

**A PRECIOUS GIFT FOR THE
'ULAMĀ'**

**Hadrat Maulānā Muhammad Salīm
Dhorāt Sāhib**

**Translation edited by:
Maulānā Mahomed Mahomedy**

TABLE OF CONTENTS

TABLE OF CONTENTS 2

EVALUATION 5

BEAUTIFUL ACTIONS COUPLED WITH BEAUTIFUL
EDUCATION AND TRAINING 9

Allāh's quality of concealment 10

The humility of Hājī Imdādullāh Sāhib 10

Our true condition 10

I am addressing myself 11

Types of actions 12

An expression of the heart's actions 14

Good and evil revolve around thoughts 15

Allāh's remembrance should dominate all conditions
of the heart 16

Magnanimous people are always humble 18

Thinking and then actions change through spiritual
purification 18

An amazing statement of Maulānā 'Umar Pālanpūrī
Sāhib 19

Even religious service is worthless without spiritual
purification 20

Takhliyah and tahliyah result in tazkiyah 21

The distinguished rank of our elders 23

The secret behind the acceptance of the *Muwatta'* 24

A unique incident regarding Hadrat Miyān Sāhib 25

The sincerity of our elders 25

Our elders used to conceal but we reveal 27

The unparalleled selflessness of Ibrāhīm Taymī 28

Fajr salāh with 'ishā' wudū' 30

Imām Abū Yūsuf's daily routine of 200 raka'ats of optional salāh 30

Daily routine of 300 and 500 raka'ats of optional salāh 31

Takbīr-e-ūlā for 50 and 70 years 31

Completing two Qu'rān recitations while travelling on a camel 32

The exertion of Imām Masrūq 32

The exertion of Hadrat 'Umar ibn 'Abd al-'Azīz 33

Muhammad ibn Samā'ah al-Qādī was punctual on takbīr-e-ūlā for 30 years 33

The amazing action of Abū 'Uthmān al-Hiyarī 35

Abū 'Uthmān al-Hiyarī acts immediately on his knowledge 36

How to become the beloved of Allāh 37

Our responsibility 37

The different ways of Tablīgh 38

If I did not want to forgive you I would not have made you an 'ālim 39

A student until death 39

Khashyat - the key to success 40

Khashyat - the distinguishing feature of 'ulamā' 43

The path to spiritual purification 46

A valuable statement of Hadrat Hakīm Akhtar Sahib
about the 'ulamā' 47

Proof of spiritual affiliation 49

Du'ā 50

CONCISE AND BENEFICIAL POINTS FOR ISLAMIC TEACHERS 52

Concern for spiritual purification and reformation 52

Strengthen your academic capability and prepare
well for the lesson 53

Punctuality and the correct use of time 54

Keep contact with your spiritual guide 55

Punctuality on one's daily acts of worship 55

Following a strict timetable 56

Piety coupled with good actions 56

Good manners with everyone 58

Every institution must become the blueprint for
education and training 58

Training will not be accomplished through mere rules
and regulations 59

Be consistent in making du'ā for everyone 59

EDITOR'S NOTE 61

EVALUATION

**Hadrat Maulānā Marghūb Ahmad Lājpurī Sāhib
Annotator of *Marghūb al-Fatāwā* and author of
many books**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Those luminaries from the ‘ulamā’ of Deoband whom we refer to with such true and meaningful titles as Shaykh al-Hind, Hakīm al-Ummat, Shaykh al-Islam, Hakīm al-Islam, Mufakkir-e-Islām, Masīh al-Ummat, Mufakkir-e-Millat, Mujāhid-e-Millat, Muballigh-e-Islām, Shaykh al-Hadīth, Shaykh al-Qur’ān, Muftī-e-A’zam and Dā’i ilallāh- were those very students who not only lived within the four walls of the madrasah and learnt the external Islamic sciences but also acquired the inner spiritual sciences in such a pure environment wherein from the ordinary labourer to the Shaykh al-Hadīth, every single one was a man of spiritual affiliation. They illuminated the entire world with their spiritual, educational and propagational blessings. These lines have not been written merely to exaggerate or to decorate the page. No justice-seeking person can deny this fact. By just taking a cursory glance at their services one learns that through their blessings and efforts hundreds of thousands of memorizers of the Qur’ān, thousands of authors, numerous spiritual reformers, spiritual mentors and preachers who have changed the appearance of the world have been produced.

It is sad that nowadays we find some people who say that the service rendered by the madāris is worthless. We hear such statements uttered by them and read such lines in their writings which compels me to write

that they are either living in a dream world or they are expressly oblivious to the reality and are claiming feigned ignorance. It is obvious that the unrealistic opinions of a few individuals, or rather their completely prejudiced expressions have no bearing in the real world.

Study it from a realistic point of view. When these seniors engaged in literary work then besides commentary of the Qur'an, commentary of Ahādīth, jurisprudence and Islamic rulings, volumes upon volumes of books on various subjects have been written and libraries of knowledge unmatched in the previous nations were created. They have created such a network of elementary and higher Islamic learning centres that in most countries of the world the words, "Allāh says..." and "Rasūlullāh *sallallāhu 'alayhi wa sallam* says..." began to resonate. Through graduates from their Islamic centres the ideal elementary Islamic education system (makātib) has been established in every masjid. Likewise in this era of degeneration as well, there are some servants of Allāh *ta'ālā* from their graduates who have taken up the great responsibility of purifying the inner self and reforming the soul through the khānqāh which holds great importance amongst the objectives of prophet-hood. The noble Qur'an has announced this in various places in the following words:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ.

He (Allāh) is the one who sent among the illiterate a Messenger from themselves who recites before them His

*verses and purifies them and teaches them the book and wisdom.*¹

Bearing in mind that men of worth are produced from the very same Islamic centres, it is therefore extremely important that together with quality education in the religious and Islamic centres of basic and higher learning, special attention must also be given to quality training and nurturing. Parents make great financial sacrifices and hand over their beloved children to the administrators and Islamic centres. Every second of their time is a trust. A little negligence in their education and nurturing can become the means of being taken to task in the Hereafter. It is a point for all of us to ponder and reflect upon that we should fulfil this responsibility in the best possible manner.

Some words of advice for the 'ulamā' from the tongue of Maulānā Salīm Sāhib have been collected in this booklet. We may say that they are for the 'ulamā' but if they are studied fairly you will find that they are equally important and beneficial for the 'ulamā', students and the general masses. In whatever department of life we may be, if our line of thinking and reasoning is incorrect then actions that appear good are also bad; and through rectifying our thinking, actions that seem worldly also become religious. Maulānā Salīm Sāhib has excellently presented his heart's concern before the 'ulamā', not only from his tongue but from a restless and concerned heart. There is no doubt in the fact that presently, not only in Britain but rather the whole of Europe and not only in lectures and discourses but in spiritual reformation

¹ Sūrah al-Jumu'ah, 62:2.

and training as well, Maulānā Salīm Sāhib is unparalleled. A poet says:

There are others in the world who are very eloquent. They say that Ghālib's style of speech is something else

Maulānā's students have transferred those words onto paper and have made arrangements so that this message could also reach those who were not present. May Allāh *ta'ālā* grant these lectures unlimited acceptance and may He fulfil the purpose for which these words have been said. Āmīn.

Marghūb Aḥmad Lājpurī
04 Sha'bān 1438 A.H.
01 May 2017.

BEAUTIFUL ACTIONS COUPLED WITH BEAUTIFUL EDUCATION AND TRAINING

A TALK WHICH WAS DELIVERED AT MADRASAH
ARABĪYYAH ISLAMĪYYAH, AZAADVILLE, SOUTH
AFRICA

الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ أَمَا بَعْدُ: فَأَعُوذُ
بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ، إِنَّمَا يَتَذَكَّرُ أُولُو
الْأَلْبَابِ. (الزمر: ٩) صَدَقَ اللَّهُ مَوْلَانَا الْعَظِيمُ، وَصَدَقَ رَسُولُهُ النَّبِيُّ الْأُمِّيُّ
الْكَرِيمُ، وَنَحْنُ عَلَى ذَلِكَ لِمَنِ الشَّاهِدِينَ وَالشَّاكِرِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ.

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي، وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا
قَوْلِي، سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ، اللَّهُمَّ
انْفَعْنَا بِمَا عَلَّمْتَنَا وَ عَلَّمْتَنَا مَا يَنْفَعُنَا. إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى
النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، اللَّهُمَّ صَلِّ وَسَلِّمْ
وَبَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ وَأَزْوَاجِهِ
وَدُرِّيَّاتِهِ.

Allāh's quality of concealment

One great favour from the infinite favours of Allāh *ta'ālā* is the good opinion of people. Allāh *ta'ālā* conceals all our deficiencies and hides our faults from the eyes of the public. When they look at us and observe our standing, sitting, walking and movements they only see excellence. When they listen to us speak they only find goodness. This is not because there is any goodness or excellence within ourselves. Rather it is Allāh *ta'ālā*'s quality of concealment that is in action. When anyone praises us then they are not praising us, they are in reality praising Allāh *ta'ālā*'s quality of concealment.

The humility of Hājī Imdādullāh Sāhib

The leader of the spiritual elders, Hadrat Hājī Imdādullāh Muhājir Makkī Sāhib *rahimahullāh* was a very high-ranking personality. The eye of the sky has perhaps seen very few people like him and not many people of his calibre could have appeared on the face of this earth. Hadrat *rahimahullāh* says, "People love me and have great respect for me. This is because Allāh *ta'ālā* has covered me with His concealment. If Allāh *ta'ālā* has to remove this garment of His concealment for a little while, then leave alone coming to me, people will not even be prepared to look at me."¹

Our true condition

This is the humility and humbleness of Hājī Sāhib *rahimahullāh*. As for myself, I am sitting in the masjid at this time between 'asr and maghrib among a

¹ *Rūh Kī Bīmāriyo Aur Oen Kā 'Ilāj*: pg. 152.

gathering of ‘ulamā’, graduates and men of spiritual affiliation. I am saying honestly and truly that in reality Allāh *ta’ālā* has covered me with His concealment. Pious people like Hadrat dāmat barakātuhum¹ look at me with love and the result is that I have been granted the good fortune of sitting with the honourable ‘ulamā’ to say a few words. You are people of knowledge and honour. I am requesting all of you from the depth of my heart to make du‘ā for me that Allāh *ta’ālā* continues to conceal me till death and till I enter Paradise. Āmīn.

For an incompetent person like myself to address a gathering of ‘ulamā’ and men who recognise Allāh *ta’ālā* is nothing but sheer audacity. May Allāh *ta’ālā* grant me the ability to utter such words in the light of the Qur’ān, Hadīth and teachings of the pious that will firstly benefit myself and thereafter all my friends. Āmīn.

I am addressing myself

I once travelled to Barbados with my beloved, Hadrat Hājī Muḥammad Fārūq Sāhib rahimahullāh. I wish to share with you the latter part of an incident which occurred there. Hadrat rahimahullāh addressed me and said, “Since when did you get this incorrect notion that when I sit to lecture, I am addressing the people? Whenever I speak, I address myself and those present in the gathering also listen simultaneously.”

¹ Hadrat Maulānā ‘Abd al-Hamīd Is-hāq Sāhib dāmat barakātuhum, khalīfah of Hadrat Hākīm Akhtar Sāhib rahimahullāh and founder and principal of Madrasah ‘Arabīyyah Islāmīyyah, Azaadville, South Africa.

Likewise I am most in need of whatever I am going to say. I am addressing myself. I have pondered deeply that this is a gathering of 'ulamā'. Hadhrat Maulānā 'Abd al-Hamīd Is-hāq Sāhib has been very kind to me by gathering so many 'ulamā' here and I have been blessed with their company. This opportunity is a valuable investment in my life. I felt that I should speak on such a topic which I am in need of so that I can derive benefit and I have great hope that with the blessing of the presence of so many pious men and 'ulamā', Allāh *ta'ālā* will surely grant me the ability to practise on these words of advice.

Types of actions

After much contemplation, a diagram has formed in my mind, the details of which are as follows. There are two types of actions that emanate from man. Some actions emanate from the heart and others emanate from the other limbs of the body. Some 'ulamā' have mentioned regarding the Hadīth إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ that this is one-quarter of religion¹ and some have said that this is one-third of religion². Others say that this Hadīth is one-half of knowledge i.e. one-half of knowledge and religion. Thereafter each group explains its view. Those 'ulamā' that say that the Hadīth إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ is one-half of knowledge, say that actions are of two types: 1. Actions which emanate from the heart. 2. Actions which emanate from the other limbs of the body. Those actions that emanate from the heart form one-half of

¹مرقاة المفاتيح ج ١ ص ٩٧

²مرقاة المفاتيح ج ١ ص ٩٧

religion and those that emanate from the other limbs of the body form the second half of religion. In the Hadīth *إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ* attention has been drawn to rectifying those actions which emanate from the heart. So to say this forms one-half of religion.¹

From the actions that emanate from the heart, some are liked by Allāh *ta'ālā* and some are disliked by Him. Similarly from all those actions that are committed by the limbs, some are liked by Allāh *ta'ālā* and some are disliked by Him. Those actions of the heart which Allāh *ta'ālā* likes are called good traits, praiseworthy characteristics and beautiful manners and those actions of the heart which Allāh *ta'ālā* dislikes are called blameworthy characteristics. Those actions of the limbs which Allāh *ta'ālā* likes are called commands and those actions of the limbs which Allāh *ta'ālā* dislikes are called prohibitions.

Our heart and limbs should be adorned with praiseworthy characteristics and commands and they should remain pure from blameworthy characteristics and prohibitions. This is my need because Allāh *ta'ālā* wants my heart to be pure from blameworthy character and to be adorned with praiseworthy character. Allāh *ta'ālā* wants my limbs to be kept away from the prohibitions and to be beautified with the commands. May Allāh *ta'ālā* grant us all the ability to do this and to make effort towards this. It is for this reason that Allāh *ta'ālā* has shown us the clear path to spiritual reformation. May He grant us the strength and ability to tread that path. Āmīn.

¹ مرقاة المفاتيح ج ١ ص ٩٧

An expression of the heart's actions

If I verbally express the actions of the heart then it is merely a thought. Jealousy is a thought. It is a thought in my heart. One thought becomes firmly embedded that I cannot bear to see someone being greater and better than me. The direct opposite of jealousy which is wishing well for others, is also a thought. The heart feels that here is someone who is better than me, so may Allāh *ta'ālā* make him excel even further. Jealousy is also a thought and well-wishing is also a thought. In the same way pride is also a thought. This thought gets firmly planted within the heart that I am great and another person is insignificant. I am high and another person is low. I am superior and another person is inferior. This is a thought and the direct opposite of it is humility. Humility is also a thought. A person thinks that this person is better than me and that person is also better than me. I am the lowest of them all. Likewise sincerity is a thought. A person thinks that I am doing this action only to please my Creator. Ostentation is also a thought. A person thinks that I am doing this action to please others or to receive their praise.

A thought is formed within a person. According to the effort man makes on himself, the environment wherein he resides, the company which he keeps, the literature which he reads, the programmes he watches on television and the content he listens to over the radio, his thoughts will be formulated. Thereafter this thought becomes so firmly rooted within the heart that actions begin to emanate according to these thoughts. Hence the first thing that we need to do is to make the actions of the heart noble. The actions of the inner self i.e. one's thoughts should be good in all aspects. The evil

thought of miserliness should be removed and the good thought of generosity should appear. The evil thought of ungratefulness should be removed and the good thought of gratefulness should appear. The evil thought of love for wealth should be removed and the good thought of abstinence should appear. The evil thought of pride should be removed and the good thought of humility should appear.

Good and evil revolve around thoughts

The good and evil within one's self is based on one's thoughts. If the thought is correct then the inner self is good and if the thought is incorrect then the inner self is bad. If there is goodness within one's self then by virtue of this goodness the actions that will emanate from the body will also be good and if there is evil within one's self then due to this evil the actions that will emanate from the body will also be evil no matter how good that action may apparently seem. For example, a person left his seat and sat on the floor. This apparently seems to be an act of humility. However his thought is evil because he thinks that I was worthy of sitting on the chair but I humbled myself and sat on the floor. As a result of this evil thought of his the act of humility also became evil. This is pride in the form of humility because he is sitting on the floor but his thought that I am worthy of sitting on the chair is evil. Humility will be found when he sits on the floor and thinks in his heart that let alone the chair, I am not even worthy of sitting on the floor. If I found a place in one corner of the bare ground also that would have been more than sufficient for me but through the grace of Allāh *ta'ālā* He placed my love in the hearts of the people and I was blessed with the good fortune of sitting on the carpeted floor. Now this is an act of

humility because this thought is correct. By means of spiritual purification the thought is converted. Through the blessing of striving and opposing the carnal desires, the blessing of the company of the spiritual mentor and the blessing of excessive remembrance of Allāh *ta'ālā* the thinking changes. The thoughts will change from pride to humility, jealousy to well-wishing, impatience to patience, ingratitude to gratitude and hatred to love.

Allāh's remembrance should dominate all conditions of the heart

Ḥadrat Ludhyānwī *rahimahullāh* used to say, “Remember Allāh *ta'ālā* excessively to the extent that the remembrance of Allāh *ta'ālā* dominates all the conditions of the heart.”¹ Meaning that whatever incorrect and wrong thoughts we have, they will all be overcome and the remembrance of Allāh *ta'ālā* will become predominant. When the remembrance of Allāh *ta'ālā* will dominate the incorrect thoughts and the evil states of the heart then space will be created in the heart for good and correct thoughts and one will be blessed with success. This is why the carnal self should be opposed. Together with this we should give due importance to Allāh's remembrance and keep the company of the pious so that the remembrance of Allāh *ta'ālā* becomes predominant within ourselves and our thinking becomes rectified. When the thinking becomes correct it shows that the inner self has been rectified. This is why we are encouraged to eradicate the thought of pride and adopt the thought of humility and subservience. A poet says:

¹ *Islāhī Mawā'iz*: pg.230, vol.1.

Erase yourself to the point that you no longer remain. The colour and smell of your being must no longer remain

Erase yourself to such an extent that after doing so you do not even recall the procedure. When we slaughter a goat, we skin it, cut the meat into pieces and thereafter distribute the meat. In this way the very existence of the goat is obliterated. But as long as the colour of the blood, the smell and the filth of the goat remain, the mind will be drawn to the presence of the goat. The existence of the goat will remain in the mind. So the poet says that you should erase '*yourself*' so much so that no trace is left that you were some entity. This will occur through the remembrance of Allāh *ta'ālā*. When the heart will become illuminated and conscious of Allāh *ta'ālā* through His remembrance then that will be the end of this egotistic '*you*' and '*I*'.

Erase yourself to the point that you no longer remain. The colour and smell of your being must no longer remain. I must create such perfection that You (Allāh *ta'ālā*) remain, and you (ego) become extinct

When the consciousness of Allāh *ta'ālā* will be firmly established within the heart then the screens of idleness will be removed. The heart will become intoxicated and saturated with the remembrance of Allāh *ta'ālā* and the thoughts of the heart will conform to the pleasure of Allāh *ta'ālā*. The existence of the egotistic '*you*' and '*I*' will be obliterated. Now instead of pride there will be humility and instead of having a superiority complex a person will think nothing of himself.

Magnanimous people are always humble

People of courage, men of greatness and spiritual perfection are always humble. That branch of a fruit-bearing tree which is laden with fruit will always hang low while the branch which is not hanging low has no fruit. Likewise magnanimous personalities who are great men of spiritual perfection always remain humble. Spiritual blessings flow from such people. Let us assume that this glass in my hand refuses to tip over and lower itself. It says that I am prepared to up to the mouth but I am not prepared to lower myself and tip over. The result will be that its blessings will remain within itself and will not be transferred to anyone. Its blessings will only be transferred when it lowers itself.

Magnanimous people always remain humble. When the long-necked flask lowers its head it fills the measuring cups.

The long-necked flask is used as a water container. Lowering its head refers to when it is tipped forward and used to fill the measuring glasses and cups. In exactly the same way when a person lowers himself, removes pride and adopts humility then he becomes a man of spiritual blessing from which the hearts of others derive spiritual benefit.

Thinking and then actions change through spiritual purification

I was saying that it is necessary to change the thought process and this will change through spiritual purification. Hence spiritual purification is of vital importance. When spiritual purification will occur then the thinking will change and when the thinking changes, a change will also be found in our actions. If the heart changes, the other limbs will surely change. If

the heart has become good, the other limbs will become good as well and if the heart has become corrupt, the other limbs will also become corrupt. It is evident that spiritual purification is extremely important and necessary. It is for this reason that the spiritual mentors make their disciples work on their hearts. Rasūlullāh sallallāhu ‘*alayhi wa sallam* has said,

أَلَا وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

“Listen carefully! Indeed there is a piece of flesh in the body. When it is sound the entire body is sound and when it is corrupt the entire body is corrupt. Listen well! That piece of flesh is the heart.”

When the heart is reformed, the actions which emanate from the body will be good and when the heart is corrupt, the actions which emanate from the body will be corrupt and evil.

An amazing statement of Maulānā ‘Umar Pālanpūrī Sāhib

When the heart is not rectified then even the good actions which emanate from the body are not free of danger. This is because the heart is corrupt so the intention will also be tainted. Now a person will not perform ṣalāh for Allāh *ta’ālā* but for the creation. He will not render religious service for Allāh *ta’ālā* but for the creation. Apparently it will seem that a lot of good work has been accomplished. He laid the foundation for the madrasah. He is running a big madrasah. He is

١ صحيح البخاري؛ كتاب الايمان؛ باب فضل من استبرأ لدينه؛ ح(٥٢)

managing a big khānqāh. He was the means of thousands of people being guided but on the day of Judgement he will be at a loss due to the spiritual sickness of ostentation and vanity. I heard a certain lecture of Hadrat Maulānā ‘Umar Pālanpūrī Sāhib rahimahullāh. During the course of the lecture Maulānā was saying to the workers of the tabligh jamā‘at, “My brothers! It should not happen that tomorrow on the day of Judgement those people whom we made effort upon will cross the bridge of ṣirāt with the speed of lightning while we, due to our evil actions, will be looking at them from the depths of Hell with much remorse.”

Even religious service is worthless without spiritual purification

My brothers! Every person is in need of spiritual purification and it is imperative that we make effort on ourselves. Without spiritual purification and reformation our religious services, our lectures, our teaching, our writing and our preaching becomes nourishment for our carnal desires. We may think and others may notice that we are rendering religious service whereas the reality is that the carnal desires are being served. The goal will be the material world, wealth and the praises of people. It does not necessarily mean that if religious service is being taken from us then we are surely accepted by Allāh *ta‘ālā*. No, not at all. Good thoughts and pure intentions are the basis for an action being accepted. Rasūlullāh sallallāhu ‘alayhi wa sallam has said,

إِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ^١

Surely Allāh ta'ālā will assist this religion through a sinful person.

Takhliyah and taḥliyah result in tazkiyah

My brothers! It is important for us to be concerned about spiritual purification so that our thinking changes. Through our thoughts changing, if Allāh ta'ālā wills, our actions will become good and they will thereby be accepted by Allāh ta'ālā.

There are two aspects in spiritual purification: 1. Takhliyah (emptying) 2. Taḥliyah (embellishing)

Firstly takhliyah will have to take place. The evil and filthy traits of the inner self will have to be removed. Thereafter it will be the turn of taḥliyah takes place. The inner self will be decorated with praiseworthy character. The process is similar to revamping and decorating a room. Firstly one will have to remove all the old and useless items. The old carpet, the old door, the old windows, the old light and all other old items. Thereafter the person will bring new items to decorate the room.

In the dhikr prescribed by the spiritual mentors, takhliyah is achieved by لَا إِلَهَ إِلَّا اللَّهُ. A person is saying that besides Allāh ta'ālā and the love for those things connected to Allāh ta'ālā I am removing everything else and throwing them behind me. Thereafter taḥliyah through لَا إِلَهَ إِلَّا اللَّهُ is achieved. After connecting this heart to the love of Allāh ta'ālā I am embellishing it with the

^١ صحيح البخاري؛ كتاب الاجهاد و السير؛ باب إن الله يؤيد الدين بالرجل الفاجر؛ ح (٣٠٧٣)

remembrance of Allāh *ta'ālā*. To cleanse the heart of impure forbidden love, to purify it from blameworthy characteristics and to save oneself from evil thoughts is termed *takhliyah*. To adorn the heart with the love of Allāh *ta'ālā*, pure permissible love, excellent qualities and good thoughts is termed *taḥliyah*.

The result obtained from this *takhliyah* and *taḥliyah* is *tazkiyah* (spiritual purification). It is of great excellence and is only acquired through the sheer grace, kindness and favour of Allāh *ta'ālā*. A person traverses all the stages of success through spiritual purification. Allāh *ta'ālā* says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

*Successful indeed is the one who has purified his self.*¹

Whoever has completed the act of *takhliyah* and *taḥliyah* and has purified his heart spiritually, his heart becomes beloved in the sight of Allāh *ta'ālā*. Now this heart has been adorned and filled with all sorts of goodness. Hence excellent actions will come forth from the body and the result is that this person will receive Paradise.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ، الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ، وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ، وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ، وَالَّذِينَ هُمْ لِقُرُوبِهِمْ حَافِظُونَ، إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ، فَمَنْ ابْتغى وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعُدُونَ، وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ؛ وَالَّذِينَ

¹ Sūrah ash-Shams, 91:9.

هُم عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ، أُولَئِكَ هُمُ الْوَارِثُونَ، الَّذِينَ يَرْتُؤْنَ الْفِرْدَوْسَ
هُم فِيهَا خَالِدُونَ.

*Successful indeed are those believers who are humble in their salāh. And those who turn away from futile things. And those who spiritually purify themselves. And those who protect their private parts except from their wives or their slave-girls because such people are not blameworthy. So whoever seeks besides that then they are the transgressors. And those who look after their trusts and covenants. And those who are punctual upon their salāh. These are the heirs who will inherit al-Firdaus. They will remain therein forever.*¹

The distinguished rank of our elders

Through the blessing of spiritual purification all types of good qualities enter the heart. By becoming adorned with praiseworthy character and excellent qualities the heart becomes beautiful. Since the heart has become beautiful the actions that emanate from the body will also be beautiful because the limbs follow the heart. This person will now be a man of noble thoughts and actions. It is through the blessing of our religious elders and senior 'ulamā' of Deoband that we have gained a lot of good. We received religion, gained respect, received the internal and external Islamic sciences as well as the treasure of Aḥādīth by virtue of which Islam can be seen in our lives. These khānqāhs, madāris, this work of da'wat and tablīgh, all of this we have acquired through their blessing alone. The distinguished condition of these elders is this that

¹ Surah al-Mu'minūn, 23:1-11.

every one of them had made spiritual purification his objective and had purified his heart.

The secret behind the acceptance of the *Muwatta'*

From the era of the *Sahābah radiyallāhu 'anhum* till our era all the great personalities who came to pass were great because they afforded due importance to spiritual purification. Only the names of those people have shone in the world who engaged in spiritual purification with due care and importance. When Imām Mālik *rahimahullāh* began writing the *Muwatta'* then someone commented, "Other 'ulamā' are also doing this work that you are doing." Imām Mālik *rahimahullāh* replied, "Very good they are doing religious work. I am also preparing the *Muwatta'* and other 'ulamā' are also doing so. Religious work is taking place but listen carefully and remember, only that person's work will be accepted and will remain in this world who has sincerity within his heart and whose goal is only the pleasure of Allāh *ta'ālā*."¹

This means that whoever paid attention to spiritual purification and had adorned his heart with virtuous qualities such as sincerity etc. then his work will be preserved in this world. When one's work is preserved then one's name will also be preserved. Through sincerity great blessings come into one's work and that work is granted a lot of acceptance as well. This sincerity comes through spiritual purification because through engaging in spiritual purification the purpose is to beautify the heart and make it noble. When this is accomplished then such amazing and wonderful

١ التمهيد: ١٦٢/٣؛ ١٦٣

actions are performed by a person which leaves the mind astonished.

A unique incident regarding Hadrat Miyān Sāhib

Once there was a drought in Deoband. A decision was taken to perform ṣalāt al-istisqā'. At that point in time there was a strong difference of opinion between our pious elders regarding the division of India. Some supported the Congress Party and others supported the Muslim League. In reality each one supported that party whom he felt was better for the Muslims and Islam. Hadrat Madanī *rahimahullāh* was with the Congress Party and felt that India should not be divided. Hadrat Thānwī *rahimahullāh* was in support of division and the formation of Pakistan. Both 'ulamā' were great. Both were sincere. Both were spiritually purified, and spiritually illuminated. Both were men of the Hereafter. Each one had the utmost respect within his heart for the other. This mutual respect remained during the period of their difference and thereafter as well. Hadrat Muftī Shafi' Sāhib *rahimahullāh* had concurred with Hadrat Thānwī *rahimahullāh*. Likewise Hadrat Miyānji Sayyid Asghar Husayn Shāh Sāhib *rahimahullāh* was also inclined towards Hadrat Thānwī *rahimahullāh*.

The sincerity of our elders

When they left to offer the ṣalāt al-istisqā' they all were aware that Hadrat Madanī *rahimahullāh* would lead the congregation because he was the most senior and respected. The senior elders who concurred with Hadrat Thānwī *rahimahullāh* were present in Deoband. All of them arrived for the ṣalāt al-istisqā' knowing well that Hadrat Madanī *rahimahullāh* would lead the ṣalāh. This was due to their sincerity and purity of their

hearts. Hadrat Madanī *rahimahullāh* led the ṣalāh and all of them followed Hadrat *rahimahullāh*. Not one of them felt uneasy. Today our condition is the complete opposite. It is unfortunate that we fight over petty issues and cannot stand to see each other face to face. Due to our differences and disunity how many factions has the Muslim nation been split into? We do not even realise this.

Hadrat Madanī *rahimahullāh* performed the ṣalāt al-istisqā' but it did not rain. The next day Hadrat Madanī *rahimahullāh* led the ṣalāh again but it did not rain. On the third day as well all the people had assembled. Hadrat Madanī *rahimahullāh* was moving to the front when Hadrat Miyān Sāhib *rahimahullāh* said to Hadrat Madanī *rahimahullāh*, “Hadrat! If you allow me then today I will lead the ṣalāh.”

Muftī Muḥammad Shafī' Sāhib *rahimahullāh* says that I was utterly astonished. Miyān Sāhib *rahimahullāh* does not even lead the compulsory ṣalāhs and today he is saying himself, “Hadrat! If you allow me then today I will lead the ṣalāh.” Hadrat Madanī *rahimahullāh* happily moved back and put Hadrat Miyān Sāhib *rahimahullāh* forward. Hadrat Miyān Sāhib *rahimahullāh* was also very pious. He was a man of expositions and supernatural acts. He led the ṣalāh on that day but still it did not rain.

Muftī Shafī' Sāhib *rahimahullāh* had a very close relationship with Miyān Sāhib *rahimahullāh*. Muftī Sāhib *rahimahullāh* wanted to find out why Miyān Sāhib *rahimahullāh* made such a request today? There must be some secret which I need to find out. Muftī Sāhib *rahimahullāh* enquired, “Hadrat! What is the story?” but Hadrat Miyān Sāhib *rahimahullāh* evaded the question.

Our elders used to conceal but we reveal

Here I wish to mention something by the way to my friends and young 'ulamā'. Our elders would do a lot but would conceal their achievements. On the contrary we do absolutely nothing but still publish it. We amplify our insignificant accomplishments and broadcast it on Whatsapp. We take a selfie or a picture of anything which increases our fame and post it on Facebook and Twitter for the whole world to see. Those luminaries would do a lot but would conceal their achievements. On the contrary we do absolutely nothing but still publish it. My brothers! If we ponder over the lives of these seniors and make them role models for ourselves then it will not take long for our spiritual reformation to be realised. Thereafter success will kiss our feet.

Miyān Sāhib *rahimahullāh* had a very close relationship with Muftī Sāhib *rahimahullāh* but he did not even mention the reason to Muftī Sāhib *rahimahullāh*. However Muftī Sāhib *rahimahullāh* insisted so Miyān Sāhib *rahimahullāh* was compelled to say, "I came to know via exposition that irrespective of whether Ḥaḍrat Madanī *rahimahullāh* leads the ṣalāh or I lead the ṣalāh or anyone else for that matter it was not going to rain. A thought crossed my heart that Ḥaḍrat Madanī *rahimahullāh* had led the ṣalāh for two days but it did not rain. If Ḥaḍrat Madanī *rahimahullāh* had led the ṣalāh on the third day also and it did not rain then the opposition would get the opportunity to say that because Ḥaḍrat *rahimahullāh* led the ṣalāh that is why

it did not rain. This is why I thought that I should also lead the ṣalāh.”¹

Allāhu akbar! What level of well-wishing did he exhibit with the one he differed with! Since Miyān Sāhib *rahimahullāh* was spiritually purified therefore his thinking was excellent. He thought that Hadrat Madanī *rahimahullāh* is a pious ‘ālim, hence it is essential to protect his honour. Likewise he would have also kept in mind good wishes for the general Muslims that if any one of them has to utter a sentence containing the slightest disrespect against Hadrat Madanī *rahimahullāh* then that person’s Islam will fall into danger. This is the blessing of spiritual purification. The thoughts become so lofty and sublime that it results in the external actions also becoming very lofty and sublime.

The unparalleled selflessness of Ibrāhīm Taymī

Look at another incident! There were two great seniors of the past, Ibrāhīm Nakha’ī *rahimahullāh* and Ibrāhīm Taymī *rahimahullāh*. It was the era of Hajjāj ibn Yūsuf. Hajjāj was upset with Ibrāhīm Nakha’ī *rahimahullāh* over some matter so he issued a warrant of arrest for the latter. While searching for Ibrāhīm Nakha’ī *rahimahullāh* the police found Ibrāhīm Taymī *rahimahullāh* and thinking him to be Ibrāhīm Nakha’ī *rahimahullāh* they placed him under arrest and put him in jail. The conditions in the prison were pathetic. After a few days when his mother went to visit him she could not even recognise her own son. Ibrāhīm Taymī *rahimahullāh* knew very well that they had arrested

¹ *Iṣlāhī Majālis*: pg.280 vol.7, *Iṣlāhī Taqrīreḥ*: pg.80 vol.2.

him in error but despite this he did not say that he was not Ibrāhīm Nakha'ī.

Allāhu akbar! When a person is spiritually purified then look how much his thinking changes! When the inner thinking changes then such memorable deeds are done that centuries later also we find ourselves sitting here today in the masjid of Dār al-'Ulūm Azaadville amongst a gathering of 'ulamā' mentioning them and by making them our role models we are enlightened through them. Those who have been spiritually purified do not die because their noteworthy actions are eternally preserved. Those who do not destroy their carnal self themselves get destroyed as well as thoughts of them.

Ibrāhīm Taymī *rahimahullāh* remained in prison and continued to endure the oppression until he passed away in the very same prison.¹ What was the reason?

Why did he conceal the truth? Ibrāhīm Nakha'ī *rahimahullāh* was a high-ranking 'ālim and imām of his era. The Muslim ummat was benefiting tremendously from him. Ibrāhīm Taymī *rahimahullāh* probably thought that if I disclose that I am Ibrāhīm Taymī then Ibrāhīm Nakha'ī *rahimahullāh* will be arrested and the nation will be deprived of the spiritual blessing of a great 'ālim. My brothers! Had Ibrāhīm Taymī *rahimahullāh* not made this sacrifice then perhaps the nation would have been deprived of the knowledge of Ibrāhīm Nakha'ī *rahimahullāh*.

This is the result of spiritual purification. The inner thinking changes. The world of the heart changes.

¹ الطبقات الكبرى: ٢٩١/٦

Instead of taking, the passion for giving is created. Instead of taking revenge, the desire to forgive is kindled. The differentiation between us and others is eradicated and the success of each person is kept in mind. There are numerous such incidents of our elders and pious predecessors. All this is the result of spiritual purification.

Fajr ṣalāh with 'ishā' wudū'

When the heart and inner self becomes noble the outer self also becomes noble. The actions that emanate from the limbs become noble in both quality and quantity. The condition of Hadrat Imām Abū Hanīfah *rahimahullāh* was such that for forty years he performed his fajr ṣalāh with the wudū' of 'ishā' ṣalāh.¹ Mansūr ibn Zādhān *rahimahullāh* performed his fajr ṣalāh with the wudū' of 'ishā' ṣalāh for twenty years.² Hadrat Hashīm *rahimahullāh* also performed his fajr ṣalāh with the wudū' of 'ishā' ṣalāh for twenty years.³

Imām Abū Yūsuf's daily routine of 200 raka'ats of optional ṣalāh

Hadrat Imām Abū Yūsuf *rahimahullāh* was the chief justice. He was the leader of the jurists. Despite his involvement in jurisprudence, researching Islamic rulings, teaching and supervising, his heart was noble hence his actions were also marvellous. The recitation

¹ سير اعلام النبلاء: ٣٩٩/٦

² صفة الصفوة: ٧/٢

³ سير اعلام النبلاء: ٢٩٠/٨

of the Qur'ān, the remembrance of Allāh *ta'ālā*, and we do not know how much more? Just examine his daily routine regarding optional ṣalāh. Every day without fail he would perform two hundred raka'ats of optional ṣalāh.¹

Daily routine of 300 and 500 raka'ats of optional ṣalāh

Thābit al-Banānī *rahimahullāh* used to perform three hundred raka'ats of optional ṣalāh every night without fail.² Someone enquired from Murrah al-Hamdānī *rahimahullāh* in his old age, "What is your daily routine regarding optional ṣalāh?" He replied, "It is half of what it used to be, it is two hundred and fifty raka'ats of optional ṣalāh."³ Allāhu akbar! A daily routine of two hundred and fifty raka'ats of optional ṣalāh! This meant that before becoming old his daily routine was five hundred raka'ats of optional ṣalāh.

Takbīr-e-ūlā⁴ for 50 and 70 years

Hadrat Sa'īd ibn Musayyab *rahimahullāh* was so careful about takbīr-e-ūlā that for fifty years he never missed it.⁵ Thirty years of his life had passed and according to another narration forty years of his life

¹ سير اعلام النبلاء: ٥٣٧/٨

² صفة الصفوة: ١٥٤/٢

³ حلية الأولياء: ١٦٢/٤

⁴ First takbīr of ṣalāh.

⁵ تاريخ الإسلام ووفيات المشاهير والأعلام: ١١٠٤/٤

had passed in this manner that he would arrive at the masjid long before the adhān had been called.¹ It is written in the biography of Hadrat Imām A'mash *rahimahullāh* that he did not miss his takbīr-e-ūlā for seventy years.²

Completing two Qur'ān recitations while travelling on a camel

It is mentioned regarding Hadrat Sālih ibn Kaysān *rahimahullāh* that he went to perform hajj. Sometimes in one night whilst travelling on the back of a camel he would complete the recitation of two Qur'āns.³

These stories are not far-fetched. It was an era of piety. There was blessing in time. Furthermore that person who is punctual on his daily routine and pious actions his life gets filled with blessings. This is why in the very beginning those actions which take one hour to complete are completed in a lesser amount of time later on.

The exertion of Imām Masrūq

It is mentioned regarding Imām Masrūq *rahimahullāh* that when he would perform the tahajjud salāh, he would stand for so long that his legs would get swollen. His wife would sit behind him and would cry upon

¹ تهذيب التهذيب: ٤٥/٢؛ سير أعلام النبلاء: ٢٢١/٤

² تاريخ الإسلام ووفيات المشاهير والأعلام: ٨٨٤/٣

³ التمهيد: ١٥٨/٢٠

observing his condition.¹ It is also mentioned regarding him that when he went to perform hajj then from the time he left home till he returned he did not rest his back on the ground.

فَلَمْ يَنَمْ إِلَّا سَاجِدًا عَلَىٰ وَجْهِهِ حَتَّىٰ رَجَعَ

He only slept whilst prostrating until he returned home.

When he wanted to sleep he would assume the position of prostration and would sleep for a little while.

The exertion of Hadrat 'Umar ibn 'Abd al-'Azīz

When Hadrat 'Umar ibn 'Abd al-'Azīz *rahimahullāh* would complete his 'ishā' salāh he would raise his hands and occupy himself with supplication. He would beg and beseech Allāh *ta'ālā* to the extent that sleep would overcome him and his eyes would close. When he would awake he would raise his hands again and implore Allāh *ta'ālā*. This would continue until early dawn.³ Friends! When the state of the heart becomes noble then magnificent actions come forth!

Muḥammad ibn Samā'ah al-Qādī was punctual on takbīr-e-ūlā for 30 years

One of the great jurists and pious personalities of the past was Muḥammad ibn Samā'ah al-Qādī *rahimahullāh*. He says, "Thirty years in my life have passed wherein I did not miss my takbīr-e-ūlā except

١ صفة الصفوة: ١٥/٢

٢ صفة الصفوة: ١٥/٢

٣ سير أعلام النبلاء: ١٣٧/٥

on the day my mother passed away. On that day I missed one congregational ṣalāh.” But since his heart was pure therefore his thinking was also very lofty. He immediately realised that he missed his congregational ṣalāh so he only attained the reward for one ṣalāh. Had he performed his ṣalāh in congregation he would have attained the twenty five times the reward. When the thinking is noble then the action also becomes noble. He says,

فَقُمْتُ فَصَلَّيْتُ خَمْسًا وَعِشْرِينَ صَلَاةً

I stood up and performed twenty five ṣalāhs.

One ṣalāh he read with the intention of fard and the remaining twenty four with the intention of nafl. The desire was that somehow this ṣalāh must also become equal to the twenty five times reward of the congregational ṣalāh so that there is no shortfall in attaining the closeness to Allāh *ta’ālā* and there is no deficiency in his ṣalāh on the day of Recompense. He adds, “When I slept I had a dream in which someone came to me and said,

يَا مُحَمَّدُ! قَدْ صَلَّيْتَ خَمْسًا وَعِشْرِينَ صَلَاةً وَلَكِنْ كَيْفَ لَكَ بِتَأْمِينِ
الْمَلَائِكَةِ؟

*O Muhammad! You have read twenty five ṣalāhs in place of the congregational ṣalāh which you missed but how will you attain the *āmīn* of the angels?¹*

¹ المنتظم: ١١/١٩٨٤:١٩٧

This was a reference to the Hadīth wherein Rasūlullāh sallallāhu 'alayhi wa sallam said, “If the follower says āmīn with the imām and that āmīn coincides with the āmīn of the angels then,

عُفِّرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

All his previous sins are forgiven.

The dream was an admonition that in quantity he has accomplished the number of twenty five times but the virtue was lost because through missing the congregational ṣalāh the opportunity of saying āmīn together with the angels has been missed.

The amazing action of Abū 'Uthmān al-Hiyarī

Ḥadhrat Abū 'Uthmān al-Hiyarī rahimahullāh was quite a famous saint of the past. Once he was on his way somewhere. Coincidentally someone decided to throw ashes out of their house window at the same time that Ḥadhrat was passing by and the ash fell on him. He fell into prostration and thanked Allāh ta'ālā. Someone asked him, “Did you not reprimand the one who threw the ash?” He replied, “Abū 'Uthmān was deserving of burning embers being rained upon him but it is Allāh's ta'ālā kindness that only ash fell. There is absolutely no need to be angry with such a person.”²

¹ صحيح البخاري؛ كتاب الأذان؛ باب فضل التأمين؛ ح (٧٩٠)

² إحياء علوم الدين: ٢٥٠:٤٩/٥

Abū 'Uthmān al-Ḥiyārī acts immediately on his knowledge

Abū 'Umar Muḥammad ibn Abī Ja'far al-Naysābūrī *rahimahullāh* says regarding the same Abū 'Uthmān al-Ḥiyārī *rahimahullāh*, "I went to perform my 'ishā' ṣalāh in the masjid where Ḥadrat Abū 'Uthmān al-Ḥiyārī *rahimahullāh* was the imām. When he arrived to lead the ṣalāh, he was clad in a lower garment and a sheet similar to what is worn in iḥrām. I went home and told my father, Muḥaddith-e-Kabīr Abū Ja'far al-Naysābūrī *rahimahullāh*,

يَا أَبَاهُ! أَبُو عُثْمَانَ قَدْ أَحْرَمَ!

O my father! Ḥadrat Abū 'Uthmān has donned the iḥram!

My father replied, "No it is not so. He does not have the intention to perform ḥajj nor 'umrah. It is the habit of Abū 'Uthmān that when he learns any Ḥadīth he immediately practices upon it. He is currently learning some Ahādīth under me and today he read this Ḥadīth to me:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي إِزَارٍ وَرِدَاءٍ

Rasūlullāh ṣallallāhu 'alayhi wa sallam performed ṣalāh clad in one lower garment and a sheet.

Therefore he desired to practise on this Ḥadīth before the morning arrived. This is why he arrived for the 'ishā' ṣalāh wearing a lower garment and a sheet."¹

¹ الجامع لأخلاق الراوي؛ ص ٩٩

My friends! After listening to this incident surely the desire would have been created within our hearts that we also should practise on this Hadīth. May Allāh *ta'ālā* bless us with such passion for following the Sunnah. The fact of the matter is that the basis for all of this is the inner thinking. When the intention and thinking is noble then the action will also be noble and if the thinking is not good then it is very difficult for a good act to come forth.

How to become the beloved of Allāh

We like these types of incidents and our hearts are affected by them. It is due to such stories that these personalities become beloved and pious in our eyes as well. In this day and age those in whose lives we find such noble deeds also become beloved and pious in our eyes. My brothers! We need to take lesson from this. If we adopt those good qualities and traits through which these luminaries became beloved to Allāh *ta'ālā* and to the people then Allāh *ta'ālā* willing we also will become beloved in the eyes of Allāh *ta'ālā* and the people.

So I was saying that when I pondered over my need then I understood that I have to make my heart, my inner self and my thinking noble. The result will be that Allāh *ta'ālā* willing the external actions and practices will also become noble. When this happens then through the blessing of noble thinking and noble actions it will be possible to easily fulfil our responsibility in a good way.

Our responsibility

What is our responsibility? Our responsibility is education and propagation together with nurturing and training. We should convey whatever knowledge we have in the manner it has reached us and with such

passion that people practise on it. Our responsibility is not only to pass on the Bukhārī Sharīf that reached us. Our responsibility is to teach and propagate together with nurturing and training. We should convey that knowledge which has reached us to the maximum amount of people in the ummat with such passion that they begin to practise upon it. When this passion will exist then the quality of teaching as well as the training will be excellent. Without this passion there will be weakness and laziness in teaching as well as in training.

The different ways of Tablīgh

Our responsibility is education and propagation together with nurturing and training. Education and propagation are one and the same because propagation means to convey Islam and there are different ways of propagation. One person is teaching Bukhārī Sharīf. This is also propagation. He is conveying Bukhārī Sharīf to forty students. In the khānqāh one spiritual guide sits and advises three to four hundred disciples. This is also propagation. The current work of Da'wat which is in vogue is also propagation. An imām in a masjid lectures and advises. Through Qur'ān lessons and Hadīth lessons he explains Islam to people. This is also Tablīgh. So our responsibility is education and propagation together with nurturing and training. If our thinking and intention become noble and our actions become noble through spiritual purification then Allāh *ta'ālā* will put blessings in our work and our education and propagation will be excellent as well as our training and nurturing.

If I did not want to forgive you I would not have made you an 'ālim

My brothers! What a great bounty of Allāh ta'ālā it is that He blessed us with an affiliation to Islamic knowledge. Someone saw Imām Muḥammad *rahimahullāh* in a dream after he passed away. He asked, "How did Allāh ta'ālā treat you?" Imām Muḥammad *rahimahullāh* replied, "He has forgiven me." The person asked, "On account of which action did Allāh ta'ālā forgive you?" Imām Muḥammad *rahimahullāh* replied, "Allāh ta'ālā said to me, 'We made you an 'ālim because we wanted to forgive you.'"¹

Allāhu akbar! What a great treasure is Islamic knowledge! May Allāh ta'ālā keep us engrossed in Islamic knowledge till our dying breath. Āmīn.

A student until death

It was always the desire of our pious predecessors to remain engrossed in Islamic knowledge. Someone saw Hadrat Imām Aḥmad ibn Hambal *rahimahullāh* in his advanced age with a pen, a page and an inkpot so he enquired, "O Abū 'Abdillāh! You are a very high-ranking Imām, you are the leader of the Muslims. Despite this you are walking around with a pen, a page and an inkpot. For how long will you remain a student?" Imām Aḥmad *rahimahullāh* replied,

مَعَ الْمَحَبَّةِ إِلَى الْمَقْبَرَةِ؟

¹ بلوغ الأمانى؛ ص: ٧٣

² مناقب الإمام أحمد لابن الجوزي؛ ص ٣١

I will remain a student till the grave and my pen and page will stay with me.

To seek knowledge, to acquire knowledge and thereafter to teach and propagate that knowledge is a great favour. May Allāh *ta'ālā* grant us the ability to appreciate this favour. Āmīn.

Khashyat - the key to success

My brothers! This is my need and the need of every person affiliated with knowledge that his teaching should be excellent and his training and nurturing should be noble. For this it is essential that he becomes adorned with noble thoughts and noble actions. His inner self should be good as well as his outer self and this will happen through spiritual purification. When spiritual purification will occur, the thinking will be rectified, the inner self will become good, the heart will become adorned with excellent qualities and traits and one will be blessed with khashyat (submission) which is the key to success. The last Hadīth of Bukhārī Sharīf is:

كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَانِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ:
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ^١

There are two sentences which are beloved to Allāh ta'ālā, which are light on the tongue but (on the Day of Recompense) will be heavy on the scales. They are Subhānallāhi wa biḥamdihī, Subhānallāhil 'Azīm.

^١ صحيح البخاري، كتاب التوحيد، باب قول الله تعالى: (ونضع الموازين القسط ليوم القيامة) وأن أعمال بني آدم وقولهم يوزن، ح(٧٥٥٩)

These two sentences are very heavy because through reciting them daily khashyat is created within the heart. Some of those who possess the recognition of Allāh *ta'ālā* have said that in *سُبْحَانَ اللَّهِ وَبِحَمْدِهِ* there is mention of Allāh's *ta'ālā* beauty and in *سُبْحَانَ اللَّهِ الْعَظِيمِ* there is mention of Allāh's *ta'ālā* grandeur. By being ever conscious of the grandeur of Allāh *ta'ālā* fear is created and by being ever conscious of the beauty of Allāh *ta'ālā* love is created. Fear coupled with love or love coupled with fear is called khashyat.¹ Therefore through reciting *سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ* daily khashyat is created and this khashyat is a great bounty.

رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ

The fountain head of wisdom is khashyat.

The true fountain head of sublime conduct and righteous actions is this same khashyat. When khashyat is found in the heart then one is granted the ability to carry out righteous acts and he is blessed with staying away from evil acts. The entire religion will be in one's life. Allāh *ta'ālā* says,

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ، جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ.

¹ *Khatm-e-Bukhārī Sharīf*: Pg. 62.

² شعب الإيمان؛ باب في الخوف من الله تعالى؛ ح (٧٤٥)

Indeed those who have Īmān and choose righteous actions they are the best of the creation. Their recompense by their Lord will be eternal gardens beneath which rivers flow. They will remain therein forever. Allāh will be pleased with them and they too will be pleased with Allāh. All of this is for the one who fears his Lord.¹

From this we learn that one is granted īmān and the ability to do righteous deeds through the blessing of khashyat. In another place Allāh *ta'ālā* states:

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى، جَنَّاتُ
عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى.

And whoever comes to Allāh as a believer who has done righteous deeds then for them are lofty ranks i.e. gardens of eternity beneath which rivers flow wherein they will remain forever. And this is the recompense for the one who has purified himself.²

In the previous verse ذَلِكَ لِمَنْ حَشِيَ رَبَّهُ was mentioned and here وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى is mentioned. It means that khashyat and spiritual purification are inseparable. If khashyat exists then one has been spiritually purified and if one has been spiritually purified then khashyat will definitely be found. This is because when the heart becomes pure then it becomes adorned with all the beautiful characteristics; and from those beautiful

¹ Sūrah al-Bayyinah, 98: 7-8.

² Sūrah Tāhā, 20: 75-76.

characteristics one extremely vital characteristic is khashyat. It is this very khashyat which is the primary objective of knowledge.

Khashyat - the distinguishing feature of 'ulamā'

The distinguishing feature of 'ulamā' is *khashyat*.

إِنَّمَا يُحِشَى اللَّهُ مِنْ عِبَادِهِ الْعُلَمَاءُ.

*From the servants of Allāh only the 'ulamā' possess khashyat.*¹

For this reason Hadrat 'Abdullāh ibn Mas'ūd radiyallāhu 'anhu says,

لَيْسَ الْعِلْمُ بِكَثْرَةِ الرِّوَايَةِ وَلَكِنَّ الْعِلْمَ الْحَشِيَّةُ^٢

The definition of knowledge is not to narrate a lot of Ahādith but the definition of knowledge is khashyat.

Sufyān Thaurī rahimahullāh says,

لَيْسَ طَلَبُ الْعِلْمِ فَلَانٌ عَنِ فُلَانٍ وَإِنَّمَا طَلَبُ الْعِلْمِ الْحَشِيَّةُ لِلَّهِ عَزَّ
وَجَلَّ^٣

Seeking knowledge is not merely saying such and such person related to me. True search of knowledge results in khashyat being created in the heart.

Imām Sha'bī rahimahullāh says,

¹ Sūrah al-Fāṭir, 35: 28.

^٢ حلية الأولياء: ١٣١/١

^٣ حلية الأولياء: ٣٧٠/٦

أَلْعَالِمُ مَنْ يَخَافُ اللَّهَ^١

An 'ālim is he in whose heart is the fear of Allāh ta'ālā.

Imām Mujāhid *rahimahullāh* says,

أَلْفَقِيهُ مَنْ يَخَافُ اللَّهَ عَزَّ وَجَلَّ^٢

A jurist is he who fears Allāh ta'ālā and in whose heart is khashyat of Allāh ta'ālā.

Imām Yahyā ibn Abī Kathīr *rahimahullāh* says,

أَلْعَالِمُ مَنْ يَخْشَى اللَّهَ^٣

An 'ālim is one who has the Khashyat of Allāh ta'ālā in his heart.

My brothers! When the *khashyat* of Allāh ta'ālā will exist in the heart then there will be a disinclination to the world, the inclination towards the Hereafter will increase, the insight of religion will increase and one will be granted steadfastness and punctuality. That is why when someone mentioned the jurists in the presence of Hadrat Hasan Baṣrī *rahimahullāh* he said,

وَيَحْكُ، وَهَلْ رَأَيْتَ فَقِيهًا قَطُّ؟

Woe be to you! Have you ever seen a jurist.

Thereafter he said,

^١ حلية الاولياء: ٣١١/٣

^٢ طبقات الحنابلة: ١٤٩/٢

^٣ تاريخ الإسلام ووفيات المشاهير والأعلام: ٥٥٦/٥

إِنَّمَا أَلْفَقِيَهُ الرَّاهِدُ فِي الدُّنْيَا، الرَّاعِبُ فِي الآخِرَةِ، البَصِيرُ بِأَمْرِ دِينِهِ،
الْمُداوِمُ عَلَى عِبَادَةِ رَبِّهِ

*That person is worthy of being called a jurist who is disinclined to the world, inclined to the Hereafter, possesses insight in the matters of his Dīn and is punctual in the worship of his Lord.*¹

It is for this reason that Sufyān ibn 'Uyaynah *rahimahullāh* says,

لَيْسَ الْعَالِمُ الَّذِي يَعْرِفُ الْحَيْرَ وَالشَّرَّ، إِنَّمَا الْعَالِمُ الَّذِي يَعْرِفُ الْحَيْرَ فَيَتَّبِعُهُ
وَيَعْرِفُ الشَّرَّ فَيَجْتَنِبُهُ²

A true 'ālim is not one who knows what is good and evil. A true 'ālim is one who after recognising the good adheres to it and after recognising the evil abstains from it.

A true 'ālim is not one who can distinguish between good and evil and saying this is permissible and this is impermissible, this is *halāl* and this is *harām*, no. That person is worthy of being called an 'ālim who after recognising the good adheres to it and after recognising the evil abstains from it. This will only happen when *hashyat* exists and *hashyat* will only come when spiritual purification takes place.

¹ مرقة المفاتيح: ٢٨٣/٢

² تهذيب الكمال: ٢٢٧/٣

The path to spiritual purification

Now the question is, how will spiritual purification take place? You all possess knowledge and you know the path of spiritual purification very well but if I sit in this centre of knowledge and spiritual discernment and the poetry of Hadrat Hakīm Sāhib *rahimahullāh* is not recited then this gathering will be incomplete.

I did not have the slightest idea what it meant to yearn for you O my Lord!

If I did not tread the path of spiritual purification then I would not have the slightest idea what it meant to yearn for Allāh *ta'ālā*. I searched for a qualified spiritual guide. I sat in his company. I received spiritual attention. I received guidance. I was given the chance to express my spiritual condition and follow his advice. Then some understanding came that the love of Allāh *ta'ālā* is definitely something to aspire for otherwise prior to this the thought never crossed my mind. A sixty-five year old pious man after having spent a few days at a certain khānqāh said to me whilst crying, "Sixty-five years of my life have been wasted. Now I have learnt that the love of Allāh *ta'ālā* is something to aspire for." Nobody ever paid attention to him throughout his life. He continued following Islam based on the fear for Hell and the punishment of Allāh *ta'ālā*. For the first time in sixty-five years he said to Allāh *ta'ālā*, "O Allāh! Grant me your love!"

I did not have the slightest idea what it meant to yearn for you O my Lord! From your lovers did I learn to die in pursuit of your companionship.

O Akhtar, when a person obtains the company of a spiritual man, he learns how to live and how to die.

Akbar Ilāh Ābādī said:

Dīn does not come through books, lectures and wealth. It comes through the gaze of the pious.

A valuable statement of Hadrat Hakīm Akhtar Sahib about the 'ulamā'

Hadrat Hakīm Akhtar Sahib *rahimahullāh* states, "Nobody enjoys eating raw kebabs. If anybody happens to eat it then immediately he will spit it out. However if this kebab spends a little time in hot oil then just as it enters the oil its tantalizing aroma can be perceived all around and whoever eats it will be thoroughly satisfied. The graduates who have qualified from madāris are like raw kebabs. As long as they do not go into the oil and get themselves fried and have their spiritual reformation done, they will not become beloved to Allāh *ta'ālā*. If they spend a little time in the hot oil, by handing themselves over to a qualified and expert spiritual guide and get themselves fried and spiritually reformed then as they enter the oil their fragrance will start to spread and people from all over will notice them. They will be respected and people will derive benefit from them."¹

What is this hot oil? The hot oil is that by striving against the ego and suppressing the carnal desire, one annihilates his pride and puts his hand into the hand of an expert spiritual mentor. Hence he reforms himself

¹ *Bātei Oes Kī Yād Rahegī*: Pg. 114

by removing his personal choice and desire and gets himself spiritually purified. When the heart becomes reformed and purified then the inner self will become noble as well as one's thoughts. When the thinking becomes noble then the speech and actions become good. When the speech and actions become good then the teaching method and training will be excellent. In relation to how much the inner self becomes beautified accordingly the excellence in one's teaching method and training will increase. May Allāh *ta'ālā* grant me the ability to acquire this. Āmīn.

All of you are making effort. May Allāh *ta'ālā* increase your efforts. Āmīn.

My brothers! I say without any ulterior motive nor to flatter anyone that *māshā'* Allāh, Allāh *ta'ālā* has blessed South Africa with many favours. Excellent learning centres of Islamic knowledge have been established here. Such educators are involved in teaching in these centres that the 'ulamā' and pious of different countries look up to them with respect. *Māshā'* Allāh, through frequent visits of the pious elders to this country great 'ulamā' from this land have dived into that hot oil which has resulted in spiritual doctors being produced from whom people are deriving benefit. In the *madāris* the 'ulamā' are doing a superb job and in the *khānqāhs* as well excellent work is being done. My humble request from all of you is to appreciate these spiritual guides. Generally what happens is we tend to ignore and not value our local 'ulamā'. When they will no longer be around then we will regret. Before that time comes take maximum benefit from them.

In the presence of Hadrat (Maulānā 'Abd al-Hamīd Is-hāq Sāhib *dāmat barakātuhum*) it is not appropriate for

me to say anything regarding him but I will express my own personal feeling regarding Hadrat. Whenever my gaze falls upon Hadrat my heart says from within, that he is from the men of the Hereafter. I do not have any worldly motive from Hadrat. I am related to Hadrat. He is my cousin. Our telephonic contact and correspondence through letters is as good as non-existent however mutual spiritual contact exists. In my heart there is love and respect for Hadrat and in Hadrat's heart there is kindness and love for me. I consider Hadrat to be among those pious servants through the blessing of whose du'ās Allāh *ta'ālā* shows mercy to my works. Just like Hadrat there are many other men of knowledge and rank. They all are men of spiritual affiliation. You should refer to them and reform yourselves. From the respected 'ulamā' most have already taken the pledge of reformation (*bay'at*). Now we just need to fulfil the dictates of this pledge. Make great efforts so that this heart becomes noble because if the heart is good then the actions will be good. Then see what blessings will come into your teaching, preaching and training.

Proof of spiritual affiliation

Somebody asked Hadrat Shāh 'Abd al-Qādir Rāipūrī Sāhib rahimahullāh, "Hadrat! How will one know if a certain man has acquired steadfastness?" Hadrat rahimahullāh answered, "When his condition is such that as long as he does not complete his dhikr he remains restless and he will only be at ease and satisfied when he completes his dhikr. When he reaches this state then his entire existence becomes propagation and whatever he did before reaching this stage was his spiritual exertion."

When anyone links himself to a spiritual mentor and thereafter together with being punctual on his daily spiritual routine and dhikr, by exerting himself i.e. by opposing his carnal desire he reforms himself, then he will attain spiritual purification and he will reach the state of *ihsān*. Without dhikr he becomes restless. Now he has become a man of spiritual affiliation. He has become a man of Allāh *ta'ālā*. Allāh *ta'ālā* then takes whatever work he wants from him. Understand it through an example. If I need water now then I will tell that person who I regard to be mine. I will not tell that person who in my eyes is a stranger. Likewise Allāh *ta'ālā* takes His service from His servants. Therefore Hadrat Rāipūrī *rahimahullāh* further states, “When a slave reaches this stage then Allāh *ta'ālā* turns his attention towards that work which He wishes to take from him, be it preaching, teaching, writing books or spiritual reformation.¹

Du'ā

May Allāh *ta'ālā* accept us and grant us the ability to practise. May Allāh *ta'ālā* bless us with the good fortune of meeting over and over again in South Africa , England and the Haramayn Sharīfayn. May Allāh *ta'ālā* also unite us on the day of Judgement beneath the shade of His throne. May He keep us together in Jannat al-Firdaus in the company of the Prophets, the truthful, martyrs and the pious and may he gather us together on the dining table of Paradise.

I am extremely thankful and grateful to all of you especially Hadrat (Maulānā 'Abd al-Hamīd) for affording

¹ *Māhnāmah Millīyyah*, Ramadān 1436 A.H., Pg. 10

importance and status to a low person like me. I humbly request all of you to continue making du'ā for me that Allāh *ta'ālā* keeps me with īmān and blesses me with a noble death. Āmīn.

With every breath say Allāh Allāh.

Fill your bosom with spiritual light.

If you live then live as His slave.

If you die then die as His slave.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

CONCISE AND BENEFICIAL POINTS FOR ISLAMIC TEACHERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ أَمَّا بَعْدُ:

Concern for spiritual purification and reformation

The greatest responsibility of teachers serving in the madāris is to prepare men who are able to steer the nation and guide it correctly. This will be achieved by providing excellent and sound education to the students together with noble nurturing and training.

In order to provide sound education and noble training two qualities must be found within the educator and the trainer: (1) The inner self should be noble and (2) He should be highly skilled and qualified in his field of education. The level of our teaching and training will depend on the extent of our inner spiritual progress and the level of our academic capability and skill.

When it is our responsibility to give our students superior education and superb training and in doing so we are preparing individuals who can guide the ummat then it is absolutely imperative that we concentrate fully on these two contributing factors which are most vital for success in this field. Thus we should pay attention to our own reformation and worry about our spiritual purification. We must continuously take stock of ourselves in this regard. We must be very punctual on our daily acts of worship. By being consistent on mujāhadah i.e. opposing the carnal desires we must perform pious actions. If we ourselves are not reformed

then what benefit will others derive from us? Hadrat Sufyān Thaurī *rahimahullāh* said,

الْأَعْمَالُ السَّيِّئَةُ دَاءٌ وَالْعُلَمَاءُ دَوَاءٌ، فَإِذَا فَسَدَ الْعُلَمَاءُ فَمَنْ يَشْفِي الدَّاءَ^١

Evil actions are sicknesses and the 'ulamā' are their cure. If the 'ulamā' become corrupt i.e. if the antidote is spoilt, how will the sickness be treated?

Hence the first thing for us to worry about is spiritual purification and reformation so that we may become spiritually fit and so that the person that comes into our company derives benefit.

Strengthen your academic capability and prepare well for the lesson

The second point is that we should strengthen our academic capability. We should prepare well for the lessons we have to teach. We should not merely understand the textbook but the entire subject. Study the book carefully. The first step is to understand the book. Strive to fully understand every sentence. For this it is essential to decipher the text and the vocabulary. Study the notations between the original text lines as well as the annotations and commentary very well. Look through other books on the same subject. When the text is deciphered and understood the next step is to explain it to others.

We should now think: How am I going to present the information which I obtained to the students? Under a certain text there are notations that appear as well as annotations and commentary, so in what sequence do I explain these to the students? What will be an apt

^١ حلية الاولياء: ٣٦١/٦

example to instil in their minds? This section is difficult and another section is easy. This section is concise and another is elaborate. After understanding them fully and preparing well then only should one enter the classroom. Before entering the classroom every teacher should ask his heart, "Did I prepare sufficiently for today's lesson or not? Similarly after completing the lesson and leaving the classroom ask yourself, "Did I teach this lesson properly according to my ability which Allāh *ta'ālā* has blessed me with? One must work hard all the time. The research and preparation should be flawless and the teaching should be excellent.

Punctuality and the correct use of time

A teacher should arrive on time and leave on time. In fact he should arrive before class time and leave after the time. We should be present with body, mind and soul and spend the entire time on the students. The mobile phone should not be used during class. We should not just put it on silent but rather we should switch it off. In this manner all our friends and relatives will know that during class time he does not answer the phone calls nor does he view the messages. If there is some emergency during that time then they should contact him through alternate methods. If it is a free period and you looked at your messages then there is no problem but it is better not to view them even at that time so that the mind does not get distracted. One should use the free period to prepare for the next lesson.

It is incorrect for the teachers to talk to each other during class time. It is not right that the students are waiting in the class while the teachers are engaged in some other work. We should be punctual and we should work with the students with complete focus and

attention. Even during the pre-examination period we should not think that the students will revise their work themselves. We should assist them so that they do not become lazy and idle. If the teacher says to the students that I will listen to your revision daily, they will be protected from procrastination. If we leave them as they are then their revision will be incomplete due to procrastination and they will not be able to prepare for the examination. This will result in a deficiency in their knowledge. In such a case we would not be well-wishers of our students.

Keep contact with your spiritual guide

One should always keep contact with one's spiritual guide for reformation. Set a target of two months and inform him through e-mail or via letter of your spiritual condition during those two months. If there was some delay then do not let it exceed one day beyond three months. We should decide right now to commence with this correspondence and at the end of this month send the first letter. Thereafter with complete reliance as well as compliance we should continue with this correspondence. In addition to informing the spiritual guide one should also follow his advice diligently.

Punctuality on one's daily acts of worship

Be punctual on your daily acts of worship and dhikr. Stick to the recitation of the Qur'ān together with pondering over its meanings. Recite the masnūn du'ās keeping in mind their meanings. Memorise many masnūn du'ās as possible then recite them. Through this there will be great progress on this path of reformation.

Following a strict timetable

Two aspects are very important: (1) Concern for spiritual reformation and purification and (2) To strengthen one's academic capability. In order to achieve success in both a timetable is essential. After fixing a timetable follow it rigidly. To act contrary to the timetable is harmful. For example a person included in his timetable that he will eat supper after the 'ishā' salāh. But after 'ishā' salāh he started talking to someone so he will arrive at home late. The result will be that the routine sleep or research which is allocated for after 'ishā' will be delayed. Hence his routine of waking up early will also be affected. Therefore after planning a timetable you should follow it diligently. Through the timetable you will gain great support in your work and you will attain success in your endeavours. Without a timetable you will neither be completely successful in accomplishing spiritual reformation nor academic work.

Piety coupled with good actions

Every teacher should live a life of piety. By opposing your carnal desire you should abstain from every act that angers Allāh *ta'ālā*. The compulsory and necessary acts should be carried out with due importance. Abstain from those acts that are *makrūh taḥrīmī*. Together with this pay attention to carrying out the Sunnah¹, preferred and optional acts as much as possible. These are the two stages of opposing and

¹ An act that Rasūlullāh *sallallāhu 'alayhi wa sallam* did or liked.

striving against the carnal desire which are explained in the following Hadīth-e-qudsī¹:

وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَّافِلِ حَتَّى أُحِبَّهُ^٢

In the first sentence actions that are compulsory, necessary, forbidden and *makrūh tahrimī* are mentioned and in the second sentence actions that are Sunnah, preferred and optional are mentioned. One should strive for both. By doing so a man becomes the beloved of Allāh *ta'ālā*. If a person slips up and commits a sin despite opposing his carnal desire then he should repent immediately. Continuously take stock of yourself because through the blessing of taking stock of yourself you will notice your shortcomings and will be granted the ability to repent.

إِتَّقِ اللَّهَ حَيْثُ مَا كُنْتَ وَ أَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا^٣

Wherever you may be, refrain from those things which anger Allāh *ta'ālā* and (if you commit an evil then) do a good action after the evil action so that the good action will erase the evil action.

¹ A Hadīth wherein Rasūlullāh *sallallāhu 'alayhi wa sallam* mentions a statement of Allāh *ta'ālā* which is not in the Qur'an.

^٢ صحيح البخاري؛ كتاب الرقاق؛ باب النواضع؛ ح(٦٥٠٢)

^٣ سنن الترمذي؛ باب ما جاء في معاشرته الناس؛ ح(١٩٨٧)

Good manners with everyone

Be humble and adopt good character with everyone. Even if you have a reservation towards a person then too conduct yourself in a dignified manner. Exhibit sublime conduct even if it goes against your nature. Allāh willing, this will affect the heart. The heart will be purified and will support you. Do not allow the evil of jealousy and pride to even come close to you and if these evils do exist within you then make every possible effort to rid yourself of them. Only good words should flow from the tongue. When evil spreads through evil words, then through good words, good will spread. Always conduct yourself in a pleasant manner with your adversaries.

إِذْفَعِ بِالَّتِي هِيَ أَحْسَنَ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ.

It is my personal experience that when I adopted good character with such people by honouring and respecting them wherever we met and speaking good of them in their absence then al-hamdu lillāh I won them over and the distance between us was removed. If despite our good conduct someone's behaviour towards us did not change then what harm will it do to us? If one is sincere then inshā' Allāh there will be great benefit. The result of opposing the carnal desire in this manner will be that Allāh *ta'ālā* will grant progress in this world as well as the Hereafter.

Every institution must become the blueprint for education and training

This institution of ours should become an ideal blueprint for education and training. It should be an ideal model in this aspect also that we live together with love and affection without any form of

discrimination. There should be no divisions. If there are divisions then they should be overcome. Convince yourself in this manner that if there are divisions between us and other institutions, other groups and other 'ulamā' then this will be harmful to the ummat and Islam. So in order to protect the ummat and Islam from harm we will lower ourselves.

Training will not be accomplished through mere rules and regulations

Similarly great care should be taken in training and preparing the children mentally because they will not get trained by merely setting rules. Otherwise as long as they remain in the institute they will practise but when they are outside they will leave out all those practices. Thus the students should be trained mentally and their conduct and actions should be closely monitored.

Be consistent in making du'ā for everyone

Together with all these efforts, in order to achieve success, earnest and consistent du'ā should be made. Always make du'ā for yourself, the students, the teachers, the administrators and the institute. Together with this institute make du'ā for the institute which you graduated from because the good work that is taking place here is through the blessing of your academic roots. Similarly make sincere du'ā for your spiritual as well as academic forefathers and be consistent in *īṣāl-e-thawāb* i.e. conveying rewards to them. Thereafter make du'ā for the rest of the madāris and Islamic works that are taking place in the world because they are also part of us. May Allāh *ta'ālā* grant us all the ability to practise. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

EDITOR'S NOTE

All praise is due to Allāh *ta'ālā* the editing of this translation was completed on 02 Ṣafar 1439 A.H./23 October 2017. We pray to Allāh *ta'ālā* to accept this humble effort and to make it a source of our salvation in this world and the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

Was salām
Mahomed Mahomedy
Durban, South Africa