moulana Thanwi رَحْمَةُ اللَّهِ has written whilst commenting on this word, “O Allaah! Protect Ashraf Ali from this condition.” He further writes, “When Allaah تَبَارَكَ وَتَعَالَى, through His mercy, saves one from this condition, then that condition is referred to as ‘tambeeh.’

It is astonishing that some foolish people do not regard these things as sins. In their one hand, they hold a tasbeeh, but at the same time, they lustfully stare at women and young boys, whereas in the Shariah, both these actions are prohibited (Haraam) and are major sins.

The one who persists and continuously and persistently perpetrates this action is a transgressor and an open sinner. Such a person will not even gain a whiff of the fragrance of Allaah تَبَارَكَ وَتَعَالَى's closeness.

Love affairs and evil glancing destroys physical as well as spiritual health. It causes one to become disgraced in this life and the hereafter. If this illness is found during one's student days, it weakens one's heart, mind and memory and eliminates knowledge from the heart. It deprives the seeker of religious knowledge from the blessings of knowledge and piety and leaves him eternally bereft of perfection and progress in knowledge and action.

Therefore, one should treat this illness with great concern, care, and determination. Never regard this poison as honey and never regard this cause of destruction to be a cause of happiness and joy. When Allaah تَبَارَكَ وَتَعَالَى has commanded us to protect our gazes, how can there be any benefit and goodness in this action? Who can be a greater well-wisher than Allaah تَبَارَكَ وَتَعَالَى for His servants? In short, evil glancing and love affairs are an extremely dangerous sickness, which destroy one's religious and worldly life. There is no space in this booklet for details. If you wish to study their harms in detail, then refer to this weak one's book “Remedies to Spiritual Maladies.”

THE CURE FOR EVIL GLANCES AND ILLICIT LOVE AFFAIRS

According to every person's nature, this illness is found in different levels, some to a great extent and some to an even more severe level. Some become involved in this illness as soon as they attain maturity.

REFORMATION FOR CHILDREN

Therefore, parents should be concerned about saving their children from this illness from an early age. By destroying one's youth, one will inevitably be deprived of attaining the treasures of knowledge. From a young age, keep a careful watch over them. Keep them far away from cinemas, the television and evil company. Together with this, instil within them the fear of Allaah تَبَارَكَ وَتَعَالَى and the punishment of the fire of hell. Occasionally, take them to the gatherings of the pious. As far as possible, do not let your children out of your supervision. Whilst they are young, abstain from leaving them and journeying out of the country without severe need. Due to the father's absence, children very quickly become liberated.

They cannot be controlled by the mother and become careless. Continue making fervent duaa to Allaah تَبَارَكَ وَتَعَالَى to grant one's children piety. Recite this duaa after every Fardh Salaat,

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Keep your children engaged in different permissible activities. By being occupied, one is protected from many satanic traps.

REFORMATION FOR THOSE WHO ARE MATURE

1.) Make a habit of doing some Zikr daily. If there is any pious person in your locality, then consult with him. Otherwise, recite Salawaat (Durood Shareef) 300 times, la ilaha ilAllaah 100 times and Allaah, Allaah- 100

times. One should daily recite a portion of the Quraan and be punctual in offering Ishraaq, Awwabeen and Tahajjud. If one is unable to awaken in the last portion of the night, then one should perform two or four rakaats Nafl after performing the sunnats of Isha Salaat before witr, with the intention of Tahajjud. By punctuality in Zikr, recitation of the Qur'an and performance of optional prayers, light will be created in the heart. The light of Truth (Allaah تَبَارَكَ وَتَعَالَى) cools the fire of desires. Moulana Rumi رَحْمَةُ اللهِ said, "The fire of the sensual desires of the Nafs can only be cooled by the Light of Allaah تَبَارَكَ وَتَعَالَى."

Note: One important point is that some people practice on the demands of sin, desiring thereby to weaken it. They feel that by committing the sin, this desire and demand of sin will lessen. This is a clear deception. With every sin, the desire to commit sin only increases. There is a decrease for only a short while. Thereafter, the flame rises even more than before. The thought of lessening sin by sin is like one who washes stool with urine, thinking that the impurity of the stool will be lessened. Such people always remain perplexed and will never become pure from sin. Therefore, muster courage and do not give in to the demands of sin. If at times, one becomes overpowered and he misses his eyes, then he should at least perform four rakaats of Nafl salaah, give some charity and repent remorsefully and earnestly.

2.) When the desire to sin arises within one, then muster courage, make duaa intensely, perform two rakaats of Salaatul Hajaat and seek Allaah تَبَارَكَ وَتَعَالَى's protection. Engage yourself in some permissible and good works, enjoy a visit to a friend, or involve yourself in buying goods and other necessities for your wife and children. In this way, the inclinations and sharpness of the mind and thoughts of the Nafs will be weakened. It will soon become overpowered and become almost non-existent. This prescription is very beneficial. Khwajah (Azizul Hasan) Saheb (Majzoob) رَحْمَةُ اللهِ composed this advice in poetic form. These are all the advices of Hakeem-ul-Ummah Moulana Thanwi رَحْمَةُ اللهِ,

طبیعت کی رُو زور پر ہے تو رُک نہیں تو یہ سر سے گزر جائے گی

نرا دیر کو ٹو ہٹالے خیال چڑھی ہے یہ ندی اتر جائے گی

When the desire (to sin) is strong, then stop it.

If not, it will pass over your head.

For a short while, remove thoughts of it

This river which has risen will descend.

3.) Do not be frightened of undergoing this mujaahadah (striving). Be prepared to bear this sorrow for your whole life. This is what true love is all about- that you should place the neck of your every evil desire under the sword of Allaah ﷻ's command! You should happily bear whatever difficulty there is in not allowing yourself to sin and in protecting your eyes. This is really a martyr who has given up his life in Jihad-e-Akbar (the greater jihad). Even though he is alive, he is continuously tasting from the eternal draught of martyrdom.

ترے حکم کی تیغ سے میں ہوں بسمل شہادت نہیں میری ممنون
خنجر

I am being slaughtered by the sword of your commandment

My martyrdom is not in indebted to a dagger.

To become a martyr once under the sword of a disbeliever is comparatively easy. In this great jihad, one is forced to waver the sword of Allaah ﷻ's commands over one's evil desires his entire life.

کمالِ عشق تو مر کے جینا ہے نہ مر جانا

ابھی اس راز سے واقف نہیں ہیں ہائے پروانے

Perfection of love is not to die, but to live dying (i.e. breaking your desires)

O, the moth is not as yet aware of this secret.

4.) To be totally cured of this illness, one should remain under the supervision of some friend of Allaah ﷻ. Such spiritually sick people must remain for a while in the company of a perfect guide who follows the Sunnah, has piety and has been given permission to initiate others into the pact of beit by another experienced Shaikh, until one attains a special connection with Allaah ﷻ in the heart referred to as nisbat-e-batni. By attaining a connection with Allaah ﷻ, it becomes very easy for a saalik to protect his Nafs.

5.) Hakeem-ul-Ummah Moulana Thanwi رَحْمَةُ اللهِ has given a 2-point prescription for saving oneself from all sins.

a.) Before sinning, prevent your Nafs with all your strength and ability.

b.) If you sin due to the evil of your Nafs, then repent with a sincere heart.

6.) Continue beseeching for one's protection in the Divine court by making duaa earnestly and humbly. Moisten the place of your Sajdah with your tears. If you cannot cry, then imitate the form of a crying person. Duaa is a great bounty and a means of attaining Allaah ﷻ's mercy and grace. Only by the grace of Allaah ﷻ can a servant be protected from sins and can he fulfil the Divine commands.

Moulana Rumi رَحْمَةُ اللهِ has said, "O Allaah! If thousands of traps of sins are in front of us, but Your grace is with us to assist us, then we have no worry." He also has said, "Due to not having the kindness and grace of Allaah ﷻ on his side, the one hunting the deer becomes entrapped in the jaws of the boar." Therefore, never be proud of one's piety and abstinence. Be afraid at all times. Continue making duaa and crying to

Allaah تَبَارَكَ وَتَعَالَى for protection. Never look towards your own strength. Regard your success to be based on crying and beseeching Him.

If Allaah تَبَارَكَ وَتَعَالَى removes His grace, kindness and assistance, then a pious person as firm as an elephant and a lion will also slip and be destroyed. On the other hand, if Allaah تَبَارَكَ وَتَعَالَى protects and consoles us due to His grace and kindness, then a saalik as weak as a mosquito will be honoured and bestowed with the highest stages of divine closeness. One will see the animal of Nafs and the schemes and plans of Shaytaan bolting away in front of the lion-like courage of this person, just as deers, cheetahs and many huge horned animals like stags dart wildly when they merely see a lion.

7.) Shaytaan makes a person feel despondent with regards to this illness. When a Saalik, despite spending a period of time in Zikr, contemplation and companionship with the friends of Allaah تَبَارَكَ وَتَعَالَى, still perceives within himself the evil demands of his Nafs, he begins to think, "I cannot traverse this path." Remember that this is not a path of eunuchs, but it is rather the path of men. To refrain from acting on the dictates of sin is referred to as taqwa (piety). If these desires were not present, then how would taqwa (piety) come into existence? Therefore, do not be perplexed, even if you have to strive and make effort your entire life. However, this struggle will gradually become easier. But, if by not abstaining from evil glancing, and if once again the desire becomes strong and leads to agitation, then this is your fault. The path is not difficult. You have made it difficult. In any case, in all conditions, do not lose courage.

Khwajah Azizul Hasan Majzoob رَحْمَةُ اللَّهِ عَلَيْه has beautifully stated,

نہ چت کر سکے نفس کے پہلوں کو تو یوں ہاتھ پاؤں بھی ڈھیلے نہ
ڈالے

ارے اس سے کشتی تو بے عمر بھر کی کبھی وہ دبالے کبھی تو
دبالے

If you cannot defeat the wrestler of the Nafs

Then do not leave your hands and feet loose (do not give up)

You have to fight it (Nafs) your whole life

Sometimes it flattens you and sometimes you flatten it.

Sometimes, Shaytaan makes people lose hope by whispering to them, "What will a person like you attain who has broken his repentance over and over? Such unworthy people like you will remain deprived of His high court. This is the path of pious people." The answer to this doubt is that undoubtedly, the breaking of our repentance is a very great sin. However, we do not have any other sanctuary; we do not have any other deity. No matter where we go, there is no other sanctuary for us besides Allaah تَبَارَكَ وَتَعَالَى. If He is only the Rabb (Sustainer) of the pious, then is there another Rabb for us sinners to whom we can turn? We are also His servants. We will repent and cry before Him, till we make Him happy.

Hakeem-ul-Ummah Moulana Thanwi رَحْمَةُ اللَّهِ said, "If the one who repents is not raised up with the perfect ones, he will definitely be raised with the repenters, In-sha-Allaah." The following words appear in the Hadeeth Sharif, "O Allaah, nothing can hold back Your favours." Then why should one become despondent? Continue beseeching Allaah تَبَارَكَ وَتَعَالَى for His mercy. Whatever you receive, you will receive only by Allaah تَبَارَكَ وَتَعَالَى's grace. This advice is to save one from despondency and is not meant to make one audacious to commit sin. One should fear disobeying Allaah تَبَارَكَ وَتَعَالَى just as one fears a snake and a scorpion. Continuously make earnest dua for your own reformation and continuously ask your friends, elders and especially your spiritual guide and Shaikh to make dua for this also.

بس ہے اپنا ایک نالہ بھی اگر پہنچے وہاں
گر چہ کرتے ہیں بہت سے نالہ و فریاد ہم

*It is sufficient for just one lamentation of ours to reach there (to Allaah
(تَبَارَكَ وَتَعَالَى))*

Even though we engage in many lamentations and appeals

This means that the day one request or one duaa is accepted, our work will be accomplished. Otherwise, our every duaa and cry definitely reaches there. Here 'reaching there' refers to acceptance.

8.) The most effective and successful cure is to establish a connection with some spiritual guide. Inform him of all your conditions relating to your reformation. Whatever he proposes, practice upon it from your heart and soul.

EVIL THOUGHTS AND ITS CURE

Harms: By this illness, other illnesses like enmity, hatred, pride jealousy and backbiting come into being. When any evil thought occurs regarding any matter or person, then immediately think, "I will have to present a proof and evidence on the Day of Judgment to back this evil thought." We do not possess any definite proof and evidence, so why should we fall into this dispute? Why don't we rather think good thoughts so that we can continue receiving reward without proof and without evidence? Those people who carry tales from one place to another, creating enmity and hatred amongst the Muslims are referred to as talebearers. The cure for him is to catch him by his hand and take him to the person concerned. Ask the person, "This person is narrating this speech of yours to me." If it turns out to be false, then he will never carry tales again. If it is true, then the person concerned will feel ashamed and seek your pardon. He will then not possess the courage to backbite about you.

TWENTY EVILS OF THE TONGUE

Imam Ghazali رَحِمَهُ اللهُ has written that there are twenty evils of the tongue:

1. Speaking futile speech
2. Speaking more than necessary.
3. Narrating nonsensical tales of sinners and wrong doers.
4. Debating
5. Fighting
6. Tasannu' – To talk with airs and in an unnatural manner
7. Swearing
8. Being foul-mouthed and uttering disrespectful words to one's elders
9. Cursing- this habit is found greatly in women.
10. Singing songs and poems contrary to the Shariah
11. Excessive laughter
12. Speaking in such a manner that others are belittled.
13. Exposing someone's secrets
14. Making false promises
15. Speaking lies. However, if one lies to make peace between two Muslims or if an oppressed person speaks lies so that he can receive his right, then this is permissible.
16. Back-biting- this means to speak in someone's absence such words that if he were present, he would dislike it, even if it be true. This action is forbidden. The good actions of those who backbite will be snatched away and given to the other person.
17. Carrying tales
18. Praising or flattering someone in his presence. However, if there is no fear of pride entering his heart by your praises, but rather it will encourage him to do more good actions, then there is no harm.
19. Not to be concerned of finer errors in one's speech (e.g. many people say, "Sire, whatever duaa emerged from your mouth will definitely be accepted, or "Allaah is our support above and you are our support on earth." All of this type of speech is *shirk* (polytheism).

20. General public asking the Ulama such questions which have no relationship with their necessities i.e. to waste their time in futile and unnecessary questions.

CURE: The cure for all the ailments of the tongue is that one should always think before speaking. Whatever I want to say, will my Master and Sustainer be happy with it or not? If one feels that His Master will be happy, then speak, and if there is fear that He will be displeased, then remain silent. Shaikh Sa'adi رَحْمَةُ اللَّهِ عَلَيْهِ has said, "Do not speak without thinking, even if you have to keep silent for a while. Why should you be sad if, after keeping quiet for a while, you can then utter beneficial speech?"

Narrative: Once during severe drought, there was a sudden huge downpour of rain. A pious man remarked, "Today Allaah تَبَارَكَ وَتَعَالَى has sent down rain at the right time." He received the following inspiration, "O disrespectful one! Did We ever send down rain at any wrong time?" He immediately began weeping and with great regret, repented. One should be very cautious regarding one's speech.

RIYAA (OSTENTATION) AND ITS CURE

Meaning: To perform good actions with the aim of showing people and with the desire to gain praise and honour is referred to as show and ostentation. In Arabic, it is called riyaa.

Harms: On the Day of Judgment, noble actions which were done for show will be a cause for punishment in the Hell fire, instead of being a means of gaining reward. However, before death, if one repents, then there is hope of being forgiven.

This showing off is of many types:

1.) At times, a person verbally shows off, “Today, we have given so much charity.” We woke up at night and performed so many rakaats of Tahajjud. That is why I am so tired today.” “I am gifting you this tasbeeh, which I brought on my second Hajj.” In this way, the reward of two Hajj is destroyed in one sentence.

2.) At times, one does not utter anything verbally. In front of people, he sits with his eyes closed and with his head bowed low so that all can understand that he is a great pious person who lives by the Arsh (Divine Throne) and only outwardly has relationship with the world, whereas he is head-to-toe drenched in the love of this world. At times one shows his eyes to be tired so that others can know that he was awake the whole night, and sleep is now overpowering him.

3.) Another form is when one lengthens his ruku and sajdah in his Nawaafil (optional salaats) in the presence of someone so that he will think that this person is a great saint. All these sicknesses of show are created by the desire for attaining honour in the eyes of the creation.

CURE FOR RIYA

1.) The cure for this is to ponder that we will not remain here forever, nor will the creation whom we show our good actions for name and honour remain here forever. All of us will become dust in the grave. Only the pleasure of Allaah تَبَارَكَ وَتَعَالَى will be of benefit to us. In Mirqaat, the commentary of Mishkaat, Mulla Ali Qari رَحِمَهُ اللهُ has written that when Zubaidah, the wife of Haroun Rashid, the Khalifah in Baghdad, passed away, then a pious man saw her in a dream. He asked her, “How did Allaah تَبَارَكَ وَتَعَالَى deal with you? She replied, “I was forgiven.” He asked, “Was it due to your social welfare work?” She replied,

ذلك كله الى أربابه

No, all of that went to its lords. Our forgiveness was due to the blessings of noble intentions.

This means that in her social welfare work, due to also desiring honour, fame and name, all of these actions have gone to these false deities. All of these actions came to no benefit. For this reason, Allaah تَبَارَكَ وَتَعَالَى's special servants, despite performing righteous actions, fear if it is accepted or not. My spiritual guide, Shah Abdul Ghani Phulpuri رَحِمَهُ اللهُ used to say, "Continue doing (good actions) and fearing (whether it is accepted or not)"

2.) This weak servant (the author) makes this duaa, "O Allaah! Forgive our righteous actions which have become mingled with show and other evils, etc. due to our Nafs by Your mercy."

3.) A duaa has been prescribed in the Hadeeth Sharif for protection from show. Read this in abundance. There is hope that Allaah تَبَارَكَ وَتَعَالَى will protect us from this sickness by the blessing of this duaa. This duaa is,

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ اَنْ اُشْرِكَ بِكَ شَيْئًا وَّ اَنَا اَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ

O Allaah! I seek Your protection from having knowingly some other objective other than seeking Your pleasure in Your worship, and I seek forgiveness for that actions of show which I have done unknowingly.

May Allaah تَبَارَكَ وَتَعَالَى grant all of us sincerity!

4.) I would like to mention one point of experience, which all Mashaaikh have also written: The wealth of sincerity will be attained through the company and service of the friends of Allaah تَبَارَكَ وَتَعَالَى. The companionship of the friends of Allaah تَبَارَكَ وَتَعَالَى is a very important and necessary act of worship, by which sincerity is infused into all forms of one's worship.

BACKBITING

Meaning: This refers to speaking ill of any Muslim or anything related to him in his absence e.g. his children, vehicle or house. This may be verbal, by hand signs e.g. making a hand-sign that he is short, by eye-signs which indicate to some-one one-eyed or blind, by bending one's back alluding to someone's hunchback, or by raising one leg and walking referring to someone's limp. In short, it is to make mention of your brother in such a way that had he been present, he would be upset and saddened. Thus, when you speak about any person, think first that, if he was present here, would he be pleased or displeased with my speech. If your heart feels that he will be displeased, then this is back-biting, even if what is said is true. **If the speech is not true, then this is referred to as *buhtaan* (slander) and this too is prohibited.**

Some people make mention of a person's house, vehicle, wife or children in such a way that, if he was present, he would have felt hurt due to his special connection with them. This is also back-biting. However, with the intention of reformation, if one informs parents of their children, teachers of their students or spiritual guides of their *Mureed* (disciples), then this will not be backbiting. Similarly, if one comes to know of someone intending to cause harm to somebody else, then to inform him with this intention that he will be saved from harm is necessary and this is actually a form of having concern for your Muslim brother.

Harms: A Hadeeth states that backbiting is more severe than fornication. The ulama have stated that the reason for this is that fornication is amongst Allaah's rights. If one seeks forgiveness and repentance from Allaah ﷻ, there is hope of being forgiven. However, back-biting is a fellow human's right. As long as the person does not forgive, the backbiter will not be forgiven. Hakeem-ul-Ummah

Moulana Thanwi رَحْمَةُ اللَّهِ said, "Backbiting is the father and son of enmity." This means that at times, by backbiting, enmity and hatred is created and at times enmity was originally there. Then a person begins to backbite. We can understand how evil this sin is because the person's lineage is so despicable that he is the father and the son.

Today, there is hardly any gathering in which backbiting is not found. Never mind the general masses, even the Ulama and the elite are involved in it. For this reason, Hakeem-ul-Ummah Moulana Thanwi رَحْمَةُ اللَّهِ has with great emphasis encouraged abandoning of this sin.

Expiation: If one is granted the ability, then he should seek forgiveness from those whom he has backbitten. However, if that person is not aware of this backbiting, and by seeking forgiveness from him and informing him, there is a fear of causing him sorrow and creating hatred and enmity in his heart, then make a firm and sincere intention, "I will not backbite in the future." Praise him, especially in the gathering of those people in front of whom you had spoken evil of him. Accept your error and make duaa for him. Recite some portion of the Quraan or at least recite surah Ikhlāas thrice daily for some period of time and convey the rewards to those whom you had spoken ill of.

There is hope that, on the Day of Judgment, Allaah تَبَارَكَ وَتَعَالَى will ask those people to forgive this sin. When these people themselves see the reward sent to them in their book of deeds, then they will feel pity and forgive. However, do not make conveyance of this reward an excuse to backbite. Allaah تَبَارَكَ وَتَعَالَى knows well the intention within the heart. At times, there is fear of an evil end due to backbiting regarding accepted servants of Allaah تَبَارَكَ وَتَعَالَى. Nobody can judge who is accepted by Allaah تَبَارَكَ وَتَعَالَى. At times, a person outwardly appears to be a simple ordinary Muslim. However, some of his actions done in solitude have caused him to reach a lofty status in the sight of Allaah تَبَارَكَ وَتَعَالَى. Similarly, the converse also holds true. On the Day of Judgment, many people walking today will be on conveyances and many on conveyances today will be

seen walking. May Allaah تَبَارَكَ وَتَعَالَى grant us all the ability to honour all Muslims and abstain from backbiting! Aameen

Cause: Backbiting is generally caused by evil thoughts regarding others and pride. If one is concerned about himself, then his gaze will not fall upon the faults of others. Hakeem-ul-Ummah Moulana Thanwi رَحْمَةُ اللَّهِ said, “Whoever has concern regarding his evil condition, then, at all times, he will fear Allaah تَبَارَكَ وَتَعَالَى regarding himself so much that never mind Muslims, he will regard himself worse than disbelievers and animals. Sheikh Sa’di Shirazi رَحْمَةُ اللَّهِ said,

ازیں بر ملائک شرف داشتند کہ خود را بہ از سگ نہ پنداشتند

The friends of Allaah تَبَارَكَ وَتَعَالَى, due to fear of their result on the plains of Resurrection, do not regard themselves better than even dogs. The reason for this is that even dogs and swine are better than a person who has an evil end, since there is no punishment in hell for them. It is due to this servitude and annihilation of themselves that they even surpass angels in honour, since Allaah تَبَارَكَ وَتَعَالَى desires humbleness, servitude and annihilation from His servants. There, strength will be of no avail to anyone. By shedding tears, one’s work will be accomplished. This is the crux of sulook and Tasawwuf. In fact! Whoever possesses such humility, he will show compassion to all of creation, not harm anyone and will not take revenge.

Allamah Abdul Qasim Qushairi رَحْمَةُ اللَّهِ has written, “A person who takes revenge, becoming overpowered by the fervour of revenge, can never be a friend of Allaah تَبَارَكَ وَتَعَالَى. A friend of Allaah تَبَارَكَ وَتَعَالَى is he who is forbearant and who continues making dua for those who vex and trouble him.” Moulana Muhammad Ahmad Saheb Partabgarhi رَحْمَةُ اللَّهِ has composed this amazing couplet,

جور و ستم سے جس نے کیا دل کو پاش پاش

احمد نے اس کو بھی تہہ دل سے دعا دیا

Whoever has broken my heart into bits by his oppression and harm

Ahmad has also made dua for him from the recesses of his heart.

Some people are quite advanced and particular about Ishraq, Awwabeen, Zikr, muraqabah (meditation) and tasbeehaat. However, if someone causes them any difficulty or some matter occurs contrary to their temperament, they then place their tasbeeh in their pockets and blurt out obscenities and vulgar language. Then, they do not even bother who they are addressing: Is this our elder or junior? They forget whether it is their parents, teacher or Shaikh. It is regarding such people that this statement is well known.

گھڑی میں اولیاء گھڑی میں بہوت

At one moment, they are Auliya, at another they are beasts.

Whoever keeps before himself the anger of Allaah تَبَارَكَ وَتَعَالَى at all times, forgets his own anger. To use one's anger for the pleasure of Allaah تَبَارَكَ وَتَعَالَى is only achieved after annihilating the Nafs. The anger of Umar before accepting Islam was used against Islam. However, by the nurturing of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and due to the blessings of his company, this anger was then used against the disbelievers and hypocrites. Today also, if a person's anger is reformed, then he will become angry on his Nafs when trying to abstain from sin. He will forgive the errors of Allaah تَبَارَكَ وَتَعَالَى's creation. He will show compassion and mercy to them.

He will compel his Nafs to respect the elders, have compassion on the young and honour the Ulama. By practicing on this for a period of time, although it might be difficult initially, it will become a habit and natural characteristic in one.

Hakeem-ul-Ummah رَحْمَةُ اللَّهِ said, "You probably have not seen a person who is sentenced to be hanged backbiting about a person caught for a

minor crime. You probably have not seen a person suffering from leprosy, laughing at one who has a cough. Therefore, those whose gaze is on the frightening accounting of the Day of Judgment and his final result will not laugh or backbite others. Neither will he have the time nor courage to do so.”

I have composed a poem in this regard:

نامناسب ہے اے دلِ نادان اک جزامی ہنسے زکامی پر

Truly inappropriate it is O foolish heart

For one suffering from leprosy to laugh at one with a common cold.

SPEAKING LIES

Harm: Rasulullaah ﷺ said, “Always be truthful. Verily truthfulness guides a person to good actions, which leads him to paradise. Abstain from lying. Lies guide a person to wrong-doings, which leads him to hell.”

Note: Some people speak lies just to make others laugh. Such people are actually preparing the means of crying for themselves on the Day of Judgment merely because they want to make others laugh.

VULGAR LANGUAGE

Harm: When anger overcomes one, then at times, even some learned people and some who are engaged in Zikr, meditation and worship become vulgar in their speech. Vulgarly in speech is contrary to self-honour, shame and dignity. A person should ponder: how can we use the same mouth to utter such impure words which we use to recite Quraan, to Salawaat (Durood Shareef) and with which we take the pure name of Allaah تَبَارَكَ وَتَعَالَى. This habit cannot be found in any pious and honourable person.

Cure: This illness generally occurs when one is overpowered by anger. Therefore, the cure for this is the same as that for anger. Use your courage. Save yourself from disgrace and embarrassment. Visualize that Allaah تَبَارَكَ وَتَعَالَى is listening- Allaah تَبَارَكَ وَتَعَالَى is listening to my foolish utterances. On whomsoever you have wrongly become angry, sworn or used foul language, hold his feet and seek his forgiveness, no matter how much one's Nafs feels disgraced. Ponder that the difficulty here is much less than the difficulty of hell. Whenever this type of error occurs, give some money in charity so that the Nafs feels some sorrow. Stipulate for oneself a penalty of some rakaats of Nafil Salaat. Stay in the company of honourable and respectable people who do not use such speech. Continue beseeching Allaah تَبَارَكَ وَتَعَالَى for your reformation. In-sha-Allaah, by mustering courage and by the blessings of duaa, this illness will be expelled.

HARSHNESS

Rasulullaah ﷺ said, "Allaah loves softness and He grants, due to softness, such bounties which He does not grant on harshness."

In another Hadeeth, Rasulullaah ﷺ said, "The person who is deprived of softness is deprived of all goodness."

NOT FORGIVING PEOPLE'S MISTAKES

This is also a sign of harshness and a hard heart.

Rasulullaah ﷺ said, "If a person seeks forgiveness from his Muslim brother and he does not accept, then he should not come to me at my pond of Kawthar." This means that if someone wrongs you and then asks for forgiveness, you should forgive him.

NOT SPEAKING TO ANOTHER

Rasulullaah ﷺ said, "It is not permissible for a Muslim to stop speaking to his Muslim brother for more than three days. If he dies in this condition, he will go to hell."

This refers to one who stops speaking due to some worldly reason.

PROMISES AND TRUSTS

Rasulullaah ﷺ said, "There is no Imaan for he who has no trust. There is no religion for him who does not fulfil his pact."

Here, the main evil qualities have been mentioned. By the blessings of abstaining from these, In-sha-Allaah all one's evil qualities and traits will be reformed.

AN IMPORTANT ADVICE OF HAKEEM-UL-UMMAH V

REGARDING ONE'S SHAIKH

If a person has remained for a considerable period of time in the company of a Shaikh (spiritual guide) and he has not felt any effect by his company, then he should seek the company of a different Shaikh. The reason for this is because the actual aim is the Being of Allaah ﷻ, and not the Shaikh. However, one should not harbour evil thoughts of the first Shaikh. It is possible that he has attained perfection

in this field, but one's share was not allotted to him. Similarly, if one's Shaikh passes away before achieving the objective or the Shaikh does not give time to his Mureed, then too one can search a different Shaikh. One should not think, "What is the need for another Shaikh? I will attain faidh (spiritual benefit) from the grave of my Shaikh." This is because the benefits of teaching and reformation cannot occur from the grave. Only a person who has already acquired a deep connection with Allaah ﷻ with regards to his condition (from the faidh of the Shaikh who has already passed away).

NECESSARY NOTE

However, to leave the Shaikh due to greed, evil thoughts or being treated harshly or reprimanded from the Shaikh is clear deprivation. There is a fear of one's connection with Allaah ﷻ being severed. Such a person will become famous as a rolling stone. He will be deprived of the blessings of the path. May Allaah ﷻ grant us sound understanding, humility and servitude! Aameen.

Since the Shaikh is a complete Khalifah and deputy of Rasulullaah ﷺ, one must show utter love and respect to him. One should think, "For me, there is no one better who can benefit me more than my spiritual guide." This has been stated by Shaikh-ul-Arab Wal Ajam Hajee Imdadullah Muhaajir Makki رَحْمَةُ اللهِ.

Finally, I will mention the crux of this path. He who does not annihilate his Nafs will not attain anything. By annihilating oneself and living with humility and submissiveness, one will attain the honour of both worlds. Khwajah Saheb رَحْمَةُ اللهِ was a man of great status and honour. Then too, he said to his Shaikh Moulana Thanwi رَحْمَةُ اللهِ،

نہیں کچھ اور خواہش آپ کے در پر میں لایا ہوں
مٹا دیجیے، مٹا دیجیے میں مٹنے ہی کو آیا ہوں

*"I have brought only one desire to your door,
Annihilate me, annihilate me, I have come to be annihilated."*

May Allaah تَبَارَكَ وَتَعَالَى, due to His graces, accept this booklet, and make it beneficial! Aameen. A request to our honourable readers for duaas that Allaah تَبَارَكَ وَتَعَالَى, by His mercy grant us and all readers the ability to practice. Aameen.

(Moulana) Muhammad Akhtar (Daamat Barakaatuhum)

6 Dhul-hijjah 1399 A.H