Advices for Graduates

1. ***Advices of Hadrat Mufti Ahmad Khânpurî Sahib** (dâmat barakâtuhum)*
2. ***Letter of Shaikhul Hadîth, Hadrat Maulânâ Muhammad Zakariyya Sahib** رحمة الله عليه*
3. ***Advices of Hadrat Maulânâ Fakhruddîn Sâhib** رحمة الله عليه (Shaikhul Hadîth of Dârul 'Ulûm Deoband for ± 40 years & the Choice Student of Shaikhul Hind رحمة الله عليه)*
4. ***Miscellaneous Advices of Asâtizah Kirâm of Dârul Ulum Azaadville***

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CONTENTS

Discourse of Muftī Ahmad Khānpūrī *dāmat barakātuhum*…

Letter of Shaykh ul Hadīth Hadrat Maulānā Muhammad Zakariyya Sahib رحمۃ اللہ علیہ…

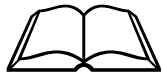
The Advice of Hadrat Maulānā Fakhr ud Dīn Sahib رحمۃ اللہ علیہ…

Advices of Hadrat Maulānā ʿAbdul Hamīd Ishāq *dāmat barakātuhum…*

Advices of Shaykh ul Hadīth Hadrat Maulānā Fadl ur Rahmān Azmī *dāmat barakātuhum*…

Advices of Hadrat Muftī Muhammad Saʿīd Motāra *dāmat barakātuhum*…

Advices of Qārī Ismāʿīl Ishāq Sahib رحمۃ اللہ علیہ



DISCOURSE OF HADRAT MUFTĪ AHMAD KHĀNPŪRĪ SÂHIB *dāmat barakātuhum*

بسم الله الرحمن الرحيم

(This lecture was delivered by Hadrat Mufti Ahmad Saheb Khânpûri (dâmat barakâtuhu) in Darul Ulûm Saâdate Dârain in Bharuch on the 7th Jumadal Ulâ 1433 hijri corresponding to the 31st March 2012. The madrasah had invited all their old graduates for a two-day programme. The lecture was transcribed by Mufti Sayyid Ja'far Alî (Panama) and then compiled by Muftî Abdul Qayyum Râjkotî.)

الحمد لله الحمد لله نحمده و نستعينه و نستغفره و نؤمن به و نتوكل عليه و نعوذ بالله من شرور أنفسنا و من سيئات أعمالنا ، من يهده الله فلا مضل له و من يضلله فلا هادي له ، و نشهد أن لا اله الا الله وحده لا شريك له ، و نشهد أن سيدنا و مولانا محمدا عبده و رسوله ، صلي الله تعالى عليه وعلي اله وأصحابه و بارك و سلم تسليما كثيرا كثيرا أما بعد !

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنتَ العَزِيزُ الحَكِيمُ (بقرة)

و قال تعالى : مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا (احزاب)

و قال تعالى : وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ (السجدة)

و قال تعالى : قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ (الزمر)

و قال النبي ﷺ : و ان العلماء ورثة الانبياء و ان الانبياء لم يورثوا دينارا و لا درهما ورثوا العلم (ابو داؤد)

Respected asâtidhah, my honourable graduates and cherished students!

When I came here, I was thinking what could I mention to you? At night, I supplicated to Allâh ﷻ, "O Allâh ﷻ! Grant me the ability to present that which would be of benefit. After Fajr, so much of subject matter filled my mind that I could not understand what I should say and what should I leave out. Therefore, I will present to you all miscellaneous words without keeping any arrangement in mind.

STATUS OF THE PEOPLE OF KNOWLEDGE

Firstly, there is a need for us to understand and perceive the status Allâh ﷻ has granted us. You have understood from the hadîth which I quoted that this status is of being the inheritor and vicegerent of the ambiyâ ﷺ. Therefore we will have to fulfil the works which the ambiyâ ﷺ came into the world to fulfil.

In many verses of the Noble Qurân, Allâh ﷻ, in clear words, has explained the objectives of commissioning Rasulullâh ﷺ. The first place is found in the duâ of Hadrat Ibrâhîm ﷺ, which he had uttered on the occasion of building the Ka'bâh, in which three objectives of Nabî ﷺ's coming was mentioned:

a.) tilâwat of the verses

b.) ta'lîm of the Book and hikmah

c.) tazkiyah

In other places too, Allâh ﷻ has himself mentioned these objectives.

YOU ARE THE AMÂNAH (TRUST) OF THE UMMAH

Here I want to mention one other point: Do not regard yourself to be the owner of your life. Your existence is a trust of the ummah. Due to being an âlim, Allâh ﷻ has granted you an ilmî existence and form. The madrasah is the cause of the existence of whatever knowledge you possess. The individuals of the ummah are assisting this madrasah. Why do the individuals of the ummah bear the expenses of all our madrasah which are running? The reason is that they are told that this is one of the things upon which is based the existence of the ummah. Some of us may have paid fees whilst we were in madrasah, but we know that the fees paid cannot even cover the expenses of the food. Then there are so many other expenses like building, for teaching and nurturing, etc. If today in the world, any person wants to attain these things, he will have to pay huge sums of money. Small children are sent to English-medium schools. Massive fees are paid! Never mind fees, just for entrance, huge bribes in the name of donations are paid. Then, so much of money is spent for their transportation, uniforms, books, etc. These people pay – then they become doctors, engineers, etc. Today the reason why doctors fees are on the increase is because the world is the object of their life. However Allâh ﷻ, only due to His grace, has chosen and selected us and then sent us here for the service of his dîn. Then we attained an *ilmî* (intellectual) existence. This is due to the efforts of all those Muslims. Therefore never feel that you are independent. In fact you are the trust of the entire ummah. So many Muslims have taken a share in you becoming an âlim. Therefore, after qualifying, if you leave this line, and become involved in such occupations in which you are not benefitting the Muslims with the knowledge which you possess, then realise that you have been deficient in fulfilling your duty. You are involved in

misappropriating a trust. This is clear! Do not feel that I can do as I wish. Now you must benefit people with your knowledge at every place. This is one point.

OUR PATH IS ONE OF SACRIFICE AND PATIENCE

The second point is that our path, according to Moulânâ Sayyid Abul Hasan Alî Nadwî رحمه الله تعالى is a path of mujâhadah (striving) and sabr (patience) from the first day. The day you took entry into the madrasah, and filled in the registration form, it is as though you made a pact with Allâh ﷻ, "O Allâh ﷻ! I am going to attain knowledge of dîn. Then after attaining knowledge, I will act according to its dictates, and I will convey its message to Your other servants. Therefore, till our last breath, we must endeavour to fulfil this pact

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَى نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا (احزاب)

The lives, incidents and biographies of the elders in our path are before us. These personalities placed themselves in this line and fulfilled this pact which they had made with Allah ﷻwith regards to knowledge and practise. Now it is our turn. Allah ﷻ is watching: are we fulfilling this pact or not? They were **فَمِنْهُم مَّن قَضَى نَحْبَهُ** and we are from **وَمِنْهُم مَّن يَنتَظِرُ**

If we do not fulfil our responsibilities, it should not happen that tomorrow on the plains of Qiyâmah, we are not worthy to face our elders. This is something of utmost importance which we should keep before us.

I had recited one other verse

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ (السجدة)

Our line is one of complete patience. In Bukhârî Sharîf, in Kitâbul-Maghâzî, you have read that Hadhrat Alî ﷺ placed some gold in some leather and sent it to Nabî ﷺ. Nabî ﷺ distributed it amongst four people. One person from amongst them said, "We were worthy of more than this." Another stood up and openly said to Nabî ﷺ, "Fear Allâh."

Ponder, who is being told, "Fear Allâh."Nabî ﷺ is being told. From here you can judge and realise that there were such people who told Nabî ﷺ such words.

Nabî ﷺ answered, "If I do not fear Allâh ﷻ, then who will fear Him?" I am the person who fears Allâh ﷻ the most. You are saying to me, "Fear Allâh" Allâh ﷻ has trusted me in conveying His message to His servants. You do not have trust in me in distributing your wealth."

Nabî ﷺ was given so much difficulty which we can never imagine. Allâh ﷻ testifies to this, consoling Nabî ﷺ

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ

The saw which is moving on our hearts, listening to the comments of people, is the reward which has been written for us from day one. This favour is taken from the first day. Therefore, if such conditions overcome us, then there is no need for us to lose courage or to slightly move away from His work. Today, due to lack of *tarbiyat*, if any small matter occurs, we leave this line, and commence other work. O brothers! If you want to get involved in other occupations, then for what reason did you spend so much time in madrasah?

My respected father had a close friend. He gave his son the highest English education. After this boy attained his certificate, he studied for another five to seven years. After graduating, he received a

governmental occupation at a certain place. He was receiving a very good salary. However this occupation was of a very low level compared to the subject he studied and the certificate he earned. When the son started his work, his father said, "If you wanted to do this work, why did you study for an extra five years?" It is as though you wasted my money and your time by the years you utilized for specializing. If at that time, you started this work, then you would be much more senior and experienced in this work. It is as though you have wasted your progress.

Now I say to you, "If you wanted to get engaged in the pursuits of the world, then you should have commenced from the first day. Today, where to would you have reached? You would have earned so much money. You would have progressed so much more in the work you are doing now. The object for doing the work you are engaged in, would have been attained perfectly. If the purpose was business, what was the need to first spend so many years in the madrasah?
Therefore brothers! This is the path of patience. One should have conviction on the promises of Allâh ﷻ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

It is compulsory and necessary to have conviction on the promises of Allâh ﷻ. There was an âlim, who, instead of placing his children in the field of acquiring dînî knowledge, he engaged them in secular knowledge. He made one an engineer, another a doctor. He was the companion of one of our ustâdhs. Our ustâdh used to say, "The meaning of this is that he does not have yaqîn (conviction) on his knowledge.

Brothers! One person is a doctor and is engaged in that service. If he does not make his son a doctor, but an engineer, it shows that

he does not have satisfaction in his occupation. He feels, "I have erred. However I will not allow my children to make the same error." You have studied the knowledge of dîn. However you engage your children in worldly knowledge instead of dînî knowledge. This shows that you feel that you have made an error by studying this knowledge and you have wasted your life. You are thinking, "I have wasted my life, and my parents erred. I do not want to destroy my children's life." Your pattern of action is completely contrary to the demands of this verse وَكَانُوا بِآيَاتِنَا يُوقِنُونَ .

Thus there is great importance to have conviction on the promises of Allâh ﷻ.

As I was saying: This path of ours demands patience and forbearance. Insiders and outsiders both caused great difficulty to Nabî ﷺ, but he ﷺ did not waver a single bit from his object. Now on a governmental scale, such propositions are approaching in which temptation is being created. Nabî ﷺ was tempted with so many things.

The leaders of the Quraish went to Abû Tâlib in the form of a delegation, and presented three options to him. They said, "Your nephew has initiated a new path. He is criticizing our deities, due to which many fights are taking place. In every house, there is so much of discord. What is his objective? If he wants wealth, then let him speak. We are ready to give him as much as he desires. If he wants a beautiful woman, then he should point out to us any Arab beauty. We will perform his marriage to her. If he wants leadership, we are ready to accept him as our leader." See! They are ready to accept Nabî ﷺ as their ruler and sovereign. However, their purpose was that they must be allowed to do as they wished. None should

intrude in their affairs. However it was the ruling of Allâh ﷻ to create a revolution in their way of life. The people desired to be allowed to follow their desires and whims. They were prepared to accept His ﷻ rule. However Allâh ﷻ had commanded Nabî ﷺ, "We do not want them to exalt you. We wish that you mould this society according to Our laws. By making this effort, Allâh ﷻ will grant you honour."

Do you understand what I am saying or not? In this path where one will encounter difficulties and hear criticism, one will also be tempted. However, our condition should be that we should not be bothered about these criticisms and difficulties, and we should not fall into these temptations.

WEAKNESS IN THE GRADUATES OF TODAY

We must have a passion within ourselves. With this passion, we will have to progress and go forward. The greatest weakness in our graduates today is that we have forgotten the object of our lives. After coming into madrasah, we feel that we are learning so that we can earn a job, and we can earn enough to sustain ourselves. May Allâh ﷻ save us! Âmîn. If you have studied with this aim, then see Nurul Idhâh. In the forward, Moulânâ I'zâz Alî Saheb has written, "The wrestler in the ring who earns the world through the art of wrestling is better than that âlîm who makes his knowledge the means of earning the world." If this is your aim, then there can be no foolishness greater than this. Why then did you come to the madrasah? You should have rather attained worldly knowledge. A worker of the fourth division in governmental posts receives many times more salary than our Shaikul-Hadith receives. The salary of a Shaikul-Hadith is between five to seven thousand rupees, whereas a

worker of the fourth division in governmental posts receives twenty thousand rupees. A primary school teacher earns between twenty-five to fifty thousand rupees. If the object was to earn, then why did you come here? You should have become a school teacher. The objective of what I am saying is that today our thoughts have changed.

THIS IS A SERVICE, NOT A JOB

See! The way a person speaks, translates the sentiments of his heart. If you ask some-one today, "What are you doing?" he will reply, "I am working at so-and-so place." He does not say, "I am teaching at so-and-so place." Brothers! You are not working. You should rather say, "I am engaged in the service of dîn at such-and-such place." This is not a job, but a service. If you want to work, then leave this place. In other places, you will earn much more. Whatever money you are being given, is not a recompense of your service.

According to our Hanafî fiqh, it is not permissible to take a wage for teaching dîn. This is the *maslak* (path) of the *mutaqaddimîn mashâikh, aimmah-e-thalâthah* and the Ahnâf. However the *muta'akhirîn mashâikh* of the Ahnâf have allowed the taking of a salary for teaching the Qurân due to the changes in the conditions of the times. May Allâh ﷻ reward our akâbirîn! Amîn! They combined the view of the original path of the Ahnâf and the view of the *muta'akhirîn mashâikh* which was due to the demands of their era, and showed a beautiful path.

Hadrat Hakîmul Ummah رحمه الله تعالى states,
"If you do not possess anything to manage your basic needs, then there is no problem. Take a wage and teach. However do not feel that you are taking a recompense for teaching. Think, "I am

fulfilling this service merely for Allâh ﷻ's pleasure. I am fulfilling the religious necessities of these people. Thus they are giving me something so that I may fulfil my worldly necessities." The person giving should not feel that he is giving remuneration for the teaching, because if, worldly wise, one evaluates the amount that is given, it is not as much as ought to be given."

Both people have been given such beautiful instruction. Therefore, it has always been the *mashwarah* of our akâbirîn that our gaze should never be on money.

WHAT SHOULD ONE DO WHEN OFFERED AN OPPORTUNITY IN FOREIGN COUNTRIES?

Another point: Wherever you are working, and Allâh ﷻ is taking work through you, then do not leave this place. Otherwise, what happens? An âlim is doing good work in a certain place. He now gets an offer in England or Africa. Those people are looking for good people. They ask their acquaintances, "Do you have any good people there?" If some-one says, "Yes brother! In such-and-such place, a certain Moulânâ is doing a lot of work. We have heard that he is making a lot of effort. Lot of benefit is being derived through him." In one place, some good work was taking place. Now a letter is sent to him, "Come to us." On such occasions, when this offer is presented to him, then before answering, one should consult with one's elders in whose hand one has placed himself. This is very necessary. All our elders are unanimous on this point that after graduating, before engaging in any dînî service, one should hand himself over to some-one. After making islâh of oneself, then one should engage in work. Thereafter, one should consult him in every matter. Therefore one should place this matter before his

elder stating fully the circumstances. I actually say, "There is no need to actually place the matter before him. If those people insist, then say to them, "If you wish to call me, then go to my elder, and speak to him. I am not going. If he commands me, then I am ready." These are two different things. One is when he commands us to go somewhere. The other is when we insistently ask. At times on seeing our weakness, he will grant permission. He will think that if I say no, then it should not happen that he leaves this place also, and he goes and sits down in some restaurant, or become engaged in some other occupation. Therefore, keeping in view our weakness, he will give permission, acting on concession, feeling that at least he will be engaged in some work of dîn somewhere.

All good workers who had gone to foreign countries, on the basis of dunyâ are people of great abilities. They possessed wonderful capabilities. They were teachers of ahâdîth. They were experts in their fields. Go and see them in England or in South Africa or wherever else they migrated only on this basis that their salary is less and there they will receive more. I challenge you saying, "On going there, not one of them did any great work, whereas they were doing fantastic work here. When they left this place, then no great service was undertaken by any one of them. Yes, Allâh ﷻ took great work from those who went by the command of their elders. They used to say, "Hadrat! I wish to stay here. Here people are attaining benefit. However their elders said, "No, I command you to go there."

ETIQUETTES OF MASHWARAH

I always say to my friends, "The method of making *mashwarah* should also be correct." We are molvis. Therefore we prepare from beforehand the answers to anticipated questions (جواب سوال مقدر).

We want to go. We place the matter forward in such a way that Hadrat says after hearing your request, "Yes! If it is like that, then you should go." He knows that if he says certain things, Hadrat will give him that *mashwarah*. Open your ears and listen! This is not *mashwarah*, but this is deception and dishonesty. Our hearts are deceiving us. The result of this is that we are deceiving our Shaikh. The result of this deception is that there will be no *barkat* (blessings) in that *mashwarah*. Remember that this is not the *mashwarah* of the Shaikh.

We only make *mashwarah* so that we can tell everyone that we have made *mashwarah* with the Shaikh. This *mashwarah* is only to keep one's reputation intact. People must not say, "Here he was doing such good work. Now he has left this place and gone to Africa and England." If someone has to say this, then he can forcefully answer, "What! I made *mashwarah* with Hadrat. Hadrat gave me permission." In reality, the purpose of the *mashwarah* is to silence the mouths of the people and nothing else.

As I was saying: Money is not the aim, work is the aim. It is the belief and conviction of every one of us here that we will only receive so much sustenance which Allâh ﷻ has fixed for us. We cannot get one grain more or less than the amount stipulated by Allâh ﷻ. The whole world together cannot add a grain, nor can they decrease a grain. When this is our belief, then why are we still engaged in such thoughts?

Our Hadrat used to say," Never make apparent your material needs to any person." If you do so, then it is as though you have made yourself low before him. Not only yourself, but the whole ulamâ fraternity will fall in his gaze. If he has given some money to you

because of what you mentioned before him, your honour in his heart will lessen.

اے طائرِ لاہوتی! اس رزق سے موت اچھی جس رزق میں آتی ہے پرواز میں کوتاہی

Wherever we are working, we should meet the wealthiest of people with so much love as we do so with a poor person. We should deal with love equally, on the basis of well-wishing. If one has got a few rands extra, there is no need to give him preferential treatment. Yes! If really, he is utilizing his wealth for the service of dîn, and he is ahead in dînî works, then f you have a special relationship with him due to his taking part in the matters of dîn, then this is another matter altogether. However it should not be just because of money. On what basis is our connection? Only Allâh ﷻ knows the condition of our hearts.

REQUEST FOR AN INCREASE IN SALARY

Our Hadrat would not even give permission to make request for an increase in salary. Those in charge should themselves give an increase, looking at the necessities of the teachers, and seeing the demands of the time. Those in charge who are waiting for the teachers to request an increase are in reality not fulfilling their duty. This is their shortcoming. Moulânâ Abdur Rahîm Lajpurî has written this *masalah* in great detail. However if those in charge do not give an increase, there is no need for us to request one.

The condition of people is such that if after you had requested and the committee members increase your salary, then they will remind you of their favours, as if they are giving you from their pockets. O brothers! They are not giving from their pockets. This is money collected from others. Then too they will remind you of their

favour. The great harm of this is that spur value and status will drop in their eyes. Now ponder, even if you get an extra one hundred, two hundred, five hundred or even a thousand rupees, what benefit is there?

When I came to Dabhel in 1969 to teach, and I was appointed, then my salary was fixed at 128 rupees. Before even receiving the first month's salary, it was increased to 210 or 215 rupees. Therefore I say, "Place your needs before Allâh ﷻ. Remove this temperament of yours. Alhamdulillâh! Till today, I have not made any request, and I have never placed my signature on any such request.

By not signing the requests of other teachers, you know the condition of the molvis. Whoever does not join them, they destroy his reputation. They used to tell me also, "When you are not going to sign, then do not take any extra when there is an increase." We used to reply and say, "Where have we requested an increase? If they give an increase, we will take it." They would say, "We have requested the increase, which is why they will give more." We would then say, "Tell them not to increase our salary."

As I was saying: If those in charge accept your application or request and increase your salary, they will feel as if though they have done you a great favour. The great harm ensuing is that your value and status which was in their hearts will diminish, even though they are not giving you from their pockets, but this is man's condition.

You also know that it is forbidden in the Shariah to beg. The Shariah has not even permitted *ishrâf* – to think in the heart that someone will give me something. You also know that if you receive something after having *ishrâf* then you should not take it as there will be no *barkah* (blessings) in it.

OUR ELDERS AND POVERTY

Our elders paid a lot of attention to this. At times they would undergo poverty, and then too they were not prepared to take anything. Hadrat Mawlânâ Manâzir Hasan Gilânî has written in his book 'Musalmâno kâ nizâme-ta'lîm wa tarbiyat' the incident of a certain âlim who was undergoing hunger for quite a while. Whilst teaching *sabaq*, his voice was affected. Amongst his students was a pious boy, the son of a Nawâb. He realised that Hadrat was hungry on hearing his voice. Taking permission for leave, he prepared a small tray and brought it there. He placed it before his ustâdh. He however refused to partake of it. He explained, "When you took permission to leave, the thought came in my heart that perhaps you will bring some food for me from your house. This was *ishrâf* (desire) from my side. Therefore it is not permissible for me to eat this food." This was despite the fact that he had not eaten for quite some time. the people of that time were such that their object was not name and fame, but service. When the ustâdh refused to accept it, he immediately stood up with the tray and went out. After disappearing from his ustadh's gaze, he returned and said, "Hadrat, now take it. When I raised the tray and left, you did not desire that I bring the tray a second time. Now you can have it." Now the ustâdh could not refuse.
This has been the path of our elders.

In Arwâhe Thalâthah, under the biography of Hadrat Shah Muhammad Ishaq Saheb, an incident is mentioned of a woman who used to work in their home. Once she emerged from the house with a small child of the house so that the child could play. The child was crying a lot. A wealthy person, who knew them, asked the reason. She replied that there was poverty in the house.

The child had not eaten and for this reason he was crying. When Shah Saheb heard of this, he called for this worker and reprimanded her saying, "O servant of Allâh! Our matter was with Allâh ﷻ. Why did you expose our secret?" He then removed her from service. This was his *ilmî ghairat* (sense of honour).

Today there is a need for this *ilmî ghairat* (sense of honour). If we create this *ghairat* within us, then Allâh ﷻ will take work of that type from us. To be accepted for *dînî* and *ilmî* services, it is not sufficient to study books, build up one's *ist'idâd* and attain first position in the examinations. Together with this knowledge, there is a need to create those qualities and merits within ourselves which were found in our elders.

I had mentioned: Never lower your status due to these material necessities. Continue doing your work, and continue asking Allâh ﷻ. The Being who gives is only Allâh ﷻ. He ﷻ will fulfil all needs. Wherever you may go, there will be no difference.

OUR SALÂM TO THE DEITY THERE

In the biography of Ghâlib, it is mentioned that when Delhi was plundered, the Nawab of Râmpûr was Klab Alî Khân. He appreciated greatly experts of any field. A poet of Delhi was in Râmpûr. One of his friends said to him, "Nawâb Saheb is very appreciative. Come and live here. He will stipulate a wage for you." The poet decided to do so. He went to his friend and tod him, "I am moving from here and going to Rampûr." He asked, "Why are you going?" the poet answered, "I am going because life is a bit tough here." His friend remarked, "Very good. Convey my *salâms* to the deity there." The poet asked, "Is there another deity there?" his friend said, "No! That deity is here also. The deity who will sustain you there will sustain you here also."

Thus, why are you leaving the service which you are rendering in one place and running to another place?

MAKE THE TEACHING OF THE QURÂN COMMON

In the beginning I mentioned that the ambiyâ ﷺ had three duties: the first was tilâwate-âyat. Therefore wherever you go, place special attention on this, because the teaching of the words of the Qurân Karîm holds great importance.

In the biography of Hadrat Sheikul Hind, it is mentioned that when he was freed from Malta and returned home, there was a majlis in Darul Ulum Deoband. All our akâbir (elders) were his students. All were present there. Allâh ﷻ had granted Hadrat Sheikul Hind such students who were experts in their fields. People like Hakimul Ummah Hadrat Thanwi, Mufti A'zam Mufti Kifayatullah, Allamah Shabbir Ahmad Uthmani, Shaikul Islam Moulana Madanî, etc. were such personalities that in their respective fields they accomplished such feats that for years preceding and succeeding them, no one else had accomplished so much. All of them were present there. Hadrat Sheikul Hind said, "Brothers! In the solitude of jail, after pondering deeply, two causes of the ummah's decline came into my mind. These are the two lessons I have learnt. The first is to make the teaching of the words and meaning of the Qurân common; and the second is to end all mutual differences and fights."

To spread the words of the Qurân Karîm, the makâtib have been established, in which hifz and tajwîd are also included. One form of spreading the meaning is that which is found in the madrasahs, wherein the books of tafsîr are taught. I say especially to our

honourable graduates, “Another manner of making common the meaning of the Qurân is to commence having lessons of Qurân at least once a week in the places you are making effort. Make *mutâlah* for seven days, and say something on one day.” There is no need for you to show off your abilities and high level of knowledge. Present to the people that which is beneficial for them. Highlight the teachings of the Qurân and the aspect relating to admonishment and deriving lessons. There is so much of blessings in this that Allâh ﷻ will connect the people to you.

NEVER TAKE MATERIAL BENEFT

However keep one important thing in mind: when Allâh ﷻ links the people to you, then do not take material benefit from them. This is very important. Remember it. Many people will come to you because of your ilmî services. Never ever, even by mistake, insinuation or implication, deal with them in such a manner that you derive material benefit from them. In the Qurân, Allâh ﷻ mentions the cry of every nabî

لا أَسْأَلُكُمْ عَلَيْهِ مَالاً إِنْ أَجْرِيَ إِلاَّ عَلَى الله

When we are the vicegerents of the ambiyâ, then this is also one demand on us.

THE METHOD OF ADVISING

The second demand is

ناصح أمين

One should have the desire of *nush* (well-wishing and goodness) for people. You have studied the hadîth that the demand of îmân is

النصيحة لله و لرسوله و للمؤمنين

One should have the feeling of well-wishing for every person.

Amîn – there is a need to fulfil one's duties with trust and passionately. Do not regard yourself as a worker of two or two-and-a-half hours. You have a responsible for twenty-four hours. You are not only deputed to teach the small children. Your duty extends to the talîm and tarbiyat of the entire area. You have to see how marriages are being performed in the area. If nikâhs are taking place contrary to the shariah and against the sunnah method, then for you to overlook it is against the demands of your trust. It is your duty to inform the people. Employ a suitable approach to explain to them. There is no need to throw stones or hit them with a whip.

This is one weakness within us. At times our ulamâ do not speak. If they speak, then they utilize such an unreasonable mode which creates hatred in the people. When Nabî ﷺ sent Hadrat Abû Mûsâ Asharî and Hadrat Muâdh ibn Jabal ﷺ to Yemen as governors, he said to them:

بشرا ولا تنفرا

Never use such a manner which will create hatred in the people and will cause them to run away.

LOOK AFTER YOUR TIME

Another thing is that we must abstain from sitting in gatherings and whiling away our time. May Allâh ﷻ grant our respected ulemâ correct understanding and guidance, especially those working in villages! They waste and squander their time callously. After madrasah time, they sit at people's shops. Some go and sit at people's houses. Besides three or five hours, all their other time is free. Then too, ask them how much of Qurân do you recite? Not even half a *pâra* is recited. Many friends are *beit* to me. They write

to me their conditions. They say that they are sometimes not punctual in their *tasbîhât*. I ask them, "How many days are you not punctual? There are seven days in the week. How many days do you read and how many days do you miss? Then too the hidden thief is not prepared to speak how many days are missed. They keep quiet. Then with great difficulty they say that they read once a week, and miss out for six days. I asked, "Do you refer to that as not being punctual." Brothers! It is not supposed to be like that. There is no need for you to sit in anyone's shop or house. You should have such a 24 hour timetable in which you are engaged in *mutâlah*, your *ma'mûlâts* etc. Make a complete timetable. Allâh ﷻ has granted you so much time that daily you can complete a khatm of Qurân. However you are not even completing one *pâra*. Realize the value of your time. Do not waste it. Regard as valuable the opportunity Allâh ﷻ has granted you to build a connection with Him.

There is a need for our practical life to be firm also e.g. punctuality in following the sunnats, turning to Allâh ﷻ, etc. Before the adhân is called out, you should proceed to the masjid. It should not be that you are the imam, and you are arriving exactly at the last moment. Generally it is seen at Zuhr time that the jamât is about to commence, the imam enters and immediately proceeds to the musallâ. Once or twice, the other musallis overlook it. Eventually when people comment, "Hadrat! You are missing your sunnate-muakkidah," then we do not like it. Therefore you should come into the masjid before adhân. You are an example to people. You have to present to the people an illustration of the sunnats of Nabî ﷺ. Your existence must be such that people on seeing you will say, "see! This is sunnah."

CLOSEST ACTION TO SUNNAH

Once somebody asked Hadrat Moulânâ Khalil Ahmad Saheb, "Hadrat! In a certain action, there are two viewpoints. However which one is closest to sunnah? (اقرب الي السنة)
Hadrat replied, "Look at the action of Hadrat Gangohî. Whatever he practises on is closer to the sunnah."
Looking at these people one could realize which action was sunnah and which action was closest to the sunnah. Can anyone pass such a decision on looking at our actions? Therefore there is a need for us to prepare an orderly system in our lives.

NEED FOR TREATING OURSELVES AND CHANGING OUR MIZÂJ (TEMPERAMENT)

Set aside time for the tarbiyat (spiritual nurturing) of the children under us. Many asâtidhah, when going to the class in the maktab or madrasah, stand outside for a while before entering the class. Actually, the habits formed during our student days, remains. What happens when a person is studying? Before going to class after Maghrib, one stands at the door of the masjid for ten minutes. Then he waits ten minutes at the staircase. Before entering the classroom he stands ten minutes at the door. Before opening his kitâb, another five to seven minutes are wasted in discussion. Then he starts *takrâr* (revision). The person doing the *takrâr* has not even completed a quarter page when one of the group starts a bit of mischief. Suddenly it is the time of Ishâ. I do not say all are wrong. However these things happen at our places. Therefore the same temperament which you had is now brought here. This should not be the case. To correct our temperaments, we have to be hard on ourselves. Study the life of Hadrat Umar ﷺ.

Once he was carrying on his shoulder a huge leather pot filled with water. He was Amîrul-Mu'minîn at that time. Some-one asked him, "Hadrat, what are you doing?" He ﷺ replied, "A delegation came to meet me. In my heart the thought came, "Oho! A foreign delegation has come to meet you." Therefore I am remedying myself." We also must ponder over these matters and correct ourselves.

As I was mentioning: We have to create these qualities within ourselves to fulfil all of these responsibilities. We must follow the sunnah and we must turn our attention to Allâh ﷻ.

NABÎ ﷺ TAUGHT US SIMPLICITY

Another point is that we must have simplicity in all our affairs. Our salaries and our allowances do not allow us to live in luxury. O brothers! If our basic needs are fulfilled, then this is a great boon. Nabî ﷺ taught us simplicity. Study and ponder: how was the clothing of Nabî ﷺ? What was his ﷺ conveyance? What was the condition of the food he ﷺ ate? Hadrat Aishâ ﷺ states that Nabî ﷺ did not eat barley bread for two days consecutively. Two months would pass and the stove was not lit. Today if we do not get one meal, we make such a fuss that we are suffering from poverty. There poverty would be for long periods of time, but there was never any complaints.

You Hadharât have studied Shamâil. Hadrat Aishâ ﷺ was asked, "What was the bedding of Nabî ﷺ?" She ﷺ answered, "It was a simple bedding." At times Nabî ﷺ would spread out his cloak. Once, an Ansâri woman came. Seeing the bedding of Nabî ﷺ, she decided to do something. She prepared a beautiful soft quilted

bedding and sent it. When Hadrat Aishâ ﷺ spread it out, Nabî ﷺ asked her, "O Aishâ! What is this?" She replied, "So-and-so Ansari woman sent it for you." Nabî ﷺ said, "Lift it up." Hadrat Aishâ ﷺ says, "I did not desire to return it." However Nabî ﷺ forcefully said, "Send it to so-and-so."

Once Hadrat Hafsah ﷺ was asked regarding the bedding of Nabî ﷺ. She replied, "It was just a sack-cloth which I used to fold in two and spread it out for Nabî ﷺ. Once the thought crossed my mind to fold it again, so that it becomes softer and there is more comfort therein. I folded it in this manner. In the morning when Nabî ﷺ woke up, he asked me, "What did you roll out for me last night?' I explained to him that it was the same bedding which I rolled out every night. The only difference was that I double folded it. Nabî ﷺ said, "Its softness prevented me from the night salâh." When Nabî ﷺ said, "Its softness prevented me from the night salâh," then what is the condition of everyone else.

There is a need for us to keep before ourselves the lifestyle of Nabî ﷺ. In eating, drinking, clothing and in all our matters we should endeavour to be simple.

INCREASING OUR SALARY IS NOT WITHIN OUR CONTROL

Keep your necessities according to your earnings. What happens today? During your student days, your necessities are amplified. When your salary is then not enough, you take loans from people. In this way, you fulfil your material needs. Amongst our akâbir was Moulânâ Asadullah Saheb, one of the senior khulfâ of Hadrat Thanwi, the nâzim of Mazâhirul Ulûm. Our Muftî Saheb used to

always quote his one statement, “Brothers! See! Increasing our salary is not within our choice, however reducing our needs is within our control.” When we cannot increase our salary, then reduce our needs so that the opportunity of asking others does not arise.

I remember regarding our honourable ustâdh, Hadrat Mufti Saîd Pâlanpurî that when he was teaching in Rander, then at times it would happen so that his salary would be used up before the end of the month. Hadrat would not take a loan from anyone. He would stop having tea. He would say, “There is no harm. I will not drink tea for the last five days.” There was no talk of taking a loan.

We should build up our temperament likewise. There is a need for us to curb our necessities, so that such opportunities do not arise where we have to ask. Then only can one fulfil his *dînî* services with complete honour and respect.

THE HUMILITY OF NABÎ ﷺ

Tawâdhu needs to be imbibed. What was the condition of the humility of Nabî ﷺ? He ﷺ would participate in janâzahs, he ﷺ would visit the ailing. His conveyances were very simple. You will see the quality of humility glaring in every aspect. Nabî ﷺ would dislike being distinguished from others. Hadrat Sheikh has written, “Once on a journey, the sahâbah were discussing preparation of food. One sahâbi said, “I will slaughter the animal.” Another said, “I will skin it.” Nabî ﷺ said, “I will gather the firewood.” The sahâbah ﷺ said, “O messenger of Allâh! We will gather it.” Nabî ﷺ answered them, “I also know that you will gather it enthusiastically, however I do not like to remain distinguished amongst you.”

Our condition is such that even if no one makes us distinct, we forcefully try to sit on the heads of people. O brothers! For what purpose have we studied all of this? We must keep all of these points in mind.

THE METHOD TO CREATE LIFE IN OUR EFFORTS

Study the ibâdat of Nabî ﷺ. See how much of importance he gave to his salâh and especially the salâh of the night i.e. tahajjud. I will definitely say to you honourable graduates, "Regard tahajjud to be *fardh* upon yourself." As long as you do not wake up at night in the worship of Allâh ﷻ and you do not cry before him, there will be no life in your efforts. Therefore, be punctual on the *dhikr* of Allah, *tilawat*, duâ, *tasbîhât*, etc. three, four or five hours must be utilized for this- then only will life be created in your other works.

REMAIN AWARE OF THE CONDITIONS OF YOUR FRIENDS

In Shamâil, Nabî ﷺ's condition has been mentioned that he ﷺ used to be aware of the condition of people. Today we are aware of the condition of people, but in which matters we are supposed to be informed we do not know. It is mentioned regarding Nabî ﷺ

يتفقد اصحابه و يسأل الناس عما في الناس

Nabî ﷺ would remain informed of the condition of his companions. Therefore we too should be aware and informed of the condition of our students. We should be engaged in reforming them. We should also be aware of conditions afflicting the people.

و يحسن الحسن و يقويه و يقبح القبيح و يوهيه

If there exists any good quality in the people, then we should encourage him further. "Brother, we have heard that you have

commenced some good work. You have established a committee to administer medication to the sick. This is very good. You must continue and endeavour to progress." If any evil is being committed, then immediately discuss it and endeavour to stop it and eradicate it.

SHORT LECTURE FOR JUMUAH

Today in the Jumuah lectures, there is so much of indulgence in unnecessary talks. All superfluous incidents are mentioned. A lecture of one to one and a half hour takes place. Some even exceed the amount of time given.

An incident took place in a certain area of Baruch many years ago. The time of Jumuah was at 1:30. However a certain moulvi sahib used to give such a long lecture that at times he would only end at 2:00 or even 2:30. Then he would commence the khutbah. Due to this, many people would arrive late. Once it so happened that this moulvi sahib was not present. Another moulvi sahib came to lead the salâh. He performed the khutbah at the correct time i.e. 1:30. The result of this was that the people who used to come late arrived at 2 o' clock only to find that the Jumuah was over.

Therefore when a masjid has a fixed time, then we should not delay. One's lecture should remain within the limited time. There is no need to have a very long bayân before Jumuah. Fifteen, twenty or twenty five minutes is sufficient. It should not be longer than this. In fact, some of our elders have prohibited it. See Ahsanul-Fatâwâ. Mufti Rashîd Ahmad Saheb has written, "Due to this, there is a deficiency in the *ma'mûlât* of Jumuah." Anyhow, nowadays, no-one even fulfils these *ma'mûlât*. This is a platform to convey matters of dîn, so there is no problem. The important point is that one must make mention of necessary and basic matters. For

this, one should mention the Qurân, ahâdith and the statements of our elders. There is no need to mention all lengthy incidents and redundant speech.

In the madrasah *anjuman*, to fulfil your responsibility, you had built this temperament that you had to speak within a frame limit of five minutes. So I don't know from where you are bringing all of this unnecessary talk. If this is your temperament now, and you can only speak to the general masses in this way, then don't speak. Call another person, who will convey some beneficial message.

Today people are literate and are filled with worldly knowledge. If you speak on superfluous matters and incidents, they will say, "Does this moulvi sahib know anything else?"
An incident took place in South Africa. Once, a moulvi sahib was delivering a lecture. It seemed as if his lecture would never come to an end. An old man, who had a lot of love for ulamâ remarked, "Whatever the moulvi sahib knows, he is uttering it today." So this should not be our attitude.

An istiftâ (question) came to us from some revenue office. 'One imam sahib makes long duâ after the Jumuah salâh. He was asked not to do so. He was told, "Brother! This is the revenue office headquarters. People working in the office come here. The Muslims in the office take leave to perform their Jumuah salâh." However this moulvi sahib is not prepared to budge. What should be done?"

Therefore we should see the type of people who are coming for Jumuah salâh. We should be considerate of them. By acting as mentioned above, we will be creating hatred in their hearts. What

will be the result of this? When you have been informed and still too you do jot reform yourself, then people will leave this masjid and proceed to another. Many people then go to Barelwi masjids. You are the one who was the cause for them going there. Therefore this way is incorrect. Work should be done according to principles.

TAKING EXTRA TIME FOR A LECTURE IS KHIYÂNAT (BREACH OF TRUST)

Hadrat Moulânâ Abrârul Haqq Saheb Hardoi رحمة الله عليه used to say, "If you have announced that the lecture will be for five minutes, then to take a sixth minute is a breach of trust." The reason for this is that at times a person will hear your announcement. He had five minutes to spare. His work was to commence after ten minutes. He hears and understands that the lecture will terminate in five minutes. Therefore he sits. Now when you take extra time, you have made khiyânat of his time. the object of what I am saying is that all these things are not correct. You should understand the circumstances of the people and speak accordingly. Regarding Nabî ﷺ, the following has been narrated

معتدل الامر غير مختلف لا يغفل مخافة ان يغفلوا أو يميلوا

All Nabiﷺ's matters were based on moderation. Nabîﷺ's times were fixed. He was not unmindful of people.

This thought is also incorrect that only if I am asked by people, I will inform them. No brother! You have to be aware of the conditions of people. If they are doing something wrong, then you have to correct them with love in a suitable manner. In general advising, the manner of Nabî ﷺ was to explain with lot of gentleness. There is also no harm in narrating those statements of

Nabî ﷺ in which there was some harshness. However in individual advising, there must be extreme gentleness.

ABSTAIN FROM HITTING CHILDREN

Forget acting harsh and beating children whilst teaching. The Qurân declares,

فَبِمَا رَحْمَةٍ مِّنَ اللّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِكَ

When I read this verse in such a gathering, then many moulvis feel bad. "O Nabî ﷺ! Only due to the mercy of Allâh ﷻ, you are soft. If you are uncouth and hard-hearted, then all the people will run away from you."

Who can possess more love for Nabî ﷺ than the sahâbah ؓ? Then too the Qurân Sharîf declares - they will leave you and go away. Due to the disorder of a man's temperament, even those who love him are prepared to leave him. Therefore we should deal gently with young children. Hadrat Aishâ ؓ says that Nabî ﷺ never hit any slave, woman or animal with his hands.

I ask, "Where have you learnt this point that knowledge will come by hiding? You will say, "We learnt that

الضرب للصبيان كالماء في البستان

I say, "Forget all that." Nowadays people complain: See! In the English schools, the non-Muslim teachers teach with so much of love."

Brothers! This is their occupation and they earn thousands of rupees for teaching. This I am only saying in your defence. However the correct thing is to teach with compassion and softness.

NEED FOR TRAINING FOR THE MUDARRISÎN (TEACHERS)

Today there are different methods of teaching in various areas. This is the era of tahqîqât (research). New research is being done all the time. At certain places, the Kapodrâ method is being used. In other places, the Nurânî-qâidah method is utilized. I say, "You should be aware of all these methods. The reason for this is that you are a teacher. You should know all the varios methods. You should then teach your students according to the method which is most appropriate for them. Today the people of knowledge are invited to learn these various methods. They feel it as a challenge to their honour. They remark, "Have we wasted our nine years?"

إِنَّا لِلّهِ وَإِنَّا إِلَيْهِ رَاجِعونَ

Is this sensible?

Today even expert doctors and specialists regard this necessary. Some are eye specialists, some are heart specialists. However you will read in the papers, "We announce that a certain clinic will be closed for so many days." When asked the reason, they state that they are going to America to acquire more knowledge and to gain more experience. These people state this in the newspapers. No one regards it to be a disgrace. Your name is not appearing in any newspaper, then too you regard it to be humiliation. A believer is supposed to be always thirsty for knowledge.

You may have heard: In our surrounding villages, some time ago, this point of training was placed before the mudarrisîn. They regarded it to be a dishonour. All of them resigned, whereas this is contrary to Islamic teachings. We should be ready to learn at all times.

كلمة الحكمة ضالة المومن فهو أحق بها حيث وجدها

Wisdom is the lost possession of a believer. Wherever he finds it, he has a greater right to it.

For example, if our pen is missing, and we happen to see it on the road, do we ask people, "Must I take it or not?" In fact, we will immediately place our hands forward and take it, since we know that it is our pen. If someone stops us, we will fight with him, saying that it is ours. In this way, any beneficial speech and work is our lost possession. Wherever we find t, we should take it. In this matter, there is a need for a lot of attention.

ABSTINENCE FROM CRICKET

A special thing written about Nabî ﷺ is:

قد ترك نفسه من ثلاث المراء والاكثار و مما لا يعنيه

Nabî ﷺ kept himself away from three things: 1) fighting 2.) futile discussions and speech 3.) futile actions.

Today in the villages when different cricket tours take place, then our graduates also participate. The greatest experts are the moulvis. They are in charge of all decisions. Our hearts are brimming with the love of the cricketers. I feel that the love for these cricketers are much more than the love of Allâh ﷻ and Rasulullâh ﷺ. Must I show you my proof? If any person says something incorrect regarding dîn, then ones honour does not flare up. However if one word is spoken against a certain cricketer, then one is prepared to lift his sleeves and fight. Is this not proof that love for the cricketer is much more in the heart? And that his heart is overflowing with love for the cricketer? Then one imitates the cricketer in his speech, in his walk and in every matter.

Who are these cricketers? Most of them are non-Muslims. Those who are Muslims are fâsiqs and fâjirs (open sinners). The Qurân Karîm states

وَلاَ تَرْكَنُواْ إِلَى الَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ النَّارُ

"Do not incline to those who have oppressed themselves (i.e. the disbelievers and sinners), otherwise the Fire of Jahannum will touch you."

For such people, there is fear of an evil end. Therefore, there is a great need for us to abstain from this.

I say to all students and people of knowledge, "Today in our society, the greatest ulcer is a cricket match." Firstly save ourselves and secondly, save the youngsters of the ummah from this. In fact, it has not remained confined to the youngsters. The old people are two steps ahead of the youngsters in this frenzy. Therefore proceed to save the ummah from this curse. This is such a sickness that we have become trapped in. when we have departed from the road, then how can we guide others?

إذا كان الغراب دليل قوم فيهديهم إلي طريق الهالكين

Today our condition is such that we are two steps ahead of the common people in cricket. How then can we guide the ummah? Therefore we must abstain from it. Inform the people of its harms. There is so much worldly and religious loss, as well as monetary and physical harm. Inform people of all this. Stay away from such evil and endeavour to stop others.

RESPONSIBILITY OF TA'LÎM AND TARBIYAT OF STUDENTS AND ENTIRE TOWN'S PEOPLE

Wherever you are serving, keep contact with the people of the entire area. Make an effort to utilize every minute correctly. Do not

suffice on teaching Qurân Sharîf to the children who come to the maktab. Make effort for their full ta'lîm and tarbiyat. It is also necessary to teach them good morals, the etiquettes and duâs of eating, drinking, sleeping, walking, etc. then correct their beliefs and thoughts. See if their nails and hair are cut or not. If they are not, then inform them. Is their clothing correct or not? Guide them if their clothing is not proper. Inform them of all these matters.

Besides this, pay attention to the correct performance of salâh of the bigger people in the masjid. Make effort to teach them correct recital of the Qurân Sharîf and masâil. The meaning of tazkiyah (purify) in the words يزكيهم refers to purifying them from all types of filth; filth in beliefs, filth in actions and filth in character. We should attempt to remove all these.

Today in the newspapers such discussions are deliberated on, which places the îmân of a believer in danger. Our Muslim youngsters are not aware of it. Therefore if such an issue is brought up, immediately we should mention the Islamic teachings. Inform the people. See! When there is a solar eclipse, then in the supplement of the Gujarat newspapers the following is written that on the occasion of a solar eclipse, such and such actions should be done. Two pages of the paper are filled with such news whereas this is all falsehood. It has no reality. However those people inform those who have faith in them. What instruction and teachings did Nabî ﷺ convey to us on the occasion of a solar eclipse? We do not go forward to inform our people, whereas two days earlier the fact that there will be a solar eclipse is already mentioned in the newspapers. If this is not our negligence, then what is it? It is necessary for us to inform the people what is the Islamic teachings on such occasions.

In fact, you should formally arrange for the performance of salâh for the solar eclipse. "We will read the salâh. We request you to attend. Duâ will take place." In this way, people must be attended to. In every matter, we must be very alert as to how can we enliven the teachings of Nabî ﷺ. Be aware of the people's condition at all times. Become one who stops from evil and invites to good.

WARN STUDENTS OF BEING UNMINDFUL

And I also say to the students, "See! The era of your student days is one of inattentiveness. During the eight to ten years you reside in the madrasah, there is so much of carelessness. When you graduate from madrasah and leave its four walls, then only will you come to know. Here in the madrasah, the environment is so conducive. This will only be realized after graduating. I always say to those who have graduated and departed, "What should a student do whilst in the madrasah?" inform your friends who are still studying in the madrasah, try to open their eyes now. "Brother! At the moment, you do not know the type of people you are going to encounter the day you depart from here. People are not prepared to forgive even one error or lapse from your side. Here are our asâtidhah. If they have to correct you, then you feel bad and act proudly. You are not prepared to bear any punishment meted out to you. However, the people you will encounter outside are so merciless that they will not be prepared to forgive even one error of yours in any condition." Inform them of all these matters, since they still have an opportunity. Say, "We did not do good, however we are warning you. Therefore, you people should be cautious from now.

ALL FALSE GROUPS IN THE FORM الكفر ملة واحدة

One other important point: It is of utmost importance to be conscious of the erroneous factions. In many villages of Gujerat where there is no maktab system, Qadiyanism has penetrated there. You should be very alert of this Qadiyanism. Bareilwism is on the increase. We do not even know what and what is happening. Regarding these matters, you are more geared up than me. In the same manner, youngsters are being deceived under the name of ghair-muqallidiyat and salafism. Now there is Shism and Perwezism. We should be fully aware of all these erroneous factions and inform the people. People should be formally taught so that they can save themselves as well as others. In this line also, you have to make great effort.

When you Hadarât arrived here, you were handed a form. Fill it and openly inform your asâtidhah what difficulties and obstacles you are faced with. We encounter such people who do such actions, that we do not know how to answer them. Inform us how to do the work. In this regard, what kind of preparations should we make?

Remember one point that the method of teaching and tarbiyat which has been established through the blessings of our elders and via them, is fulfilling the work of correct dîn. In contrast to this, all the forces of *bâtil* (falsehood) become united as per the hadîth الكفر ملة واحدة. You will see that Qâdiyânis at times are with the Barelwis, and at times with the ghair muqallid. They all desire that the Deobandis should be expelled. They also realize that if this group is destroyed, their work will be done. Barelwis regard Qadiyânis to be disbelievers. However they partner themselves together against us. Both these groups unite to fight against us.

Therefore, recognise status and prepare accordingly. Falsehood is spreading very rapidly with strength. All the means of publications have strengthened them. We should prepare accordingly. May Allâh ﷻ grant all of us the ability and good fortune of practising. Amîn.

و آخر دعوانا أن الحمد لله رب العلمين

DUÂ

سبحانك اللّٰهُمَّ و بحمدك و تبارك اسمك و تعالى جدك ولا اله غيرك ، اللّٰهُمَّ صل علي سيدنا و مولانا محمد و علي آل سيدنا و مولانا محمد كما تحب و ترضى بعدد ما تحب و ترضى ربنا ظلمنا أنفسنا وإن لم تغفرلنا و ترحمنا لنكونن من الخسرين اللّٰهُمَّ اجعلنا هادين مهتدين غير ضالين و لا مضلين سلما لأوليائك و حربا لأعدائك نحب بحبك من أحبك ونعادي بعداوتك من خالفك من خلقك

O Allâh! All these graduates who have studied and departed from here have gathered today. O Allâh, grant in the most perfect manner the objectives, aims, benefits and profits kept in mind when planning this gathering. O Allâh! Grant those who have come here the ability to understand the importance of this gathering, and embed these points in the head and minds of those who are here! O Allâh! Grant those who have come the ability to leave with a renewed fervour, zeal, passion and desire. Remove the obstacles in their path and make all their difficulties easy. Guide them, help and assist them. Protect them from all trials. Suffice them for their necessities. O Allâh! Protect them totally from becoming the target of others.

ربنا تقبل منا إنك أنت السميع العليم و تب علينا إنك أنت التواب الرحيم و صلي الله تعالى علي خير خلقه سيدنا و مولانا محمد و آله و أصحابه أجمعين برحمتك يا أرحم الراحمين

LETTER OF SHAYKH UL HADĪTH HADRAT MAULĀNĀ MUHAMMAD ZAKARIYYA رحمۃ اللہ علیہ

In 1398 hijri, Hadrat Sheikul-hadith Moulânâ Muhammad Zakariyyâ رحمۃ اللہ علیہ wrote this valuable letter to the asâtidha, supervisors and employees of Mazâhirul-Ulûm, which is of great benefit for all those connected to madrasahs. This letter has been translated from the kitâb "Lamhae-fikriyyah."

To the respectable teachers and employees at Madrasah Mazâhirul-Ulûm: After the masnûn salaam;
I will narrate some extremely important and necessary points, statements of our elders and their incidents which I have heard and seen. For greater magnitude, I will also mention a few special and significant actions which I witnessed my elders holding onto with great importance and punctuality:

1.) Be extremely cautious with regards to monetary matters and dealings of the madrasah.

I have seen all our elders always being very cautious and afraid in dealings and monetary matters of the madrasah. The statement of Hadrat Aqdas Qudwatul-Atqiyâ Hadrat Moulânâ Shah Abdur-Rahîm Saheb رحمه الله تعالى is very famous and has been heard many times, "I do not fear for anything as I fear for the money matters of the madrasah. The reason for this is that if a person is working for some-one and he misappropriates, then he can be forgiven by those in charge, or else at the time of death, he can ask for forgiveness from the owner, and be forgiven. However there is no way to ask for forgiveness from madrasah funds, since so many people have donated to it."

We, the administrators of the madrasah, are mere trustees. We have no right to forgive on behalf of others. If at times, for the benefit and expedience of the madrasah, we overlook the misappropriation, embezzlement or the destruction of rights, then we have hope in the Being of Allâh ﷻ that we will not be taken to task. However, if not for the benefit of the madrasah, but due to our connections we overlook, then we will be an accomplice in the crime. Therefore, we do not have the right to just forgive, nor will our forgiveness hold any weight.

2.) Be especially mindful of the madrasah times. In this line, the benefit of the madrasah should be kept in front. Here a few incidents will be mentioned:

a.) It was the practise of Hadrat Aqdas Moulânâ Muhammad Mazhar رحمه الله تعالى, the founder of the madrasah, that during sabaq times, if any person would come to meet him due to a personal relationship, then Hadrat would immediately write the time utilized for speaking to him on a page and keep this page safely in his kitâb. He would continue noting this down till the end of the month. At the end of the month, he would add up all the minutes and include it in the time he had taken leave. For example, if the combined time was two hours, he would write that he had taken half day leave. If the time was more, then he would write that he had taken leave for a full day.

b.) Similarly, Hadrat Moulânâ Ahmad Alî Saheb رحمه الله تعالى (amongst the founders of the madrasah) was not an employee of the madrasah. Once, he went to Calcutta for collection for building the old madrasah. I myself read in the record register for journeys wherein he had written, “I went to one place in Calcutta to meet

an acquaintance. Even though a lot of money was collected there, but my intention for going there was not for collection, therefore my expenses for going there must be deducted from the madrasah expenses and included in my personal expenses."

c.) I have personally heard via two sources regarding Hadrat Aqdas Moulânâ Khalîl Ahmad Sahâranpûrî رحمة الله عليه that he got up from the madrasah carpet and sat in another place to meet one of his family members. When his relative insisted on him to sit on the carpet, Hadrat Sahâranpûrî رحمة الله عليه said, "The madrasah has given this carpet so that lessons could be imparted on it. It has not been given for personal use."

Similarly, on the occasion of the annula jalsah, Hadrat Sahâranpûrî رحمه الله تعالى would eat with the guests. This is my personal observation that I never saw Hadrat consuming the food or tea of the madrasah. This was not exclusive to Hadrat only. Hadrat Moulânâ Inâyat Alî Saheb, Moulânâ Abdul Latîf Saheb and other elders of the madrasah, who were all the time engaged in the jalsah work, would stay away from the madrasah food and tea as one stays away from nâpâk (impure) things. Never mind this, Moulânâ Zuhûrul Haq Saheb, the previous head of the kitchen, was so cautious that he would not even taste the salt in the food, but would ask a student to taste it.

d.) During the era of my father (Moulânâ Muhammad Yahyâ Saheb رحمه الله تعالى) there was no system of a kitchen as there is nowadays. At times, due to family members not being present, food would be sent from the cook's house, a person called Ismâîl. In the winter months, the food would solidify. After Magrib, the pot of gravy would be placed, not inside the hammâm (hot baths),

but outside. Due to the heat emitting from there, the food would become hot. Just because my respected father had taken benefit from the madrasah fire, he would give two or three rupees or books to that value, saying, "I have taken benefit from the madrasah fire." How sad that we are now hearing so many complaints regarding some administrators and employees that they regard themselves more worthy than those who are deserving. I become extremely perturbed and sad. I think to myself, "What a world of difference is there between the two!"

Remember well that the wealth of the madrasah is *waqf*. Allâh ﷻ is extremely forgiving and merciful with regards to His rights, but He is extremely just with regards to the rights of servants (hûqûqul-ibâd). Therefore I request you with great emphasis, that you should not be negligent with regards to the madrasah times, money, etc. thus creating the means for our destruction. This reality is open to all that most of our problems come about because of negligence in madrasah rights, due to which this useless one is always concerned. Similarly, it is my constant observation that a person who has taken leave for some fictitious sickness, then he will definitely become ill. This is not all. Much more money that was saved by his false leave will be spent in medication. Therefore, I sincerely appeal to you that may Allâh ﷻ grant you special concern for this.

My friends! The only giver is One Master. For His sake, the more cautious one is, He will give in place of it much more. This will be very beneficial for you.

After this short letter, I again sincerely and vigorously request you, "Friends! If you want goodness and success, look at the wealth of the madrasah - the time of the madrasah for which a salary is taken

is to a greater extent included therein – with the following meditation

لقطة المسلم حرقة النار أو كما قال صلي الله عليه و سلم

Experience it for yourself. The more a person safeguards the money of the madrasah, in which madrasah time is included, the happier and comfortable he will be. Show this letter to all the teachers and employees.



THE ADVICE OF HADRAT MAULÂNÂ FAKHRUDDÎN SÂHIB رحمۃ اللہ علیہ

(Shaikhul Hadîth of Dârul 'Ulûm Deoband for ± 40 years & the Choice Student of Shaikhul Hind رحمۃ اللہ علیہ)

To Hadrat Maulânâ 'Abdulhamîd Ishâq Sâhib دامت برکاتهم

(Extracted from the book, "Gift to the ulamâ")

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

- The first advice is this that you give priority to *ikhlâs* (sincerity) in every action of yours. Whatever action you do, be conscious of *lillâhiyat* (i.e. doing it solely for the pleasure of Allâh). There should be no worldly benefit or motive in it, although these things will continue presenting themselves spontaneously. However, your objective should never be that of acquiring this *dunyâ* (world). You should continue with good work and actions solely for the pleasure of Allâh ﷻ.

- You should firmly hold onto *tauhîd* (oneness of Allâh) which is the fundamental principal (of Islam). You should never ascribe any form of *shirk* (polytheism) to the Being, attributes or actions of Allâh ﷻ at any time. Allâh ﷻ has selected his chosen servants (Ambiyâ عليهم السلام) for the guidance of mankind and protected them from all forms of impurities (sins). It is possible that they may err, but it was not possible that they commit any type of sins – major or minor. They were completely pure from sin. Allâh ﷻ commanded them to guide mankind. In order to fulfil this command, they underwent all forms of difficulties, hardships

and suffering without being fretful and concerned of their own lives or protection of their bodies so that a better pathway may open up for the Ummah, which they accept. For this, they endured great difficulties and hardships at the hands of their nations and from amongst these nations, after these sufferings, there were some fortunate people whose eyes opened who then accepted, practised upon the advice of these Messengers ﷺ and became close to Allâh ﷻ.

- Allâh ﷻ did not grant the Nabî (Prophet) the rights and duties of Lordship (i.e. of Allâh). The rights and duties of Allâh ﷻ solely belongs to Allâh ﷻ. The Nabî is only a means of conveying the orders of Allâh ﷻ to the creation. Not more than that. Whoever accepts will be fortunate and the one who rejects will be unfortunate. The Nabî was not responsible for more than this. Miracles were not in their control and power. On the contrary, when Allâh ﷻ intended to verify and prove the truthfulness of a Nabî in a particular matter, Allâh would cause a miracle to become apparent on his hands. The *karâmât* (supernatural feats) of the *Auliyâ* (Pious) are in actual fact the miracles of the Nabî. In other words, through the agency and blessings of the Ambiyâ they achieve that *karâmât*, as the (literal) meaning of *karâmât* is 'honour'. Allâh ﷻ grants honour to those people who fully obey the Ambiyâ ﷺ and part of that honour is that Allâh ﷻ causes such supernatural feats to become apparent at the hands of the Auliyâ which other people of that era are incapable of presenting. These *karâmât*, also, is not in their control just as miracles are not in the control of the Ambiyâ. All this is from Allâh ﷻ. After understanding this definite and unchangeable aqîdah (belief), in terms of *'amal* (practice) the following is worthy and deserving of advice.

- **You should recite Qur'ân** and **together with this recitation you should study the authentic translation of the Qur'ân** by Shaikhul Hind *rahmatullâhi alaih* or the 'Bayânul Qur'ân' of Maulânâ Ashraf 'Alî Thânwî *rahmatullâhi alaih* **and explain the very same to the people**. This is the first stage of the guidance of people through you.
- Your actions need to serve as a model and example for the people so that by seeing your actions they may understand that these are the teaching of Islam. Your dress, appearance, manner of speech and code of conduct should all conform to Shari'ah. Never should words of pride and arrogance ever emanate from your tongue, but infact you should regard yourself as the lowest compared to others. You should regard yourself as a *khâdim* (servant) and not a *makhdûm* (one who is served). My duty is to serve people. If *khidmat* is taken from me, than this is Allâh's favour that this work is being taken from me. I am not doing any favour to others.

- Respecting one's seniors and showing mercy and compassion to one's juniors, this is extremely important.

- Confer *ihsân* (kindness and benevolence) to all, whether they are humans or animals, ones own or strangers, supportive or opposing. *Ihsân* is that quality which will transform an enemy into a friend and an antagonist into a supporter. This kindness can be in the form of monetary help or physical assistance. Somebody is afflicted with some difficulty and you helped him out of it or somebody is in need of financial help and you assisted him. These are all types of *ihsân* which are mentioned in detail in the Ahâdîth, which you have studied. So practice accordingly.

- Another point is this that you should stipulate a time when people are free. For example after Maghrib or after 'Ishâ. At such a time **you should explain and render an authentic translation of a book of Hadîth to the people.** However you should not discuss those *masâil* in which there is *ikhtilâf* (difference of opinion), nor should you revile and condemn anyone, nor should anyone's actions be criticised. You should not discuss any of this but rather be conscious of your objective and ponder that Allâh ﷻ has chosen me for this work. Therefore all my time should only be utilised for the *khidmat* of *Dîn* no matter how much of difficulties and hardships I am faced with. Keep in mind how many difficulties and hardships the Ambiyâ *alaihimus salâm* were afflicted with and how they accomplished their work. If you will perform your duties in this manner that after the Fajr Salâh you render **translation of the Qur'ân** and in the evenings at any stipulated time **you explain one or two Ahâdîth**, besides those Ahâdîth in which there is *ikhtilâf,* by which they may be reformed.

- If somebody criticizes you or raises an objection and you desire to argue and debate with him, than never do so. Besides harm, there is no other outcome of debating and arguing. It will only create a stir amongst people but people will not understand your point. There will be no other benefit besides deviation. Never debate! Inform the person that this is the *sunnah* way. If you want, accept it otherwise you are responsible. I am not fighting with you, nor am I forcing the issue upon you, nor am I prepared for a debate.

- Never be part of any such gathering in which there are *munkarât* (objectionable, and forbidden things), whether that

gathering apparently seems to be a Shari' gathering or any other gathering.

- Similarly, never accept an invitation for meals at any such place where there are *munkarât.* For example if there is liquor on the *dastarkhân* (dinning cloth) or there are pictures of animate objects there. Do not go. Present an excuse that I am agitated and disturbed by these things. I am fearful of destroying my *âkhirah*, therefore excuse me from attending. No matter how bad you think of me, I am prepared to accept it. Family members utter these types of statements and place a lot of pressure to do things which are contrary to Shari'ah. Do not concede to their demands, but rather tell them: "Leave me to do as I please. The way I understand the Sharî'ah, I will practice accordingly. My actual desire is that you also act accordingly. However if you do not want to act accordingly, I will make du'â for you that Allâh ﷻ grants you steadfastness and grants you death on *îmân*. I will only make du'â for you and will never make *bid-du'â* (curse) for you no matter how you conduct yourself towards me. The only thing you can do is to boycott me and nothing else. Therefore it does not concern me. I will, according to my ability, convey the truth without any argumentation or quarrels. To accept or reject, this is your prerogative. The Ambiyâ ﷺ also did not force anyone to accept. All they did was: conveying the truth. Fortunate were those who accepted and those that rejected harmed themselves".

- This is my final advice that you adorn yourself with the jewel of Sharî'ah. Assist and make *khidmat* of the poor according to your means and ability. Render them all forms of help, whether it be

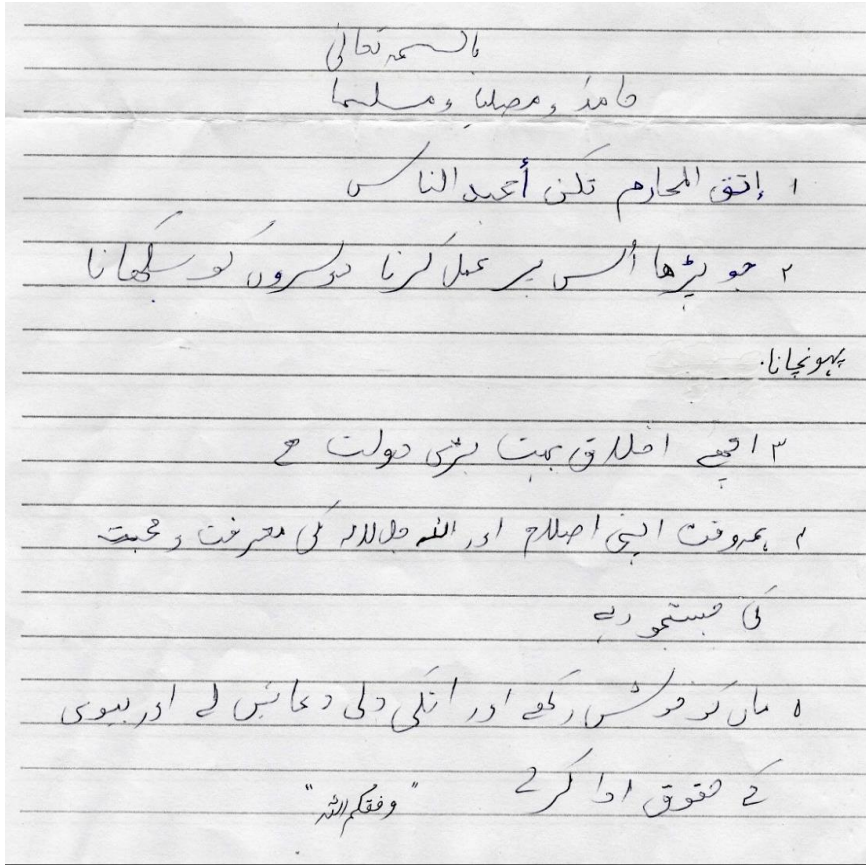
financial aid, physical help, or by the tongue. In short, render all forms of help. Always give preference to the poor and never have any expectations from the rich. If the rich do come then *nûrun ʿalâ nûr* (very good), and if not, then do not run behind them. The result of continuous association with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

وآخر دعوانا ان الحمد لله ربّ العالمين



ADVICES TO GRADUATES BY HADRAT MOULANA ABDULHAMID ISHÂQ (DÂMAT BARAKÂTUHÛ)

(EXTRACTED FROM YEARBOOK 1433)


باسمہ تعالیٰ
حامداً ومصلیاً ومسلماً

۱ اتق المحارم تکن أعبد الناس

۲ جو پڑھا اس پر عمل کرنا دوسروں کو سکھانا
پہونچانا۔

۳ اچھے اخلاق بہت بڑی دولت ہے

۴ ہمیشہ اپنی اصلاح اور اللہ جل جلالہ کی معرفت و محبت
کی جستجو رہے

۵ ماں کو خوش رکھے اور انکی دلی دعائیں لے اور بیوی
کے حقوق ادا کرے

"وفقکم اللہ"

ADVICES TO GRADUATES BY HADRAT MOULANA FADHLUR RAHMAN AZMI (DÂMAT BARAKÂTUHÛ)

(EXTRACTED FROM YEARBOOK 1433)

چند ھدایات برائے مسترشدین و متعلقین

جنکی پابندی سے ہر مسلمان اور تبلیغ کرنیوالا پکا دیندار یعنی ولی اللہ بن سکتا ہے [1]

۱۔ اولاً تمام گناہوں سے سچے دل سے توبہ کریں اور عزم رکھیں کہ حتی الوسع خلاف شریعت کام نہ کریں گے، کوتاہی ہوجانے پر شریعت کے حکم کے مطابق فوری تدارک کریں، توبہ سے قبل صلوۃ التوبہ (توبہ کی نماز) پڑھ لینا بہتر ہے۔

۲۔ اپنے عقیدوں کو ٹھیک رکھیں، بہشتی زیور کو دیکھیں، کہیں خلجان یا شبہہ ہو تو کسی محقق عالم سے معلوم کرلیں۔

۳۔ نماز جماعت کے ساتھ ادا کریں، اگرچہ محلّہ کے امام میں کچھ شرعی خرابی ہو، کیونکہ ایسے امام کو معزول کرنے پر قادر نہ ہوں تو اسکے پیچھے نماز مکروہ نہیں ہوتی۔

۴۔ نماز خوب اطمینان سے دل لگاکر پڑھیں، ہر نماز کو زندگی کی آخری نماز سمجھیں، اور یہ سوچیں کہ اللہ تعالی میری نماز کو دیکھ رہے ہیں، رکوع، سجدہ، قومہ اور جلسہ چاروں کو خوب اطمینان سے ادا کریں، قومہ اور جلسہ میں دعائیں بھی پڑھیں، جس طرح رکوع

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[1] یہ الفاظ حضرت مولانا ابرار الحق صاحب ہر دوئی دامت برکاتھم کے ہیں، اور ہدایات بھی اکثر ان کی کتاب اشرف النصائح سے لی گئیں ہیں۔ فضل الرحمٰن اعظمی آزادول

سجدہ میں تسبیحات پڑھتے ہیں .

۵ ۔ نماز کو صحیح کرنے کیلئے ایسی کتابیں پڑھیں جن میں غلطیوں پر تنبیہ کی گئی ہے اور مسنون طریقہ پر نماز پڑھنا بتایا گیا ہے .

۶ ۔ نماز کی تصحیح کیلئے قرآن کی تجوید بھی ضروری ہے ، کسی قاری سے قرآن کی تصحیح کرنے کی فکر کرنی چاہئے ، چند دنوں یا مہینوں میں یہ کام ہوسکتا ہے .

۷ ۔ اپنی وضع قطع درست رکھنی چاہئے ، لنگی پائجامہ اور کرتا ہمیشہ اہتمام سے ٹخنہ سے چار چھ انگل اونچا رکھنا چاہئے ، ٹخنہ سے چھوتا ہوا نہیں چاہئے ، ڈاڑھی ایک مشت ضرور ہونی چاہئے اس سے کم ہرگز نہ ہو ، مونچھ کو بھی بہتر ہے کہ قینچی یا مشین سے بالکل جڑ سے کاٹ دے ، البتہ مونڈے نہیں ، اتنا کاٹنا تو ضروری ہے کہ ہونٹ کی سرخی نظر آنے لگے ، بہتر ہے جڑ سے کاٹ دینا ، بخاری شریف کی حدیث میں اس کا (استحبابی) حکم آیا ہے .

۸ ۔ اس کا بڑا اہتمام رکھیں کہ اپنی زبان ، ہاتھ ، معاملہ ، برتاؤ سے کسی انسان کو کسی قسم کی اذیت نہ پہنچے ، اگر کوتاہی ہوجائے اور کسی کو نقصان پہونچ جائے تو شریعت کے حکم کے مطابق اسکی تلافی کرے ، اور اس سے ذرا بھی شرم و حیاء نہ کرے ، یہ شرم و حیاء نہیں بلکہ تکبر ہے .

۹ ۔ معاملات میں بہت محتاط ہونا چاہئے ، کسی کا حق اپنے اوپر نہیں ہونا چاہئے لین دین صاف رکھنا چاہئے ، ادھار لینا دینا ہو تو اچھی طرح اس کو لکھ کر گواہ بنا کر رکھنا چاہئے تاکہ آئندہ جھگڑا نہ ہو .

۱۰ ۔ اپنے ہر عمل میں نیت اللہ تعالی کی رضا و خوشنودی اور آخرت کی نجات و مغفرت کی رکھے ، اسی کو اخلاص کہتے ہیں ، بلا اخلاص کے کوئی عمل مقبول نہیں ہوتا.

۱۱۔ اپنے کو سب سے کمتر سمجھے اور اپنے اعمال صالحہ کو اللہ تعالی کا انعام اور فضل سمجھے، اور ڈرتا رہے کہ کہیں اللہ تعالی خیر کی یہ توفیق چھین نہ لے، اسلئے شکر کے ساتھ سنت کے موافق عمل کرتا جائے، کبھی اپنا کمال نہ سمجھے۔

۱۲۔ علماء اور صلحاء میں سے جن سے مناسبت ہو اسکی صحبت کو غنیمت سمجھے اور خوب فائدہ اٹھائے اور جس سے مناسبت نہ ہو ان کے بارے میں نہ بدگمانی کرے نہ زبان سے کوئی نا مناسب جملہ بولے کہ یہ بہت خطرناک ہے، اکرام مسلم جب ضروری ہے تو علماء وصلحاء کا اکرام نہایت ضروری ہے۔

۱۳۔ ذکر ومعمولات کی پابندی کرے، اور دین وسنت کی اشاعت کی حکمت اور مجاہدہ کے ساتھ پوری کوشش کرے تاکہ اوپر والی باتیں پوری امت میں زندہ ہوں۔

۱۴۔ جو امور طبیعت کے موافق پیش آئیں ان کو اللہ تعالی کا فضل سمجھ کر خوب شکر ادا کرے، شکر سے نعمت بڑھتی ہے، اور جو امور خلافِ طبع پیش آویں ان کو اپنے لئے کڑوی دوا سمجھے اور مفید جانے اسی کو صبر کہتے ہیں، صبر سے اللہ تعالی کی خاص معیت حاصل ہوتی ہے، ان اللہ مع الصابرین۔

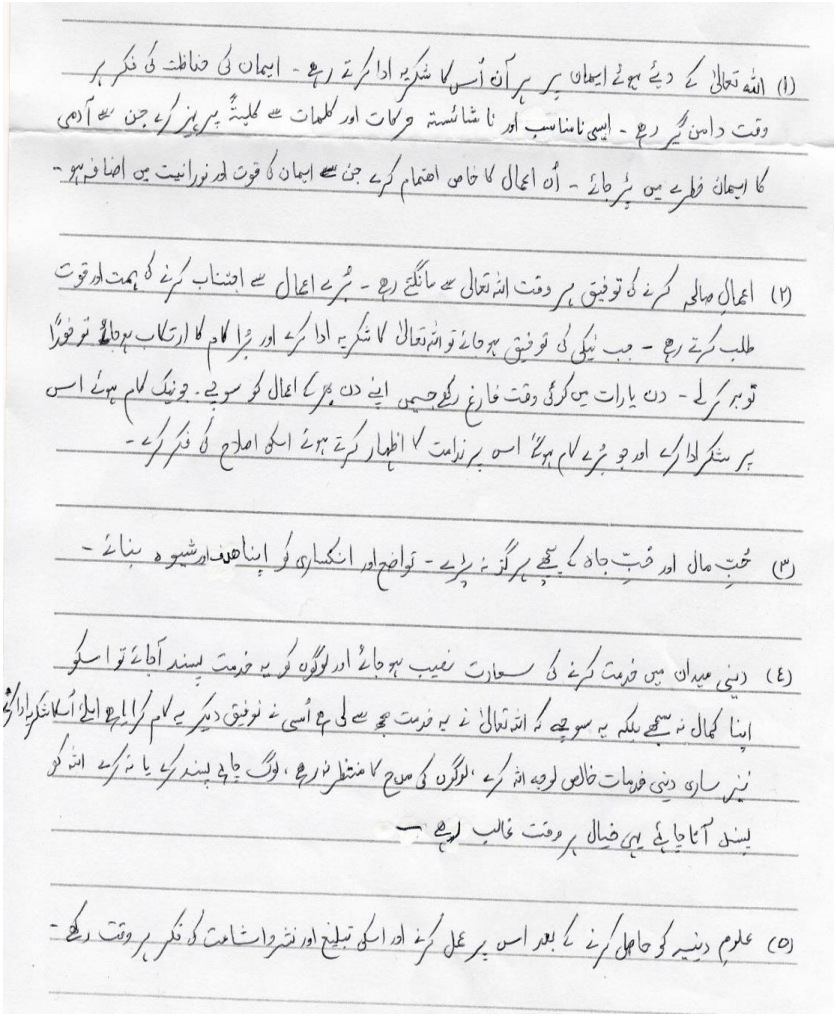
۱۵۔ اپنی موت کو ہر وقت یاد رکھے، ہر دن کو زندگی کا آخری دن سمجھے، توبہ واستغفار کرتا رہے، میرے لئے اور تمام مسلمانوں کیلئے دعا کرتا رہے۔ والسلام

فضل الرحمٰن اعظمی

۲۲ / شعبان ۱۴۲۵ھ

۷ / ۱۰ / ۲۰۰۴ء

ADVICES TO GRADUATES BY HADRAT MUFTI SAEED MOTARA SAHEB (DÂMAT BARAKÂTUHÛ) (EXTRACTED FROM YEARBOOK 1433)



(۱) اللہ تعالیٰ کے دیئے ہوئے ایمان پر ہر آن اُس کا شکریہ ادا کرتے رہے - ایمان کی حفاظت کی فکر ہر وقت دامن گیر رہے - ایسی نامناسب اور ناشائستہ حرکات اور کلمات سے کلیتہً پرہیز کرے جن سے آدمی کا ایمان خطرے میں پڑ جائے - اُن اعمال کا خاص اہتمام کرے جن سے ایمان کی قوت اور نورانیت میں اضافہ ہو -

(۲) اعمالِ صالحہ کرنے کی توفیق ہر وقت اللہ تعالیٰ سے مانگتے رہے - بُرے اعمال سے اجتناب کرنے کی ہمت اور قوت طلب کرتے رہے - جب نیکی کی توفیق ہو جائے تو اللہ تعالیٰ کا شکریہ ادا کرے اور بُرا کام کا ارتکاب ہو جائے تو فوراً توبہ کرلے - دن یا رات میں کوئی وقت فارغ رکھے جس میں اپنے دن بھر کے اعمال کو سوچے - جو نیک کام ہوئے اس پر شکر ادا کرے اور جو بُرے کام ہوئے اس پر ندامت کا اظہار کرتے ہوئے اسکی اصلاح کی فکر کرے -

(۳) حُبِّ مال اور حُبِّ جاہ کے پیچھے ہرگز نہ پڑے - تواضع اور انکساری کو اپنا وطیرہ اور شیوہ بنائے -

(٤) دینی میدان میں خدمت کرنے کی سعادت نصیب ہو جائے اور لوگوں کو یہ خدمت پسند آجائے تو اسکو اپنا کمال نہ سمجھے بلکہ یہ سوچے کہ اللہ تعالیٰ نے یہ خدمت مجھ سے لی ہے اُسی نے توفیق دیکر یہ کام کرایا ہے لہٰذا اُسکا شکر ادا کرے نیز ساری دینی خدمات خالص لوجہ اللہ کرے، لوگوں کی صحیح کا منتظر نہ رہے، لوگ چاہے پسند کرے یا نہ کرے اللہ کو پسند آنا چاہئے یہی خیال ہر وقت غالب رہے -

(٥) علوم دینیہ کو حاصل کرنے کے بعد اس پر عمل کرنے اور اسکی تبلیغ اور نشر و اشاعت کی فکر ہر وقت رکھے -

(۶) فراغت کے بعد بھی اپنے علمی مشغلوں کو باقی رکھے - قرآن پاک کی تلاوت کی پابندی کے ساتھ کتب بینی کا ذوق باقی رکھے اور جو نئی مفید باتیں سیکھنے کو ملے اسکو محفوظ رکھے اور اپنے دیگر معلومات کے ساتھ اس پر بھی عمل کرے اور دوسروں تک پہونچائے -

(۷) کھانے پینے میں اتنی کمی مت کرے کہ ضعف آجائے اور اتنی زیادتی بھی نہ کرے جس سے اپنی ذمہ داریوں کو پورا کرنے میں کسل اور سستی آجائے -

(۸) اپنی عبادتوں کو نہ اپنے لئے قابلِ فخر سمجھے اور نہ ہی بالکل بیکار بلکہ امید رکھے کہ اللہ کے دربار میں شرف قبولیت حاصل ہوجائے -

(۹) نیک لوگوں کی صحبت اختیار کرے اور کسی اللہ والے سے تعلق قائم کرکے اُس سے مشورہ لیتے رہے - اپنے بڑوں سے اپنے آپکو کبھی مستغنی نہ سمجھے -

(۱۰) بُرے لوگوں کی صحبت سے پرہیز کرے - اسی طرح بلا ضرورت ومصلحت کے امراء اور دُنیوی عہدے داروں کے پاس نہ جائے -

(۱۱) اپنے آپکو ہمیشہ اللہ تعالیٰ کی یاد میں مشغول رکھے خواہ زبان سے یا دل سے - نمازوں کا اہتمام رکھے اور سنت کے مطابق اپنی نمازوں کو درست کرے اور صحیح وقت میں تمام آداب اور مستحبات کی رعایت کرتے ہوئے خشوع وخضوع کے ساتھ ادا کرنے کی کوشش کرتے رہے -

(۱۲) اپنے عیوب کے اوپر نظر رکھے دوسروں کے عیوب کے پیچھے نہ پڑے -

(۱۳) جہاں تک ممکن ہو دوسروں کی مدد کرنے کی کوشش کرے چاہے دینی معاملہ ہو یا کوئی جائز دُنیوی معاملہ -

(۱۴) سوتے جاگتے، چلتے پھرتے، آتے جاتے، ہر ادا اور ہر حرکت میں سنت نبوی ﷺ کی پیروی کرنے کا خیال رکھے -

(۱۵) استقامت علی الدین اور حسنِ خاتمہ وفلاح دارین کی دعاء اپنے لئے بھی کرتے رہے، اور احقر ودیگر اساتذہ بلکہ ساری امت کیلئے بھی یہ دعاء کرتے رہے -
اللہ تعالیٰ سب سے پہلے احقر کو اور پھر تمام مسلمانوں کو اِن تمام گزارشات پر اور دین کے تمام شعبوں پر عمل کرنے کی سعادت نصیب فرمائے - وما ذلک علی اللہ بعزیز -

فقط والسلام - محمد عزیر الرحمٰن
۲ شعبان ۱۴۲۳ھ

ADVICES TO GRADUATES BY HADRAT MOULANA QARI ISMAIL ESSACK SAHIB (RAHIMAHULLAHU) (EXTRACTED FROM YEARBOOK 1433)

Advices of Hasan Basri - Qur'anic Understanding and Thinking and Qurânic Character

It is only the favour of Allah ﷻ upon us that He has blessed us with knowledge of His Deen, the pivot of which is the Quran. Allah ﷻ has, in the Qurân, given us guidelines to every aspect of our lives. It is a solution to every problem we will face in our lives. It is unfortunate, however, that we have taken the Qur'an to be merely another book, and have thus neglected it whether it might be with regards to its Tilaawat (recitation) or more importantly with regards to its message, which we have not pondered over, nor practiced upon. Consider the advices of the great Tabi'ee Hadhrat Hasan Basri:

"In this day and age, children and youngsters recite the Quran who have no knowledge of its meaning. They themselves are becoming habitual of being neglectful of Islamic law, whereas Allah ﷻ has stated in the Quran "This (Qurân) is a blessed book that we have revealed to You (O Rasulullâh) so that the people may ponder over its verses". The reality of the matter is that those people who ponder over its meaning are its true followers. Allah ﷻ knows what I'm saying, so listen attentively! The Quran is not just the memorization of a few words, whereas its commands are not being acted upon. This has reached such a level that sometimes a Hafiz or a Qari says in an arrogant manner "I have recited the whole Quran and I have not missed out a single letter even by mistake, whereas in the sight of Allah ﷻ, he has left out the whole Quran. Neither do you see any Qur'anic character in him, nor do you see any

Qur'anic practice. The condition of their pride is such that some of them even say "I have read a whole chapter in one single breath". By Allah, such Huffaz are neither true Qurra, nor are they wise, nor are they Allah fearing.""

Now it is up to us to bring the teachings of the Quran into our lives and reflect on the great message of the Quran, thereby becoming Ulama, Huffaz and Qur'ra in the true sense of the word. May Allah ﷻ bless us with the ability to implement the above teachings. (Âmîn)

(These advices were hand written and given to a final year student (1431) exactly a week before the demise of Qari Sahib رحمۃ اللہ علیہ. The student was instructed by Qari Sahib to write an introduction to these advices and a conclusion.

We express sincere remorse and regret over the sad demise of Hadhrat Qari Sahib, He was a Father to us away from home. We ask Allah ﷻ to fill his qabar with Noor, accept His services to Deen, make us worthy students of His and grant His family patience, with the greatest of rewards. آمین یا رب العالمین

دوسرے معاونین کے ساتھ حسنِ ظن رکھیں۔عارف باللہ حضرت مولانا حکیم محمد اختر صاحب رحمۃ اللہ علیہ

بد گمانی سے بڑے فتنے پیدا ہوتے ہیں اسی لئے شریعت نے بد گمانی کو حرام قرار دیا ہے۔ بد گمانی سے بچنے کے لئے اکابر کا یہ ملفوظ یاد رکھے کہ ہر نیک گمان پر بدون دلیل ثواب ملے گا کیونکہ مومنین کے ساتھ نیک گمان کا حکم حدیث میں موجود ہے اور ہر بد گمانی پر قیامت کے دن دلیل پیش کرنا پڑے گا تو خواہ مخواہ کیوں مواخذہ کی آفت خریدے اور حسن ظن سے محبت اور تعلقات میں مضبوطی رہتی ہے جس سے اجتماعی کاموں میں بڑی مدد ملتی ہے اور بد گمانی سے افتراق اور اختلاف پیدا ہوتا ہے جس سے اجتماعی طاقت پاش پاش ہو جاتی ہے اور ناقبل تلافی نقصان بدون کسی حقیقت کے محض بد گمانی سے دین کو پہنچ جاتا ہے اور یہ تمام وبال بد گمانی کرنے والے کی گردن پر ہو گا۔

حضرت اقدس ہردوئیؒ نے اس ناکارہ سے ارشاد فرمایا کہ میں اب بیعت کرتے وقت غیبت اور بد گمانی اور بد نگاہی نہ کرنے کا بھی عہد لیتا ہوں اور فرمایا جو شخص صرف ان تین گناہوں کو چھوڑ دے گا وہ سب گناہوں سے انشاءاللہ تعالیٰ محفوظ ہو جائے گا۔ سبحان اللہ عجیب حکیمانہ ارشاد ہے۔ عمل کرے اور لطف دو جہاں

حاصل کرے۔اور وہ بھی مفت میں۔اللہ والوں سے اسی طرح ایک دو منٹ کی صحبت میں ایسے گر کی باتیں مل جاتی ہیں کہ جو سو برس کے ریاضت و مجاہدہ سے بھی نہیں ملتی ہیں اسی لئے عارف رومیؒ فرماتے ہیں۔

یک زمانے صحبتے با اولیاء بہتر از صد سالہ طاعت بے ریا

اولیاء اللہ کی تھوڑی صحبت بھی سو برس کی بے ریا والی عبادت سے افضل ہے شیطان ایک ہزار سال کی طاعت بے ریا رکھتا تھا لیکن کسی کامل کی صحبت نہ پانے سے اپنے ہی نفس کے تکبر سے ہلاک ہو گیا۔

حضرت حکیم الامت مولانا تھانویؒ نے فرمایا کہ عام لوگ تو کہہ دیتے ہیں کہ ہم کو شیطان نے گمراہ کر دیا مگر شیطان کو کس نے گمراہ کیا۔شیطان سے پہلے تو کوئی شیطان تھا ہی نہیں تو بات یہی ہے کہ شیطان کو اس کے نفس نے گمراہ کیا، پس اب وہ حدیث سمجھ میں آجائے گی جس میں نفس کو سب سے بڑا دشمن ارشاد فرمایا گیا ہے

خلاصہ یہ کہ آپس میں بدون شرعی دلیل ہر گز بد گمانی اور غیبت نہ کرنی چاہیے۔ اس سے نہایت راحت اور پُر سکون زندگی عطا ہوتی ہے اور فراغ قلب سے دین کی خدمت کا موقع ملتا ہے۔(مجالس ابرار ص ۱۸۶–۱۸۷)