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A'amaal

Hadhrat Yahya bin Ma'az (May Allah Ta'ala shower His Mercy on him) said: I am surprised at those people who deem "Mubah" deeds (i.e. Those deeds which are allowed. There is neither reward nor punishment on those deeds) to be wrong for the virtuous (Saliheen) and do not consider their huge sins as wrong! They themselves are busy in backbiting, jealousy, showing off (riyakari), breaking promises etc. and do not repent; and they object on virtuous people wearing permissible (jayiz) clothes and eating Halal food.

Hadhrat Syed Abdullah (May Allah Ta'ala shower His Mercy on him) says that I entreated and asked my Forefather (Sallallahu alaihi wa sallam): O my father! Who among your relations is the closest to you? The Holy Prophet (Sallallahu alaihi wa sallam) said: Those who have thrown this world (dunya) behind their backs and keep the next world (aakhirah) before their eyes and meet Me in such a state that their record of deeds (*name A'amaal*) is clear of all sins.

Hadhrat Imam Ghazali (May Allah Ta'ala shower His Mercy on him) says: Do not be happy on your praise, consider it to be bad in your heart and be mindful of your deeds and the thoughts crossing your mind and keep thinking that only Allah Ta'ala knows how I am going to die (i.e. whether I will die a Muslim or not).

Hadhrat Saeed (May Allah Ta'ala shower His Mercy on him) says: There is no virtuous, cultured, scholar who is free of all defects, but there are people whose defects should not be talked about. Because the person in whom there is more good than bad, the bad in that person is forgiven because of the good.

The person who believes in Allah (*Subhanahu Wa Ta'ala*) and accepts the Prophethood of the Holy Prophet (Sallallahu alaihi wa sallam) and did not stop there but did good deeds also, engaged in this Dunya also but were careful about the Aakhirah also. Did everything in this world but always remembered presenting before Allah Ta'ala; when such people will get up from their graves, their good deeds will take beautiful faces and guide them. Their Iman will be the beauty of the Aakhirah. As per their status, the good deeds will become lights like the stars, moon, sun etc. and guide them through all the phases of the Qiyamah and take them near Jannah (heaven)

There is a stream near Jannah. Upon drinking from it all bad qualities like jealousy, revenge, spite etc. will be washed away. Their exterior and interior will be become pure and clean. In Jannah instead of calls of nature, sweat with musk-like fragrance will be released. Then another stream will be crossed. After bathing in this, faces

will shine like the full moon, the body will become soft like satin and fragrant like musk.

When they go inside Jannah, they will see that through the Mercy of Allah Ta'ala, streams are flowing. Apart from the famous streams like Kauthar, salsabeel, there are many other, the number of which only Allah Ta'ala knows.

4 streams of honey, milk etc. will be flowing under the tree of Tooba (*Shajre Tooba*). Those are the reward for virtuous deeds.

There will be a stick in the hands of the people of Jannah. With only a gesture of that stick, they can take the streams wherever they want to.

Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: Whoever gives a Muslim enough food and drink, Allah SWT keeps him 7 pits from the fire of Hell and between 2 every pits, there is a distance of 500 years of travel.

Hadhrat Hasan Basri (May Allah SWT shower His Mercy on him) said: Whatever a Muslim eats will be accounted for in Qiyamah (Day of Judgment) (i.e. we will have to answer for it), but no questions will be asked about the food given to a poor person (miskin).

Hadhrat Ali (May Allah SWT be well pleased with him) said: Giving some food to a poor person is better than freeing a slave.

A'amaal-2 Taken from Mawaiiz-e-Hasana of Hadhrat Muhaddith-e-Deccan (May Allah SWT shower His Mercy on him)

Hadhrat Salman Farsi (May Allah SWT be well pleased with him) said that the Holy Prophet (Sallallahu alaihi wa sallam) said: Don't be formal. Do not shy away from offering the guest whatever is present. The Sahabah used to place a piece of bread and dry dates in front of each other and used to say: We do not know that which person is a sinner – the one who considers whatever is present as cheap and does not place it in front of the guest or the person before whom it is placed and he considers it as cheap.

In the past, whenever Muslims were guided towards good deeds they would offer some alms/money in charity to thank Allah SWT and would not desire anything from the creation in lieu of this good deed.

A certain pious person went to the market to buy something. He asked the price, the shopkeeper said: The price for this is 4 pice, but for you I will give in 3. That pious person started crying. He said: My piousness is worth only 1 pie. He said: I don't sell my religion. I did not acquire religion (Deen) to gain something from the creation (makhloq).

The Prophets (peace be upon them) used to say:

Translation: I do not ask you for any wealth for this

Translation: I do not want any return from you.

Nowadays Muslims participate in the festivals of non-Muslims and ask them participate in their festivals (eid). This is similar to what the people of Makkah said to the Holy Prophet (Sallallahu alaihi wa sallam) that one year you follow our religion and one year we will follow your religion. On this this verse was revealed:

Translation: Your religion for you and our religion for us.

Some Muslim leaders keeping in mind political reasons, garland the idols in public. This act of theirs totals up to Kufr (denial of Allah SWT) and shirk (making someone partner to Allah SWT). It is necessary to avoid such things. It has been mentioned in the Hadith:

When Imamat and leadership go to those who are not suitable for it, then wait for the Qiyamah.

In the past when Muslims would encourage people to spend money for some good cause, they would do that only among the sincere Muslims, but would never take any help from the non-Muslims.

In one Ghazwa (a war in which the Holy Prophet (Sallallahu alaihi wa sallam) participated, a non-Muslims wanted to participate, he was not included although he only wanted to participate as an attendant.

We live in the same place, so we should not fight and quarrel with each other. We don't have sense of honor.

Any how, the Prophets (peace be upon them), the Sahabah and the Auliya never wanted this world for their Deen

Hadhrat Ahmad Ali Sahab Saharanpuri (May Allah SWT shower His Mercy on him) once went to the market to buy something. The shopkeeper said I will not take any profit from you. He said to his friends: Let us go. I don't want to buy anything from here. If this man is truthful, then I don't want that this man should not get even those 4 pice for which this man sits here. If he is not, then he wants to make a fool out of me and take extra money from me.

Nowadays, the situation is reversed. If something is brought from a friend, then we say: O slave of Allah SWT! You will take profit from us too?

Do not take the benefit of this world in exchange for Deen.

The love of Allah SWT and the Holy Prophet (Sallallahu alaihi wa sallam) should be greater than everything as the real Deen is the love of Allah SWT.

Remember it that whatever we are doing is being collected. It will be uncovered without any addition or deletion. On that day no reason or excuse will work.

Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: Dunya (this world) is the field for the Aakhirah

Translation of a Persian couplet:

Wheat grows wheat and barley grows barley, Do not be heedless of the return of deeds.

Please remember that the following are good deeds:

1. Reciting the Kalima Tayyaba with sincerity (ikhlaas)
2. To make every one alive happy.
3. Feeding a hungry person for the sake of Allah SWT.
4. Giving water to a thirsty person.
5. Feeling happy when a guest arrives and offering the guest whatever you can.
6. Not revealing anybody's secret.
7. Being patient in difficulties and hardships.
8. Treating those people nicely who treat us badly.
9. Giving accommodation to the poor and the Darvesh.
10. Making efforts against our self (nafs) i.e. Mujahada and self-questioning (Muhasaba)
11. Not using dirty and immodest language.
12. Not eating something which is doubtful or Haraam (Forbidden)
13. Taking care of the rights of the neighbors i.e. participating in their joys and sorrows.
14. Calling upon a sick person. i.e. Iyadat .

15. Controlling anger and blowing it away.
16. Forgiving others' mistakes.
17. Remaining in pious company.
18. Helping an oppressed person and being just.
19. Reciting Kalima Tayyaba and other prescribed Dua.
20. Offering the Sunnah before Salaat Ul Asr and Salaat Ul Isha regularly.
21. Reciting Ayatul Kursi and Tasbeehate Fatima (i.e. 33 times Subhanallah, 33 times Alhamdulillah and 34 times Allahuakbar) after every Salaat. This Wazifa should be recited after the Sunnah and the Nafl in Salaat Dhuhur, Maghrib and Isha where there are Sunnah and Nafl after the Fardh and after the Fardh Salaat in Fajr and 'Asr.
22. Not asking (begging) anyone for anything and not rejecting when someone asks for something.
23. Following the commands of Allah SWT.
24. Not being miserly. (bakheel)
25. To serve the parents.

All these deeds take one into Jannah.

Bad deeds:

1. To commit Shirk.
2. Missing even one Salaat without any (valid) reason.
3. Being miserly.
4. Following one's desires.
5. Being proud.
6. Doing what is prohibited.
7. Remaining in the company of those who commit sins.
8. Disrespecting elders.

9. Rebuking a beggar (or anyone who asks).
10. Deliberately missing the congregation (Jamaat) and Salaat Ul Juma'a.
11. Not replying to a Salaam.
12. Backbiting and slandering.
13. Calling someone with a bad name.
14. Not considering a sin as a sin.

Adhaan

Hadhrat Yahya bin Ma'adh Al Raadhi (May Allah shower His Mercy on him) says: We have seen such people who buy and sell in the market and people used to crowd around them, but when they used to hear the Adhaan, they would leave everything. Nowadays, the traders postpone Salaat if the business is going strong and if it is less, they repent (Tauba).

Hadhrat Sufyan bin Uyaina (May Allah shower His Mercy on him) said: For Salaat you should come into the Masjid before the Adhaan. You are bad slaves, you do not come until you are called. Alas! What will happen to them who do not come even when they are called!

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) says: The Muslim who listens to the Adhaan and does not offer Durud upon listening to My name and does not repeat what the Muedhin is saying, will not be able to recite the kalima at the time of death.

In the light of the Holy Quran and the Hadith, the Jurists have enjoined the following prayers (Dua):

When the Muedhin says: Allahu Akbar Allahu Akbar! Those who listen should say:
Allahu Akbar Jalla Jalalahu Wa Jalla Shanahu

At the time of *Ashadu Allah Ilaha Illallah*, say: *Ashadu Allah Ilaha Illallah*.

On *Ashadu Anna Muhamadur Rasoolullah*, Sallallahu alaihi wa sallam (and kiss both the thumbs and keep them on the eyes- as given in Raddul Muhtar)

On Hayya Alassalaah, La Haula Wa La Quwwata Illah Billahi Aliyyil Adheem

On *Hayya Alal Falaah, Masha Allahu La Haula Wa La Quwwata Illah Billahi Aliyyil Adheem.*

Then again on *Allahu Akbar* recite as before: *Allahu Akbar Jalla Jalalahu Wa Jalla Shanahu*

On *La Ilaha Illah* recite *La Ilaha Illah.*

At the time of *Aqamah*, only at the time of *Ashadu Anna Muhamadur Rasoolullah* we should recite *Sallallahu alaihi wa sallam* and at the time of *Qad Qamatis Salaat*, we should recite: *Aqamahallahu* and *Adamaha.*

In *Fajr*, at the time of *Adhaan* for *Fajr*, on *Assalatu Khairum Min An Naum, Sadaqta Wa Barata Wa Bil Haqqi Nataqta* should be recited.

Taken from *Mawaaiz-e-Hasana* of *Hadhrat Muhaddith-e-Deccan* (May Allah sanctify his soul)

Blessing of Halal earnings and staying away from Haraam earnings

Taken from *Mawaaiz-e-Hasana* of *Hadhrat Muhaddith-E-Deccan* (May Allah SWT shower His Mercy on him)

Hadhrat Shaykh Abu Ali Daqqaq (May Allah Ta'ala shower His Mercy on him) says: The person who leaves *Haraam* wealth will be saved from Hell; the person who stays away from doubtful wealth will not enter Hell and the person who saves himself from asking for more will earn proximity (*Qurb*) of Allah (*Subhanahu Wa Ta'ala*) (the actual words used are *wasil il Allah*).

Hadhrat Imam Ghazali (May Allah Ta'ala shower His Mercy on him) says: Sin is a great veil. The heart of the person who insists on sins becomes dark and especially *Haram* earnings will destroy like anything. The *Noor* created in the heart by *Halal* earnings is not created by anything else. Thus, a *Salik* should save himself from *Haram* earnings and should not eat anything except what is *Halaal*.

Hadhrat Ibrahim bin Adam (May Allah Ta'ala shower His Mercy on him) said that no one achieved any high station with only *Salaat*, *Fasts*, *Haj*, *Zakaat* and *Jihad*. Only that person achieved greatness and only that person was blessed with *Ma'arifah* , who earned his living through *Halal* sources and realized (i.e. is mindful) of what he eats. This is because with even a mouthful of *Haraam*, neither the *Dua* is accepted nor any desire and yearning of worship is developed. Understand it well that the base for every good act is *Halal* living.

Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) says: The person who avoids eating Haram food, Allah Ta'ala decides about him that I (i.e. Allah Ta'ala) will feel shy of taking him to account.

And also said: The person who gets tired searching for Halal earnings and comes to his house fully tired, when he sleeps, all his sins are forgiven and when he gets up in the morning, Allah Ta'ala is happy with him.

And said: Until a Muslim does not leave what is not doubtful for the fear of what is doubtful, he will not reach the status of Atqiya (Those who fear Allah Ta'ala)

Hadhrat Abdullah bin Umar (May Allah Ta'ala be well pleased with him) says: Praying after eating Haraam food is like building a house without any foundation, which will not be strong and lasting.

Hadhrat Pirane Pir Shaykh Abdul Qadir Jilani (May Allah Ta'ala shower His Mercy on him) says: Haraam food busies a person in this world (Dunya) and creates love for sins. Halal food creates interest in the works of the hereafter i.e. Akhirah and makes one love the obedience of Allah (*Subhanahu Wa Ta'ala*), which earns one the Qurb (closeness) of Allah Ta'ala.

Hadhrat Abdullah bin Abbas (May Allah Ta'ala be well pleased with them) says: If a worshipper (A'abid) worships so much that his back bends like an arch and fasts so much that he becomes thin like an arrow, by Allah Ta'ala, this deed of him will not give any benefit to him until he does not acquire Halal food and truthful speech.

Hadhrat Abu Ali bin Muhammad Rudbari (May Allah Ta'ala shower His Mercy on him): Modesty is the sermonizer (Waiiz) of the heart and modesty before Allah Ta'ala is good than all good things.

Hadhrat Shaykh Abu Ali Daqqaq (May Allah Ta'ala shower His Mercy on him) says: The person who does not speak the truth is like a dumb devil.

Blessings of Justice.

One night, Hadhrat Umar (May Allah be well pleased with him) was on rounds, when he heard sounds of singing and dancing from a house. Hadhrat Umar (May Allah be well pleased with him) knocked at the door of the house, but the inmates were so busy in singing and dancing that they could not even listen to the knocking. At last, Hadhrat Umar (May Allah be well pleased with him) jumped over a wall and entered the house. There he saw that the inmates were drinking wine along with a woman and were singing and dancing. They were frightened on seeing the awe-inspiring face of Hadhrat Umar (May Allah be well pleased with him). Hadhrat Umar (May Allah be well pleased with him) scolded them: O enemies of the Lord! Do you think that Allah (*Subhanahu Wa Ta'ala*) will hide such a sin of yours?"

Those people knew that Hadhrat Umar (May Allah be well pleased with him) was very just and would not never get angry in such a situation. A person made so bold so as to say: O Commander of the faithful! Please don't be hasty. We have committed only 1 sin, but you have committed 3:

1. Firstly, Allah (*Subhanahu Wa Ta'ala*) has ordered in the Holy Quran not to be curious about the affairs of other people and you have been curious.
2. Secondly, Allah (*Subhanahu Wa Ta'ala*) has ordered in the Holy Quran to enter the houses from the doors and you entered the house over a wall.
3. Thirdly, Allah (*Subhanahu Wa Ta'ala*) orders in the Holy Quran not to enter the house without permission and to greet with Salaam on entering. You entered the house without permission and did not even greet us with Salaam.

Look at the just nature and selflessness of Hadhrat Umar (May Allah be well pleased with him) that in spite of being a great Caliph on whose name itself great kings would shake with fear, shook with the fear of Allah (*Subhanahu Wa Ta'ala*) and submitted to the commands of Allah (*Subhanahu Wa Ta'ala*). He said: I repent from my sins. If I forgive your mistake, then will you repent from your past sins? They said: Yes, O Commander of the faithful! We will repent and we will never ever even go near such a sin. He forgave them and they repented.

Hadhrat Muhammad bin Ka'ab (May Allah shower His Mercy on him) says: Justice is that for the Muslim who is younger than you, you should be like a father. For the Muslim older than you, you should be like a son. For a Muslim of your age, you should be like a brother. Give only that much punishment which the crime demands and the criminal can bear. Be careful! Do not ever use the lash with anger, otherwise your place will be in hell.

Islam is based on 5 things.

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: Islam is based on 5 things.

1. Testifying that there is no one worthy of worship except Allah Ta'ala and that the Holy Prophet Hadhrat Muhammad Mustafa (Sallallahu alaihi wa sallam) is the Prophet of Allah Ta'ala.
2. Offering Salaat.

3. Giving Zakaat (for those who are eligible)

4. Fasting in Ramadhan.

5. Performing Haj (those who can afford it)

Hadhrat Hasan Basri (May Allah Ta'ala shower His Mercy on him) says: Islam is that we surrender (hand over) our heart to Allah Ta'ala and that no one is hurt through Muslims. The perfection of Muslims is Islam. You acquire perfect Islam and Insha Allah you will become respected without any material things. Remember! Respect is not through money, wealth, clothes or get up. For Muslims, respect is through Islam. In earlier times, Muslims used to be perfect Muslims, so they were respected. Now we are Muslims only in name, so we are insulted and humiliated.

The mark of a Muslim is that he (or she) is firm in religion and has Yaqeen (certitude, certainty) in Iman, fulfils the rights of Allah Ta'ala and the rights of the creation, is moderate when rich and patient when destitute and poor, is benevolent when strong and patient when overburdened. Desires do not rule over him (or her) and greed does not humiliate him (or her). There is no defect in his/her niyyah (intention); helps the oppressed, has mercy on the poor; is neither a miser nor extravagant. When somebody oppresses him (or her) they forgive and excuses the illiterate. His (or her) Self (*Nafs*) is stifled in their hand, but others are happy with him.

Islam is not only belief in the heart and declaration by the tongue, but it is to cross those stages and reach the stage of Ihsaan. This is that stage in which the difference between "seeing" and "testifying" does not exist. The awareness of the Lord is such that all the time we feel as if He is present with us.

Hafidh Ibn Taimiya says: The beauty of Islam is that the beliefs (Aqaaid) are correct and Islam is accepted both outwardly and inwardly and while performing every action, this awareness is present that the sight of the Ultimate Lord is forever seeing us and He is not far from us but is so close that even our jugular is not so close to us.

Hadhrat Ghouse Azam (May Allah Ta'ala shower His Mercy on him) says: If there is no Islam, there is no Iman. If there is no Iman, there is no Yaqeen. If there is no Yaqeen, there is no Ma'arifah (Realization of Allah Ta'ala).

These are all stations and stages of progress. When Islam is correct, then surrendering everything to Allah Ta'ala will be correct.

Nowadays, Muslims are far away from Islam. Neither the appearance is of Muslims nor the character. The beliefs are corrupted, actions are spoiled. There is deception (cheating) in our dealings. Our lifestyle is of non-Muslims. Do not even ask about manners and etiquette (*Akhlaaq*).

In short, we have left Allah Ta'ala so Allah Ta'ala abandoned us. We lost this world and we have lost the next world (Aakhirah), which is a great loss. We are neither here nor there.

Hadhrat Shaykh Ahmed bin Kabir Rifai (May Allah Ta'ala shower His Mercy on him) says: Islam is the way to meet Allah Ta'ala. If non-Muslims perform worship like all the Jinns and the human beings combined, even then only Allah's Ta'ala wrath (anger) will descend on them.

Returning evil with good

As far as possible, a *Salik* should not harm others and should behave well with even bad people. A human being should attend to one's state (*Haal*) first and should believe that all others are better than him (or her) and he himself is the worst among all. To pay attention to other's sins and talk about them in one's assemblies is against the path of the *Sufiya*

Anecdote: A sinner would complain about Hadhrat Khwaja Baqibillah (May Allah Ta'ala shower His Mercy on him) all the time. He would use such words that the listeners could not bear it and would get angry. But they would be forced to be patient.

Once, an attendant of the Khwaja could not bear it any longer and he complained to the ruler of the area and got him arrested. When this news reached the Khwaja, he called his attendant and said: Why did you get my neighbor arrested?

With proper respect, the attendant said that this person would use insulting words for you. The Khwaja said: Who am I and what is my honor? Whatever that person said about me, I am a worse sinner than that. I do not find anyone as worse as me. We walk on the footsteps of the *Sufiya* and follow them. It should be among our duties not to hurt anybody as far as possible; to behave well even with those who are bad.

We will be true, we will bear injustices and we will be happy,
It is disbelief in our path to be sad about injustices.

The Khwaja explained this to the disciple so beautifully that he was convinced and he went back to the ruler and got him released. The result of this was that, that person repented from insulting and hurting the Khwaja.

Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: If you desire the station of the Siddiquin (the truthful), then make relationships with those break away from you; treat that person well who troubles others.

Hadhrat Ali (May Allah Ta'ala be well pleased with him) says: Treat your brother nicely even though he mistreats you. Be close to those who go far from you and be good even to that person who opposes you.

I will place flowers in the path of those who place thorns in mine
He will get the result of thorns and I will get the reward of flowers.

Save yourself from the deceit of Satan.

Those who desire closeness with Allah (*Subhanahu Wa Ta'ala*) (the *Salikeen*) should be very alert about Satan, because Satan is always looking for a chance. Whatever state Satan sees someone in, he traps that person using that state itself. Every person knows this, but still falls into the trap of Satan. Unless and until, a Perfect Master (Shaykh e Kamil) holds your hand, it is very difficult to cross this valley, which is full of thorns.

Once Hadhrat Ghawth Ul A'adham Shaykh Abdul Qadir Jilani (May Allah be well pleased with him) saw that the whole atmosphere from earth to the skies is all illuminated. Even the 'Arsh is there. He heard a voice: O Abdul Qadir! You have made much efforts in worshipping Allah (*Subhanahu Wa Ta'ala*). In lieu of this, you are being excused from following the rules of the Shariah. Now, it is not necessary for you to offer Salaat, fast or follow other laws of the Shariah. Hadhrat Ghawth Ul A'adham understood the deceit of Satan and recited: *La Haula Wa La Quwwata...*" On reciting this, the whole illusion of Satan broke down. The fake 'Arsh also vanished and the illumination between the earth and the sky also vanished.

While going, Satan told Hadhrat Ghawth Ul A'adham (May Allah be well pleased with him): O Abdul Qadir! You saved yourself with your knowledge. Otherwise, I have tricked thousands of Auliya at this stage. Hadhrat Ghawth Ul A'adham (May Allah be well pleased with him) said: You devil! You still want to deceive me? I did not save myself with my knowledge, but Allah (*Subhanahu Wa Ta'ala*) saved me from your harm with His grace.

The work of Satan is nothing but to put a thought into our hearts. Satan does not force us to do something, but we ourselves do that thing in our carelessness and fall into the abyss of discredit. That is why if you have to do something or say something, do not do it immediately. First, judge whether it is from Allah (*Subhanahu Wa Ta'ala*) or from Satan. If it is from Allah (*Subhanahu Wa Ta'ala*), then go ahead and do it; if it even seems to be from Satan, then do not pay attention and do against it.

There is another enemy whom we consider our friend and carry around with us. Who is it? Our *Nafs*. Our Self, our desires. Satan does all that it wants to with its help. That is because, the way *Nafs* is connected with us, in the same way, in its interior it has got a connection with Satan also. Whatever Satan teaches it, this

damned *Nafs* secretly makes it beautiful and presents it to us. We immediately obey the sin and destroy ourselves.

The devils among the men are also dangerous enemies. Very many deeply religious people go bad in their company. Satan first takes the help of these people only. When he does not succeed, then he takes the help of *Nafs*. Then, this traitor makes Satan successful. In short, it is very difficult to save the Iman in such a situation.

When a person steps on to the path of closeness to Allah (Subhanahu Wa Ta'ala), Satan feels a great sorrow. It desires to inflict harm in any way possible. First, it tries to make that person (the Salik) abandon Salaat and the Fardh and the Wajib. When it understands that there will be no success in this regard, then it thinks that even bodily harm and sorrow is also a respite and starts putting its whispers in to the heart of the Salik . now the Salik thinks that these whisperings of Satan (waswasa) are coming into my heart and starts getting worried. This is also a deceit of Satan. That is why the Salik should always try to defeat the Salik and should not never relax his/her watch. The Salik should follow the following:

1. Pray to Allah (Subhanahu Wa Ta'ala) to save one from Satan and come into the protection of Allah (Subhanahu Wa Ta'ala).
2. Try to be aware of the deceit and the tricks of Satan. When the Salik understands this, Satan cannot do anything. It is like when the thief sees that the owner of the house is awake, he runs away.
3. Do not pay any attention to the whisperings of Satan and draw one's heart away from the whisperings of Satan.
4. Keep the tongue and the heart, both busy in the remembrance (Dhikr) of Allah (Subhanahu Wa Ta'ala).

On the day of Qiyamah, when all the judgments will be done, then all the dwellers of Hell will go to Satan (who will be present there) and curse it that you fell and took all of us down. Then Satan will say that your cursing me is incorrect. You fell with your own wish. I have no power over you. I did invite you towards misguidance, but you came out of your own choice. So, instead of cursing me, curse yourself.

My dear! I had taken you on the path of the Sahaba (May Allah be well pleased with all of them). You had developed that Nisbah of the Sahaba. I had thought that the person who flew in the air would not have any worth with you more than a fly and the person who walked on water would not have any value than particle on the surface of water. But it is really sad that you listened to some slick polished talk and fell for it. My dear! Dajjal will say and do even more. I don't know what will happen to you then. In Nuldarg, a person came and started calling the Adhaan as a cry of an owl. He made people break fasts in the month of Ramadhan. These kind of people have no value for Shariah. Do not ever fal for the words of these drug addicts and delinquents. May Allah (Subhanahu Wa Ta'ala) protect us from these devils within

human beings.

A Salik should never be careless of the deceit of Satan, because it is such a sworn enemy that it will not rest until it destroys us. Carelessness about such an enemy is suicide.

No person can be saved from Satan except through following the Shariah and the perfect imitation of the Holy Prophet (Sallallahu alaihi wa sallam) and this is the work of the Ahle Safa (The people with purity) otherwise ignorant Sufis are the jokers of Satan.

Satan came in front of Hadhrat Junaid Baghdadi (May Allah shower His Mercy on him) in the guise of a human being, wearing a woolen robe, with a Tasbeeh in his neck and told Hadhrat Junaid: Sir! I want to remain with you and gain blessings from you. He gave him permission. For 20 years, it stayed with him and served him, but never found even one moment to misguide Hadhrat Junaid. While going, it asked Hadhrat Junaid: Did you recognize me? He said: I knew who you were when I saw you. It said: I have never seen anyone as firm as you. Hadhrat Junaid said: Away you accursed! Even while going you want that anything (like pride etc.) should ruin my faith.

There is no other cure for defeating Satan other than coming in the protection of Allah (Subhanahu Wa Ta'ala). This is because Satan is a dog whom Allah (Subhanahu Wa Ta'ala) has sent on human beings. If we spend our time shooing it, our valuable time will be wasted and we will have to suffer for it. It is better that we should turn to the Master of that dog and come in His protection, so that He takes away that dog from us.

Taken from Mawaiiz-e-Hasana of Hadhrat Muhaddith-e-Deccan (May Allah shower His Mercy on him)

Spending too much and spending too less

It has been related on the authority of Hadhrat Ibn Salma (May Allah be well pleased with him) that he asked Hadhrat Abu Saeed Khudri (May Allah be well pleased with him): What do you say about the new food, clothes and modes of transport which people have started using?

He said: Keep you food, clothing etc. as per the command of Allah (*Subhanahu Wa Ta'ala*). Those things which are meant for showing off and pride are all sin and extravagance (spending too much).

Hadhrat Hasan Basri (May Allah be well pleased with him) says: I am surprised at that man who spends money to fulfill his desires and is extravagant and is miserly

(spends too less) in spending even 1 dirham for the pleasure of Allah Ta'ala. O you who don't care about your Aakhirah! Tomorrow (i.e. on the Day of Judgment) you will realize what is your status with Allah Ta'ala.

He also says: Do not expect a miser (bakheel) to help somebody. The person who expects a miser to help somebody is like the one who wants to fish in a desert.

Status of Auliya

This world is the world of means (*asbaab*). Every thing is learnt and got through some means. If these means are declared as *Shirk* (association with Allah), then life will be rendered difficult. For example, to get a job, where all you have to go and different kinds of efforts are required. If you consider these means as *Shirk* and do not make efforts, then you will remain without a job for your whole life and neither can any other work be done.

Also, if some person can fulfill some need of yours and you go and meet him as a stranger then that person will not even talk to you properly and neither will he do what you want. If you take that person's friend and acquaintance along with you and make him recommend you, then your work can be completed easily and because of the recommendation of the friend, that person will treat you and help you like an old friend. This is a worldly example, but you must have understood that it is difficult to get what we want without means. In the same way, when we look at every thing, we come to know that it is completed through a means (*Wasilah*). Then how silly is it to declare means and channels as *Shirk*. It is the same case with seeking the help of Auliya Allah. By leading their lives in light of the commands of Allah Ta'ala and the Sunnah of the Holy Prophet (Sallallahu alaihi wa sallam), they become the beloved and accepted (*Maqbul*) of Allah Ta'ala. Even after passing away, there is no change in their status. The way they prayed for the slaves of Allah Ta'ala in their lives, even after passing away, they do so in the life of the Barzakh (the netherworld, the world between this world and the Aakhirah). I don't understand what is wrong with this.

All these objections are because of the weakness of Iman and because of lack of proper belief in Allah Ta'ala. If they had considered Allah Ta'ala as present (*Maujood*) and had taken the path which He prescribed to gain Him, then they would not have fell in these confusions. The biggest mistake is that we have forgotten His remembrance (*Dhikr*). Remembrance of Allah Ta'ala is that because of which there would not have been any problem in considering Allah Ta'ala as present and as the accomplisher of our affairs. If you had gained the status of Mushahada (i.e. witnessing Allah Ta'ala) through Mujahada (striving against the desires of the self/in the path of Allah Ta'ala), then your tongue would not have moved for an objection like this.

This is all the result of lack of the company of the men of Allah Ta'ala (Ahlullah). If you had gained their blessed company and had spent a part of your life with them, then you would have realized how the absolute power of Allah Ta'ala accomplishes things and what our relationship is with the power of Allah Ta'ala. What a fine thing has a saint said:

Translation:

The special people of Allah Ta'ala are not Allah but they are not separate from Allah as well.

Visiting the graves of the saints in the manner prescribed by the Sunnah and voicing our needs to them and requesting them to pray to Allah Ta'ala for us is not wrong. Prostrating to the graves (Sajdah)or circumambulating them (Tawaf) or committing other such acts which are against the Shariah is objectionable. A Salik (the one traveling on the path of closeness to Allah Ta'ala) should take care that his actions/deeds do not go against the Sunnah of the Holy Prophet (Sallallahu alaihi wa sallam).

The way a Salik has great need for Dhikr (remembrance of Allah Ta'ala) and the recitation of the Holy Quran, in the same way, it is necessary for the Salik to keep going through the lives of the Auliya Allah.

Hadhrat Junaid Baghdadi (May Allah shower His Mercy on him) was asked what is the benefit of the lives and incidents of the saints for the Salik. He said: Through the mention of the friends of Allah Ta'ala, the broken heart of the Salik becomes strong and rejuvenated and the Mercy of Allah Ta'ala descends with the mention of the Auliya Allah.

Hadhrat Shaykh Abu Ali Daqqaq (May Allah Ta'ala shower His Mercy on him) says: There are 2 benefits with the remembrance of the Men of Allah Ta'ala: If the Salik desires the Lord Almighty, then his determination and desire are increased and if any person is proud, then his pride is lessened and his claim to pride itself is uprooted. That person sees his sin as a sin and also realizes his inward blindness.

Tauba

To maintain their relationship with Allah (Subhanahu wa Ta'ala) it is necessary for all those who worship Allah (*Subhanahu wa Ta'ala*) to sincerely regret their sins and repent (perform Tauba) before Allah (*Subhanahu wa Ta'ala*). Hadhrat Muhaddith-e-Deccan (May Allah shower His Mercy on him) says about the importance and the conditions of repentance (Tauba):

Istighfaar is that you say Astaghfirullah (May Allah forgive me) with your tongue and regret with your heart and ask for forgiveness of Allah (*Subhanahu wa Ta'ala*).

This is not a difficult thing to do, is it? Maybe you think that now we will perform Tauba, what is the use if we commit a sin after that? This is a whispering of Satan. Repent with a sincere heart and decide firmly not to commit a sin. Insha Allah, you will not commit a sin again.

Translation of Hadith: The one who repents from a sin is like the one who did not sin at all. (Sunan Ibn Majah, Kitab Uz Zuhd, Hadith No: 4240, Majma Uz Zawaaid, Vol. 10, Pg No: 200).

With repentance all the sins until now are forgiven. Not only they are forgiven, but they are also wiped out from the records of deeds (naame a'amaal). Being a human being, if you end up sinning again, repent again.

The worship done without Tauba is not waste, but worship after Tauba is a class apart.

Many people just say, Astaghfar what happens with that? Say the words mentioned in the Hadith: *Astaghfirullahal Azeem Al Ladhi La Ilaha Illa Huwal Hayyul Qayyumu Wa Atubu Ilaih.*

Learn this and if you are not able to remember, say: Astaghfirullah. This means: O Allah! I beg for Your forgiveness.

Daily, when you lie down on your bed, recite Istighfaar (any of the one given above) 3 times. Due to this act, all the sins of the day are wiped out from the record of deeds even though they may be equal to the foam of the seas or the sand of the desert or like the leaves of the trees or like the number of days in the world.

One person came to the Holy Prophet (Sallallahu alaihi wa sallam) and requested: O Beloved Prophet of Allah! Tell me an act by following which I will go straight into heaven. He (Sallallahu alaihi wa sallam) said: Wait. After some time, he again asked the same question. The Holy Prophet (Sallallahu alaihi wa sallam) said: Recite the whole Istighfaar before the Asr Salaat, sins of 70 years will be forgiven. He said: O Prophet of Allah! My age is not that much. He (Sallallahu alaihi wa sallam) said: Sins of 70 years of your parents and of your brothers will be forgiven.

What to do What not to do

Hadhrat Noor bin Abdullah (May Allah shower His Mercy on him) said that: If the respected people in a community see people doing wrong and do not stop them in spite of the power to do so, then Allah Ta'ala will debase them.

Hadhrat Sahl bin Abdullah Tustri (May Allah shower His Mercy on him) says that the person who has power over nothing except his own self (*Nafs*) and follows the commands and prohibitions of Allah Ta'ala to the extent of his own self and considers the wrong done by others as wrong, then that person as if follows all the commands and prohibitions.

Hadhrat 'Aun bin Abdullah (May Allah shower His Mercy on him) says that doing what Allah Ta'ala has ordered not to do is a sin as the person has broken a prohibition of Allah Ta'ala. But not doing that which Allah Ta'ala ordered us to do is a big sin, because the person has broken a command of Allah Ta'ala. The sin committed out of desires of the self is forgiven through humility and repentance (*Taubah*), like the error of Hadhrat Adam (Peace be upon him) was forgiven through repentance. But the sin committed out of pride and vanity is not forgiven even through repentance like the sin of Iblis, the accursed, which was out of pride, could not be forgiven.

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: Being present where useless things are done and not questioning them is not correct, as this questioning will not reduce some of their Rizq (sustenance). He (Sallallahu alaihi wa sallam) also said: If a sin was committed in front of a person and that person became angry, then it is as if that person was not present there at all and the sin was committed in that person's absence; and if that person did not get angry, then it is as if the sin was committed in the presence of that person and this is against the prohibitions.

And He (Sallallahu alaihi wa sallam) said: The person before whom a sin is committed and that person remained silent, then it will be said that that person agrees with the sin; and said: the community in which sins are committed and those people neither stop committing those sins nor repent, then Allah Ta'ala will send His wrath ('Azaab) on them in which all, the sinners and those who don't sin will be involved.

Hadhrat Imam Ghazali (May Allah shower His Mercy on him) says: If a person goes inside his house and closes the door, then entering without permission and asking that person as to what he is doing or putting the ear to the door to find out what is going on is also not correct. Instead, that which Allah Ta'ala keeps secret should be secret.

He also says: When you see a thing which seems wrong, then teach good deeds and

teach the person good things. If an ignorant person does not accept your guidelines in his ignorance and becomes unhappy and desires to hurt you and speaks rudely, then ignore that person and stay away. Do not become ignorant along with the ignorant.

He (Sallallahu alaihi wa sallam) also says: My lord ordered me to do 9 things

1. To fear Allah Ta'ala in public and in private.
2. To be just, regardless of whether I am happy with someone or angry.
3. To take the middle path (of moderation) whether I am in poverty or affluence.
4. To attach myself to those who break away from me.
5. To grant to those who refuse to me.
6. To forgive those who commit excess against me.
7. That my silence should be the silence of reflection (tafakkur)
8. That my talk is remembrance of Allah Ta'ala.
9. My sight should be one of admonition (*Ibrat*)
