

SO SAID

THE PROMISED MESSIAH

(PEACE BE ON HIM)

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PREFACE

Hazrat Mirza Ghulam Ahmad (1835 - 1908), the Promised Messiah and Mahdi, peace be on him, was raised in this Age to reform the world at large. The Holy Prophet Muhammad, sallallahu alaihi wa sallam, had called him the Hakam and Adl. He had also said that even if the Faith would have gone to the pleiades, he would bring it back. Indeed, he was to establish the Law of God and revive His noble religion. This, he did, alongwith other things, through his writings and discourses on various occasions, especially, sittings after the five daily prayers or exhortations after the initiations of those who came to join his Fold.

His discourses have been collected and compiled in ten volumes and have been named "Malfoozat". They being in Urdu, very great need was felt that an English rendering should also be brought out for the benefit of the English speaking friends. That in view, a brief collection was published some years back. Later on arrangement was made to select passages from all the ten volumes for a bigger collection. This selection was first published in the monthly Tahrik-i-Jadid and now it is being presented to the readers in book form. This volume contains selection from the first three volumes of "Malfoozat". It is hoped that two more volumes would be soon published which would cover the remaining seven volumes; in fact they have already been published in the monthly Tahrik-i-Jadid.

We pray to God that He may enable all of us to benefit from this publication. Amen.

NASEEM SAIFI
Vakilut Tasnif

CONTENTS

VOLUME I

The value of Bai'at.	1
Sincere initiation.	2
Words and Deeds.	3
Holy Quran is Touchstone.	4
Good News for Muttaqi	5
Live humble lives.	7
Sincerity of Holy Prophet	8
Gradual Training	9
Two kinds of blindness.	10
Keep yourself in readiness.	11
Pen not sword	12
Worldly Sciences	13
Intellectual maturity	14
Taqwa and acceptance of Prayers	15
A wonderful Book.	16
Aspects of Morals	16
Path of success	18
Success of a Believer	19
Provision of two kinds	20
Excellence should be 'epidemic'	21
The Holy Quran for everybody	21
The Light of Knowledge	22
Defence with the pen	23
Removing the hurdles	23
Learn Arabic	24
Cover up short-comings of others	25
Real virtue is Faith	26
Personal proof of God	26

Fresh Signs.	27
Like two friends	28
Pleasure in trust	28
A faithful Jamaat	29
Stronger Faith – Better deeds	30
The loss of Faith	31
Friends of God	33
Sincere love for God	34
The four ranks	34
Supreme excellence of Siddique	36
Man is helpless	36
The stage of Martyrdom	38
La ilaha illallah and Bravery.	39
Promises of God	39
Taqwa and help of God	40
Be good and do good	42
Who are Abdaal.	43
When forgiveness is expedient	44
Control yourself	44
Sympathy for the Troubled.	45
Continue purifying yourself.	45

VOLUME II

Bringing up Children	49
Service of Religion.	50
Pledge of Friendship	50
Insight of Believers	51
Holy Prophet and Eid-uz-Zuha.	51
Victory and Raheemiyyat	53
¶ Mutual Love and Sympathy.	53
Be with the living and not the dead.	55

Worship and help.	55
Sympathy of the Holy Prophet	56
Living Religion	57
What is Ibadat.	58
Asking for Forgiveness	60
Sympathy through Prayer	61
Key to good deeds.	62
Morals of the Holy Prophet	63
Good of this World	65
Do not sit handsfolded	66
Faith & Miracles	67
Dedication for God	68
Dedication for God's sake	70
The Hellish Life	71
How to Preach	72
Pick no holes	73
He guards the righteous	74
Trials – a blessing	75
Weapon of Holy Quran.	76
The True religion.	77
Rahmaniyyat and Raheemiyyat	77
Certainty of Revelation	78
Humility while Praying	78
Behaviour towards Wives.	78
Force of Faith	79
The Example of the Companions	80
Follow the Holy Quran.	81
Do not neglect God	82
Living Faith in God	84
Inherent Bliss	84
All of us need a Model	85
Two Attractions	86

The Holy Prophet's achievements	86
Grace of God	87
The Beloved of God	88
Acceptance of Prayer	90
Get nearer to God	90
The friends of God	91
Longevity of Life	93
Pillar of Life.	94
Confidence in God.	94
Ease and not hardship	95
Busy all the time	95
LOOK after the Weak	96
A Multi meaning Book	97
Spiritual provisions	98
Seek after truth patiently	99
Significance of Religion	100
What is Virtue.	101
Revelation and satanic inspiration.	102
Propagation of Religion	103
The English language	103
Pay visits repeatedly.	105
Have your Faith Back.	106
Beauties of Religion.	107
Prejudice hinders understanding	108
It's God's Work.	108
Do your Duty.	109
Wholly and Solely for God	109
The Righteous Line on	110
A Good Life.	112
The Philosopher and the Prophet	113
Whole hearted devotion	113
Preaching to relatives	114

VOLUME III

Getting rid of Sin	117
Company of Righteous	117
God realisation	119
Security against sin	119
Recipients of Mercy	120
Truth and Taqwa	121
Keep my Company	121
Rewards and punishment	122
Keep the doors open	123
The paradise within	124
Try to understand God	125
Word of God – a miracle	126
Perfect living Miracle	127
Continued Blessings	128
Perfect Teachings	129
Fulfilment of prophecies	131
Why The name “Mohammad”	132
Moral Aspects	133
True Love of God	134
No Ulterior Motives	134
Do not be Negligent	135
True Attraction	136
Living Religion	137
Philosophy of ‘stories’	138
Holy Quran’s obligation	138
Punishment for mischief – making	139
Miracles of Prophets	141
Be Patient	142
Dedicate yourselves	142
Real Way to Paradise	144

An Advice	144
Oneness of God.	145
Dedicate yourselves	146
Do not halt	147
Ask me another.	149
New Life	149
Existence of God.	150
Certainty of patience	152
Trials and piety.	152
Clear Signs	153
Time to Repent.	156
The Fear of God	156
Three Types	157
What is Intercession	159
Wrath of God	159
Oneness of God.	160
The right way	161
Don't Abandon Praying	161
No Controversies	162
Through the Holy Prophet	164
God is the Protector.	165
No Compulsion in Religion	165
Secret of prolonging Life	166
God is forgiving.	167
Fear and Love of God	168
Do Appropriate deeds	169
Long Life.	170
Do good to everybody	171
Wealth no source of comfort	172
True Comfort	173
Sphere of faith	173
No Haste	174

Taqwa – not Tribles	175
Sympathy for all	176
High Morals	177
At different stages	178
Evil of Falsehood	179
A True Guide	179
Pray with Humility	180
Faith and Trials.	181
Victory for Muttaqi	183
My Teachings	183
The real Help	184
Test of religion	185
Two Aspects of Religion	186
Blessing from Garments	186
God’s help for Islam.	187

VOLUME I



THE VALUE OF BAI'AT

One should try to find out what he is going to gain from the Bai'at and why it is necessary to enter into this pledge. Unless one knows what the advantage of a certain thing is and the value it possesses, one cannot appreciate it. It is just as there are various kinds of articles in the house : money—big and small coins—and wood etc. Everything is placed where it belongs, that is, everything will be cared for and looked after according to its value. Small coins will not receive the same care as the big ones. As for the pieces of wood, they will be thrown in a corner. In short, whatever will be a cause of bigger loss will be cared for more than other things.

The most important point in Bai'at is Tauba (repentance) which means turning back. It indicates that condition in which man is closely connected with sin, and it is as if sins are the homeland and he is living in this habitation—Tauba means that he is now leaving this homeland. Turning back (Roju') means to adopt piety (to become pious). Leaving one's homeland is indeed a hard thing to do, and it entails thousands of hardships. When a man leaves his home, he feels it very much, then how much more one must be feeling while leaving one's homeland. He leaves every thing, his household belongings, his streets and his neighbours and bazaars and goes to another country. He does not come back to his old homeland. This is TAUBA. When a man is a sinner, his friends are different from those who are going to be his friends when

he adopts Taqwa (fear of God). The mystics have termed this change as 'death'.

(Malfoozat Vol. 1, p. 2)

SINCERE INITIATION

It is mentioned in the Traditions of the Holy Prophet, sallallahu alaihi wa sallam, that if a man asks for the forgiveness of his sins with fervent prayers, he is ultimately told that he has been forgiven and from then on he might do whatever he likes. Of course, this means that his heart has been changed and he would find an aversion for sin. Just as if one sees a sheep taking the dirty one would not like to start doing the same. This man who has been forgiven his sins, will not like to commit sins any more. The Muslims, by nature, hate the pork, although there are many other undesirable things that they do quite freely. In this, we have a lesson that God has given us hatred for evil things as a symbol (so that we can hate the other evils also).

He who is committing sins and thinks that he has gone too far in it, should not desist from praying to God for the forgiveness of his sins. Prayer is like an elixir. If he continues praying, he will find that sin has become undesirable to him (he has started hating sin). The people who commit sins and then do not turn to God for the forgiveness of their sins, ultimately reject the prophets and their spiritual influences.

This is the truth about repentance and it also makes clear why it forms a part of the Initiation. The fact is that man is engrossed in negligence. When he gets himself initiated at the hands of the one whom God has granted a change, he is, as if, grafted and thus changes himself altogether. He begins to be blessed and becomes enlightened (he receives the blessings and the enlightenment that is possessed by the one at whose

hands he has initiated). Of course the most important condition is that the link between the two of them should be very sincere; he should not be like a dry branch. He should be like the branch that can germinate grafting. The more the man will be sincere the more he will benefit from this link of his.

(Malfoozat Vol. 1, p.4)

WORDS AND DEEDS ·

The fear of God lies in one's trying to find out that his words and deeds tally with each other. If he finds that they do not tally, he should realise that he is under the wrath of God. However the words might be pure if the heart is impure it will be of no value in the eyes of God. Rather it can be said that it will inflame the wrath of God.

My followers must understand it well that they have come to me so that a seed should be sown which should grow up to be a fruit bearing tree. Let everyone of you ponder over it and find out what his position is and what is his internal spiritual state of affairs. If there are any such followers that what they say is different from what is in their hearts, they should know that their end will not be good. When God sees a people making lofty claims whereas their hearts are very different (their actions do not support their verbal claims) then He being independent and in need of none, does not care for them. It had been foretold that the battle of Badr would bring a victory (to the Muslims) and there was every hope for the victory but still the Holy Prophet, sallallahu alaihi wa sallam, prayed for it very fervently and with tears in his eyes. Hazrat Abu Bakr Siddiq, may God be pleased with him, asked the Holy Prophet where lay the need for so fervent prayers when the victory had already been promised. The Holy Prophet, sallallahu alaihi wa sallam, said: God is *Ghani* (He who is Independent and stands in need of none), that is,

it is quite possible that the victory may have some hidden conditions (which we do not know, and therefore we cannot be sure of the victory).

That is why it is very necessary to always try to find out how far have we advanced in the Fear of God and purity. The criterion for this is the Holy Quran.

(Malfoozat Vol. 1, p. 10)

HOLY QURAN IS TOUCHSTONE

One should always try to be finding out his standard of Taqwa and Purity. The Touchstone for this is the Holy Quran. One of the indications of Taqwa, as mentioned by God in the Holy Quran, is that God frees a Muttaqi from the undesirables and takes the responsibility of the execution of his duties (He helps him). God the Al-mighty says in the Holy Quran : *wa manyattaqillaha yajal lahoo makhra-janwa yarzuqho min haiso laa yahtasib*. He who fears God (is a Muttaqi) finds a way out and gets rid of his hardships—that is the way God helps him. God the Almighty provides for him in a way that he could not even imagine. It must be remembered that this is the sign of a Muttaqi ; he is never in need of useless things.

For example, a shopkeeper thinks that he cannot run his business without telling lies and therefore he continues telling lies; he thinks that it is a necessity which he cannot avoid. It is not true that telling lies is a necessity for selling his goods. God Himself is the Protector of the Muttaqi and He keeps him away from this kind of occasions (where he may have to tell lies). You should remember that when a man leaves God, God also leaves him. And it is quite obvious that when Rahman has left somebody, he will definitely be picked up by the Satan.

Do not think that God is weak. He is the Possessor of Great Powers. Whenever you will put your trust in Him, he will surely help you. *Wa man-yata wakkal alallahi fahowa hasbohoo* (whoever puts his trust in God, (he should know) God is sufficient for him). The people who were the first addressees of this verse were the religious people; all their thoughts were centred round the religious affairs. They left their worldly affairs in the hands of God Who told them that He was with them.

In short, one of the blessings of Taqwa is that God frees the Muttaqis from all the hardships that come in the way of their religious affairs. Likewise, God provides them for their needs.

(Malfoozat Vol. 1, p.11)

GOOD NEWS FOR MUTTAQI

There is another promise of God made to the Muttaqi

Lahomul Bushra fil-haya-tiddunya wa fil-aakhirati

That is, those who are Muttaqi receive good news in this very world through dreams that come to pass. They even see visions and become the recipient of the revelations from God. They see the Angels, themselves being in the garb of the human beings. God says :

Innalla-zeena qaloo Rabbonallaho summas-taqamoo ta-ta-nazzalo alaihimul-Malaika-to

That is, those who say that Allah is our Lord and then they remain steadfast, the Angels descend on them. These are the people who prove their steadfastness in the times of trials and therefore they can say that they have fulfilled the pledge they had made.

Trials, it must be remembered, are bound to come, as the following verse points out :

A-hasibannaso anyatrakoo anyaqooloo aamanna wa hum la-yuftanoon

Do the people think that they will be left off because they say that they have believed.

The Commentators say that descending of the angels refers to the time of death but they are very much mistaken in this view of theirs. It actually means that those who purify their hearts and keep themselves away from the dirt that is a barrier between man and God, get closer to the spirit of revelation and begin to receive the Word of God. At another place it is said about the Muttaqi:

Ala inna auliya-Allahi la khaufun alaihim wa la hum yahzanoon

That is, those who are the friends of God have nothing to worry about. He whose Guardian is God has no hardship to face: nobody who confronts them can harm them.

Again God says:

Wa abshiroo bil-Jannatillatee Kuntum too-a-doon

Be happy for the Paradise that has been promised to you.

(Malfoozat Vol. 1, p.14)

LIVE HUMBLE LIVES

The greatest worry for my followers should be for the Fear of God, whether they have it or not.

A condition for the Fear of Gos is that those who have it should live humble lives. This is one aspect of the fear of God through which we have to combat the undue anger. In fact, to avoid anger is the last step on the ladder of those who recognise God well and who are Siddique, The Truthful. It is the anger that produces pride and at times it is the pride that produces anger, for, the anger is displayed when one feels superior to others. I do not like that my followers should take one another as lower or higher, or that they should show pride by taking others to be inferior. Only God knows who is great or small. This kind of distinction (if made by the people) is a sort of insult which is based on hatred and it is feared that this hatred might germinate like a seed and then ruin the person. They are very courteous when they meet the big people but the fact is that big is he who attends to the poor in humility and consoles him; honours his word and does not utter anything that might offend the man. God says:

La tanabazoo bil-alqabi bi'salismul-fosooqo ba'dal-eemani

Wa mallam yatub fo-olaika homuzzalimoon

Do not call one another with bad names; it is an evil act. He who offends someone with a bad name, will not pass out of this world, till he finds himself involved in it. Do not take your brothers as inferior; all of you drink from the same fountain. Who knows as to who will be lucky enough to drink more than others. Nobody can be honourable and great by the worldly principles. Great in the sight of God is he who fears God more (Muttaqi) :

SINCERITY OF HOLY PROPHET

Just look at the sincerity and loyalty of the Holy Prophet, sallallahu alaihi wa sallam. He faced every evil movement and underwent all sorts of hardships; but he did not mind. It was this sincerity and loyalty which attracted the grace of God who said: *innallaha wa malaa-i-katahoo yosalloona alanna-biyyi ya-ayyohallazeena aamanoo salloo alaihi wa sallimoo taslima*. That is, God the Almighty and all His angels send blessings for the Prophet; O ye who believe, you should pray for him for God's blessings on him.

This verse shows that the actions of the Holy Prophet were such that God did not use any words for their appreciation. Of course God could do that, but He did not do it. It was because his deeds could not be brought into any limitations. This kind of verse has not been revealed in respect of any other Prophet. So much of sincerity and loyalty were ingrained in his soul and so pleasing were his deeds in the sight of God, that God commanded the people to always (then and in the future) pray for him in gratitude to what he did for the world. If we look into the pages of history—before him as well as after—we cannot find any one with the same kind of sincerity and loyalty. How much did Jesus Christ influence his followers (very little)? Everybody can understand how difficult it is to reform a single man, of evil ways; it is very hard to pull out the old habits. But the Holy Prophet Mohammad, sallallahu alaihi wa sallam, got thousands of people reformed—these people were worse than the animals; some of them did not make any distinction between their

mothers and sisters, as the animals also make no distinction (for their, sexual lust). They used to usurp the belongings of the orphans, and of the dead people etc. Some of them worshipped the stars, some were atheists, some of them worshipped the matter in different forms. What was the Island of Arabia ? It was inhabited by multiple-religions. Of course the result was that the Holy Quran had to mention teachings on all aspects. Every false belief that is there in the world is disproved through these teachings.

It is the out-come of the great wisdom of God.

Since this perfect Book (the Holy Quran) had to effect a complete reformation, it was essential that when it was revealed, there should have existed a complete malady at the place of its revelation so that it could give prescription for every illness. This island (Arabia) had people with complete sickness who had all sorts of spiritual maladies which could ever be found then or in the future. It is for this reason that the Holy Quran is a perfect Shariat. When the other books were revealed neither there existed necessity nor the books contained complete and perfect teachings.

(Malfoozat Vol. 1, p. 36)

GRADUAL TRAINING

You should wake up at night and pray to God that He may guide you onto the path that leads to Him. The Companions of the Holy Prophet, sallallahu alaihi wa sallam, also had a gradual training. What were they in the beginning? They were like seeds sown in th earth. Then the Holy Prophet sallallahu alaihi wa sallam watered and prayed for them. The seed was good and the soil was also good. The watering (by the Holy Prophet) produced very good fruit. Just what

the Holy Prophet did they followed him and did the same. They never waited for the day or the night. You people should repent sincerely, wake up for Tahajjud prayer, pray and set your hearts right. You should do away with your shortcomings and make your words and actions in complete conformity with the will fo God. You should remember that he who will keep this advice in view all the time and will pray in a practical manner and put his needs before God, will be blessed by God and he will find a change (for the better) in his heart. Do not be despaired of God.

(Malfoozat Vol. 1, p. 44)

TWO KINDS OF BLINDNESS

Blindness is of two kinds. One is physical blindness and the other is connected with the heart. As for the physical blindness it has no effect on the faith but the blindness of the heart does affect the faith. That is why it is very essential that one should constantly pray to God with great humility that He may grant him sincere spiritual realisation and true insight and save him from the doubts that the Satan causes.

There are many doubts that the satan causes in the hearts. The most dangerous of them and which becomes a source of loss of this world as well as the next world-is connected with the Next world, for, a greater part of virtuous deeds and truthfulness, is linked, along with other factors with the belief in the Next world. When a man takes the Next world no more than stories then there can be no doubt about it that he has become unacceptable and he is lost to both the worlds.

(Malfoozat Vol. 1, p. 51)

KEEP YOURSELF IN READINESS

Look at the Companions of the Holy Prophet, sallallahu alaihi wa sallam; is it because they were the lovers of luxurious lives that they won a victory against their opponents? No, it was not so. Even in the previous scriptures it is mentioned that these people would be the worshippers of God during the night and they would be fasting during the day. They spent their nights in the remembrance of God. The following verse of the Holy Quran describes their life in full details: *wa min ribaatil khaili turhiboona bihee aduwwallahi wa aduwwakum* and *ya ayyohallazeena aamanusbiroo wa saabiroo wa rabitoo*. You should keep your horses on the borders tied and in readiness so that your opponents may be frightened by this preparation of yours. O you who believe, you should be patient and you should be prepared.

The word *Ribaat* is used for the horses which are tied on the borders in readiness (for an attack). God the Almighty commands the believers to keep themselves in readiness to defend themselves against the attack of the enemy and this word *Ribaat* is used by Him to draw their attention that they have to be in perfect readiness.

There were two duties that had been assigned to them: to face the enemy and to struggle for the spiritual upliftment. The lexicons tell us that *Ribaat* means one's self as well as the human heart. Here it is interesting to note that only such horses can prove useful as are well trained and well groomed. Now a days they (the horses) are trained the same way as the children are trained—with great care. If they are not trained they would not prove useful in the least, rather they would become harmful and dangerous.

It also indicates that the human beings (*ribaata*) should also be well educated and their capacities should be such as

would follow the commands of God. For, if they are not like this, they would not prove useful on the battlefield—the battlefield where man has to confront the satan who is his most deadly enemy. This battle is going on all the time.
(Malfoozat Vol. 1, p. 52)

PEN NOT SWORD

You should understand it well that the need of the time is not the wielding of the sword; it is the pen that has to be used. The doubts that our opponents have expressed about Islam and the assaults that different sciences have made, have drawn my attention to the fact that equipped with the weapon of the pen, I should enter the battlefield and show them the miraculous bravery of Islam and its powers. I could never have been capable of entering this field, but it is the grace of God that has helped me and it really is a great Mercy for me that He likes a humble man like me to become a manifestation of the honour of this religion. Once I counted the objections that the opponents have raised against Islam and I think the number was no less than three thousand, and this number must have increased by now.

Let nobody think that Islam is so weak a religion that it can become the target of three thousand objections. It is not so. These objections have been raised by the people who lack understanding and who are ignorant. I should like to tell you that as I counted these objections I also pondered over them and have come to the conclusion that there are unique truths hidden under the cover of these objections—these truths could not be sighted by them (the opponents) because of their lack of insight and in fact it does happen in the wisdom of God that wherever an objector stumbles, there lies a great treasure of truths and spiritual secrets. I have been commissioned to uncover these treasures and to wipe away

the dirt of objections from the glittering jewels. God is very jealous of it; He wishes that the honour of the Holy Quran must be made pure and sacred by removing every objection that the dirty minded people have slung on it.

(Malfoozat Vol. 1, p. 57)

WORLDLY SCIENCES

It is very essential that in order to serve religion you should acquire the knowledge of the worldly sciences as well—the latest ones, for that matter. And you should struggle for this purpose. At the same time, I should like to give a warning—and it is based on my personal experience—those who have striven to acquire one sided knowledge and that they do not have time and mind to spend some time with the spiritual people—nor do they have any light of spirituality in themselves—they have stumbled and gone far away from Islam. Instead of making these sciences sub-servient to Islam, they have tried in vain to make Islam subservient to these sciences and they have started feeling that they are the people responsible for the fulfilment of the needs of the religion.

But you should remember that the religion can be served only by such people as have divine light in them. The truth is that these sciences are being taught like the life of the Padres and in the form of a philosophy. The result is that the one who tries to acquire these sciences, remains a devout Muslim for a short while—because of the good impression that he had about this religion—but later on he starts moving away from it. Then a time comes when he abandons all the rituals of Islam and gets himself cut off from it.

Some of them who have acquired these sciences have become leaders of the nation but they do not understand the

secret of this all important matter. The acquisition of these sciences can be useful only if one is very sincere and wishes to serve religion and has been in the company of somebody who has been granted divine wisdom.

(Malfoozat Vol. 1, p. 66)

INTELLECTUAL MATURITY

Some people say: "what has the Holy Quran presented to the world that can be said to be new and different from other Books. Its teaching is no different from that of the Torah." It is because of this shortsightedness that the Christians had to write the books "Needlessness of the Holy Quran" (Adam zoroorat-i-Quran). Had they been really and truly wise and had they possessed insight, they would not have been led astray. This type of people say: "The Torah says that you should not commit adultery. Same thing is mentioned in the Holy Quran. The Holy Quran teaches the Oneness of God, so does the Torah. What, then, is the difference between the teachings of the two."

On the surface of it, this is a complicated question and if it is posed to someone who is ignorant of the significance of the teachings of Islam, he would be baffled. The fact is that answer to this kind of questions—which are obtruse and baffling—are taught by God Himself. These are the Quranic spiritual secrets which are disclosed at their appropriate times.

There is no doubt about it that there is a similarity between the Torah and the Holy Quran; we do not deny this. But the Torah has just taken the contents which are devoid of proofs and convincing arguments and explanations. But so far as the Holy Quran is concerned, it deals with all the things

intellectually. The reason for this is that the human capacity had not reached higher levels upto the time of Torah; when the Holy Quran was revealed, the capacity had reached its peak and intellectual understanding had become mature. That being the case, the Holy Quran adopted the method (of expounding things) which could explain the goodness of the good morals. It does not only explain these things, it gives sound proofs of what it says; that makes the intellectual people understand better, and their denial becomes difficult. As I have just now said when the Holy Quran was revealed, intellectual capacity of man had become mature; that was not the case at the time of the Torah. Mankind had been making progress since the days of Hazrat Adam, peace be on him, and this evolution continued till it was the time of the Holy Prophet, sallallahu alaihi wa sallam, when, this evolution reached its perfection.

(Malfoozat Vol. 1, p. 82)

TAQWA AND ACCEPTANCE OF PRAYERS

So far as the acceptance of the prayer is concerned it is conditioned with certain factors. Some of these conditions have to be fulfilled by the one who is to pray, while the others have to be fulfilled by the one who is asking someone to pray for him. As for the one who is asking someone to pray for him, he should keep in mind the fear of God and he should understand fully that it is not necessary that God should accept all the prayers; he should be peace-loving and a true worshipper of God. He should try to win the pleasure of God through Taqwa and Truthfulness. If he does that, then of course, the door for the acceptance of the prayer is open for him. If he attracts the wrath of God and creates an atmosphere of discord with Him, his evil deeds and mischiefs will become stumbling block in the way of the acceptance of the prayer.

That being the case, my friends should try all they can not to let my prayers go waste and they should create no hurdle in the way of the acceptance of the prayers; they should not do anything undesirable. They should become Muttaqi, for, it is Taqwa that can be called the compendium of the Shariat. Had we to express the Shariat in a nut shell, we would say it is Taqwa.

(Malfoozat Vol. 1, p. 103)

A WONDERFUL BOOK

The Holy Quran is a wonderful Book. The unlettered person (the Holy Prophet Mohammad, sallallahu alaihi wa sallam), did not only give a Book to the world and taught wisdom, he also made them tread on the path of purification. So much so that they became the recipients of the help of God. Behold and ponder over it; the Holy Quran guides every type of man to what he wishes to get (the Almighty God) and quenches the thirst of every thirsty person who is thirsting for Truth. Just imagine, to whom was granted this fountain-head of Light; It was given to the Holy Prophet Mohammad, sallallahu alaihi wa sallam, who on the one hand was unlettered and on the other hand he talked of things that had never been talked. This is perfect grace of God so that the people may be able to understand as to how far can man go in having communion with God.

(Malfoozat Vol. 1, p. 117)

ASPECTS OF MORALS

I have seen a lot of people and I have studied them well and I have arrived at the conclusion that some of them are generous but at the same time they are men of quick anger; some are kind but niggardly; some get annoyed and beat others like anything but they are not humble at all. Some are

humble and meek but they are not courageous at all, so much so that if they just hear of the bubonic plague or cholera, they get loose motions (that is the height of their fear). I do not say that whoever is not courageous is devoid of faith. Even among the Companions of the Holy Prophet, sallallahu alaihi wa-sallam, there were some who could not stand the battles; the Holy Prophet excused them on this count.

There are many aspects of morals. I have expounded them in my speech that was delivered at the Conference of Religions (reference here is to the speech which was later on published in a book form under the title: Teachings of Islam). All the moral qualities are not to be met with in any one person, nor it can be said that there is any one who does not possess any moral quality whatsoever. The perfect example of all the good morals is the life of the Holy Prophet Mohammad, sallallahu alaihi wa sallam. That is why God says to him: *innaka la-alaa kholoqin azeem*. At one time he kept them spell bound with his oratory and at another time he displayed his courage on the battlefield. His generosity awarded the hills of gold to the people; his kindness forgave those who deserved to be put to death. In short, the Holy Prophet, sallallahu alaihi wa sallam, was matchless and a perfect example of good morals. He was like a big tree under which thousands of people sit to enjoy its shade and also fulfil their various needs. They take its fruit, flowers, skin, leaves etc. Millions upon millions of people benefit from the Holy Prophet, sallallahu alaihi wa sallam and enjoy themselves as the chickens do under the wings of the hen. The bravest man on the battlefield was the person who was nearest to the Holy Prophet, for, he used to be at the most dangerous spot. Glory be to God, how excellent was he. During the battle of Uhud, he was in the thick of it. So much so that the Companions found it beyond their powers. But this courageous man—the Holy Prophet—was facing the enemy. Of course

the fault did not lie with the companions. God, eventually forgave them their shortcoming. It was really intended to show how brave the Holy Prophet was. On a certain occasion when the sword was being wielded by the enemy with great force, the Holy Prophet was making proclamation of his prophethood; he was saying at the top of his voice: I am Mohammad, Messenger of Allah. It is said that on this occasion the forehead of the Holy Prophet had no less than seventy wounds; of course they were not serious.

This is how he displayed great morals.

On another occasion he possessed such a large number of goats and sheep that they exceeded the number possessed by Qaisar and Kisra. The Holy Prophet gave away all these goats and sheep to somebody who begged for something. Had he not owned them, how could he have given them away. If he did not have the authority of a ruler how could he forgive those who deserved to be put to death at the time of the conquest of Mecca; these were the people who had tortured the Holy Prophet and his followers, men and women. When he met them on the occasion of the conquest of Mecca he told them *laa tasreeba alaikumul yauma*. I have pardoned you today. If this occasion had not arisen, how could the Holy Prophet display this splendid moral quality. Tell me of any moral quality that the Holy Prophet did not possess—and for that matter, the good moral in its extreme goodness.

(Malfoozat Vol. 1, p, 127)

PATH OF SUCCESS

How merciful is God and what a Treasure it is that you can deposit here, be it a penny or a rupee or a Pound. A thief cannot steal from here, and there is no fear of its be-

coming bankrupt. The Hadees says that if somebody removes a thorn from the way, he will get his reward for doing so; if a man is drawing water and he puts one bucket of water in the pitcher of another person, his reward will not be lost to him. You should remember that the path on which a man can never be a failure is the path of God. The Highway of the world is such that one stumbles at every step and at every step he finds the huge stones of failure. The people who abandoned their kingdoms were no fools: Abraham Adham, Shah Shuja, Shah Abdul Aziz, who is known as Mujaddid, were some of the people who abandoned their kingdom and bade good-bye to their pomp and show. They did so because they realised that there was a stumbling block at every step.

God is a pearl. Having known Him one looks at the worldly things with hate and takes them as mean. So much so that he does not like to cast a glance over them. You should seek the recognition and full realisation of God and you should march towards Him, for therein, and therein alone, lies Success.

(Malfoozat Vol. I, p. 139)

SUCCESS OF BELIEVER

You must always keep this principle in view that the success that is achieved by a Believer makes him shy of it. He praises God for this Grace of His. That makes him move forward in the realm of spirituality and in the face of every trial he remains steadfast.

Apparently the success of a Believer and that of a Dis-believer are similar to each other. But you should remember that the success of a Dis-believer takes him onto the path of error while the success of a Believer opens the door of God's Bliss for him. The reason why the success of the Dis-believer

leads him onto the path of error is that he does not turn to God; he makes his struggle, wisdom and capability, his God. On the other hand, the Believer turns to God and gets a closer relationship with Him. Thus every success enables him to start a new affair with God—an affair of relationship. That begins a process of change in him. *Innallaha maallazeenataqau* God is with the people who adopt righteousness.

It should be remembered that the word Taqwa appears in the Holy Quran many a time. In every place where this word occurs its interpretation and its significance is linked with the word that precedes it. Here the word *Ma-a* precedes it. Thus, it means that whoever gives preference to God is given preference by God and is guarded against every kind of humiliation in this world.

I very strongly believe that if a man wishes to be protected from all sorts of humiliations and hardships, he should adopt righteousness. If he does that, he will not feel short of anything.

In short, the success of a Believer takes him forward; he does not halt there—at one place.

(Malfoozat Vol. I, p. 149)

PROVISION OF TWO KINDS

The fact is that the Provision is of two kinds. One is connected with trials and the other is connected with the man being a chosen one of God. The one that is connected with trials takes a man away from God, so much so that it causes him to be destroyed. This is the fact to which God has referred in the words :

La tulhikum amwalokum

(Your wealth may not destroy you).

The other kind of provision is the one that is granted by God with His pleasure. God Himself is the Guardian of such people and all that they have, they take it to be really for God (i.e. the real possessor is God) and they give a practical proof of it. Look at the Companions of the Holy Prophet, sallallahu alaihi wa sallam. Hazrat Abu Bakr Siddiq was the first to cover himself with a blanket (for, he had given everything to the Holy Prophet for the cause of God). Then, how great was the reward given to him by God. He was the first to become Khalifa (Successor of the Holy Prophet). This is real excellence and commendable virtue and it should be remembered that it is only what we spend for the cause of God that becomes the source of contentment and spiritual bliss.

(Malfoozat Vol. I, p. 202)

EXCELLENCE SHOULD BE 'EPIDEMIC'

You should remember that the excellences should be like "epidemic diseases". The believer has been commanded to make his manners and character so excellent that they may become epidemic, for there is nothing, however good it may be, that the people would like to follow or to adopt unless it has a glow and an attraction. It is the brightness of the things that attracts and it is the attraction that draws them towards itself. It is the good part of a thing that urges the people to act the same way.

(Malfoozat Vol.I, p, 204)

THE HOLY QURAN FOR EVERYBODY

You should remember that the Holy Quran has two parts, rather three parts. One part is such that even the common man who is illiterate can understand. The second part

can be understood by the people who are moderately-literate; they are not altogether illiterate but at the same time they cannot be said to have any educational talents. The third part is the share of the highly knowledgeable people; that is, those who are called philosophers. It is a speciality of the Holy Quran and it imparts its teachings to all the three types of the people. One and the same thing educates (produces workable teaching) the illiterate, the man of the moderate knowledge and understanding and to the highly talented philosopher.

Indeed this place of pride belongs to the Holy Quran and to no other book that every type of people is blessed through it according to his personal capacity.

(Malfoozat Vol. I, p. 212)

THE LIGHT OF KNOWLEDGE

Just as God wishes that the people should fear Him He also wishes that they should acquire the Light of knowledge and through this Knowledge they should attain to the spiritual heights. The true knowledge does not only produce the right type of fear, it produces the will to worship God. There are some unfortunate people who get themselves busy in the acquisition of knowledge and thus go far away from the understanding of the Law of destiny. There are some others who believe in Destiny in such a way that they withdraw themselves from the acquisition of knowledge. But the Holy Quran has instructed men in both the ways—and the instructions given by the Holy Quran are the most perfect, The Quran wishes the people to acquire the true knowledge because it creates the fear of God and the more a man advances in God—realisation the more he begins to understand the Grandeur of God and the greater becomes his love for Him. It teaches the people to submit to the law of destiny, for, it

produces trust in God and the man becomes fully aware of the significance of the resignation to the will of God which consequently gives him satisfaction and contentment; and that is the real aim and target of salvation.

(Malfoozat Vol. I, p. 215)

DEFENCE WITH THE PEN

In this Age, it is the sword of the pen with which we are attacked and the spears of objections are being shot at us. We also should not let our forces go waste. We should use our pen to prove the truth of the religion of God and the Prophethood of His chosen Prophet, may God's blessings be on him. Especially it is our duty to do this work, for, we are living under a Government that has granted religious freedom to everyone. Those who do not comprehend the principle of gratitude for the one who does good to others, accuse me, because of this kind of my statements, of euologising the government. My God knows that I cannot flatter anyone in the whole world. I am not made of that stuff. Of course it is ingrained in my nature that I should express my gratitude for the one who does good. It is through His sheer grace that He has not made me ungrateful and rebellious. I appreciate the good that the British Government does and I take it as a Grace of God that He rescued us from the tyrannical rule of the Sikhs and sent some other people from a distance of thousands of miles, to administer our State affairs. Had that not been the case we would have never been able to answer the objections (of the non-Muslims, against the Being of God and the Prophethood of the Holy Prophet Mohammad sallallahu alaihi wa sallam).

(Malfoozat Vol. 1, p. 223)

REMOVING THE HURDLES

You should remember that if you will constantly obey the commandments of God and if you will begin to serve His

religion, God Himself will remove all the hurdles that come in your way and you will achieve the desired success. Have you not observed that the farmer removes all the undesirable growth from his farm and makes his farm beautiful with nice trees and hedges? He protects his farm well and guards it against everything that might cause harm. On the other hand the trees and the plants which do not bear fruit and begin to rot and dry up, are not cared for in the least; they may be eaten up by the cattle or somebody may hew them down and put them in the oven as firewood.

You, too, should remember that if you are to be counted as sincere in the sight of God, no body's opposition will do you any harm. But if on the other hand you will not change for the better and you will not make a firm pledge of obedience to God, He will not care for you. Does anyone take pity on thousands of sheep and goats that are slaughtered everyday? Whereas if one man is killed, a strong enquiry is made about it. If you will be no better than the beasts (animals)—useless and careless—you will also be dealt with in the same way.

You should try all you can to get yourself included in the list of those who are dear to God so that no hardship and trouble can get hold of you, for nothing happens on the earth unless it has been permitted by God. You should remove every cause of conflict, dissension and enmity. This, now, is the time that you should set aside minor things and get yourself busy with great and important matters.

(Malfoozat Vol. 1, p. 258)

LEARN ARABIC

I should like to advise the members of my Jamaat that they should learn Arabic language, for, without the Arabic

language one cannot enjoy the Holy Quran. In order to know the translation of the Holy Quran, one must try to be studying a little of Arabic also. Now-a-days, many methods have been introduced for the study of this language.

Since it is obligatory for every Muslim that he should study the Holy Quran, could it mean that one should waste the whole of his life in studying English and other languages at the expense of Arabic.

(Malfoozat Vol. 1, p. 285)

COVER UP SHORT - COMINGS OF OTHERS

One of the attributes of God is Sattar—the one who covers up the short-comings of people; He sees the man committing sins but because of this attribute of His, covers up his sins till he goes beyond the bounds. So far as man is concerned, even when he has not observed the shortcoming of someone, he begins to shout and raises a hue and cry against him. The fact is that man is small hearted whereas God is Forbearing and Benevolent. The unjust does wrong to himself. At times he becomes too bold and that is because of his ignorance of God being Forbearing. At this juncture God's attribute of Zoo-Intiqam (the one who takes revenge) comes into operation and the man is caught for his boldness.

The Hindus say that God and going to extremes cannot reconcile. In other words God does not like anyone going to the extremes (in evil deeds). But of course, God is Merciful and Benevolent and if a man, even when he has committed a grave sin, asks forgiveness with a sincere heart and fervent prayers, He does show Mercy to him.

That being the case just as God overlooks our short-comings and does not catch us immediately nor does He

humiliate us, we also should not be quick in talking about others in respect of things that might cause them humiliation.

(Malfoozat Vol. 1, p. 298)

REAL VIRTUE IS FAITH

The real virtue and piety demand that one should believe in God, for, the worldly officers do not know what a man does in the four walls of his house and behind the curtain. Even if somebody claims to be pious, he cannot apprehend being caught for what he has in his mind. And there is no Government in the world which is feared by the man equally at night or during the day, in the dark or in the light, in seclusion or in the public, in a desolate place or in an inhabited area, within the four walls of the house or in the market. That is why the morals can be set right only by believing in someone who watches over the man all the time and everywhere and also knows the secrets of his heart, for, really and truly, pious is he whose inside and outside do not clash with one another. Whoever is like that, is angel-like, on this earth.

(Malfoozat Vol. 1, p. 301)

PERSONAL PROOF OF GOD

The aim of my sending the handbills and the posters to America and Europe is that I should lead them to the God whom I have seen myself. I do not want to show them God in the form of stories. I should like to present myself to them as a witness of the Existence of God. It is a simple and straightforward matter. Whoever moves towards God finds that God moves towards him with a quicker speed than his own. We observe that when somebody is in the good books of a respectable person, he also is given respect by the people.

Do you then think that he who has attained the nearness of God will not be anything by way of Signs that will manifest great and unlimited powers of God.

You should remember that the jealousy of God does not permit that such a person (who has attained to the nearness of God) should be abandoned, humiliated and pulverized. Never, that can never happen. Just as God is One, without partners, He likes to make His servants also chosen and distinguished and matchless. Such a person is attacked from all sides. The one who attacks, being ignorant of the strength (of the person whom he is attacking) thinks that he will finish him up. But ultimately he comes to know that the fact that this person has not been hurt, is beyond human power and its source lies elsewhere. Had he known this before he would have never attacked him.

Thus the people who attain to the nearness of God and are no less than a Sign and manifestation of His, are considered to be an easy prey—the one who opposes them, plans and struggles all that he can. But they are protected against all the attacks and they come out of this duel safe and sound and with great honour and respect. This is what surprises the opponent most.

(Malfoozat Vol. 1, p. 307)

FRESH SIGNS

I try to call the people to come and stay with me—at times I do so by making announcements that they should come. It is all because I should like to inform them of the God whom I have found and seen and that I should show the shortest path to reach Him—the path that ultimately makes a man Godly man.

In fact I do not believe that mere stories of the past can add to one's God-realisation. It is possible only through practical experience and that is not possible without treading on the path that is ours. One has not to pass through hardships to tread on this path; it is the mind that works here. In fact, God looks at the heart, and the heart that is full of the love of God does not stand in need of an idol to be before him. The idol worship can never lead a man to the correct and definite conclusions.

(Malfoozat Vol. 1, p. 308)

LIKE TWO FRIENDS

Two friends can continue their friendship only if at times each of them does what the other says and at times each of them agrees to what the other does (i.e. at times "A" agrees to what "B" says and at times "B" agrees to what "A" says). If one of them always insists on the other doing whatever he says, the friendship will not last long. Same should be the case with God and the man. At times, God listens to what the man says and blesses him with His grace and at times the man accepts patiently whatever God had destined for him. The fact is that this really and truly belongs to God that He may try the man—and the trials that come from God are all for the good of man. This is the Law promulgated by God, that the good results of a test make the man deserving of the Grace of God.

(Malfoozat Vol. 1, p. 311)

PLEASURE IN TRUST

The condition of my heart is wonderful. Just as when it is very hot and the wind does not blow at all, then the people very confidently hope that now it would rain; when

I find my money box empty and I have very great confidence in the grace of God, that now the money box will be filled up (with money) it really happens like that. I swear by God that when my pocket is empty, I find great and ecstatic pleasure in my reliance on God; I cannot adequately express myself to explain that condition of my heart. In fact that condition is a source of great consolation and it gives comfort and contentment much more than the time when my pocket is full.

When my father and my brother were involved in court cases and that used to keep them worried, they always envied me and thought of me as a very lucky person who had no worries at all.

(Malfoozat Vol. 1. p. 312)

A FAITHFUL JAMAAT

I am grateful to God that He has given me a sincere and a faithful Jamaat. I could see that whatever the purpose for which I call them, they come forward with great zeal and vie with one another to do it at the earliest and with all the faculties that God has vouchsafed them. They are true to their faith and they are sincere. I just tell them something to do and they are fully prepared for it.

As a matter of fact no Jamaat can be established unless the members are prepared to obey the Imam with this kind of zeal, faithfulness and loyalty. The troubles that the Messiah (Jesus) had to confront with, were rooted in the weakness of his followers. When he was arrested, as great a disciple as Peter denied him in his very presence. And not only that he denied him, he cursed him thrice. Most of the disciples deserted him and fled. On the other hand, look at the sincerity

and loyalty of the Companions of Holy Prophet sallallahu alaihi wa sallam; their sincerity and loyalty has no match in the whole history of mankind. They bore all sorts of hardships for his sake; they left homelands which were dear to them. they got themselves separated from their dear ones and from their belongings. They even did not mind to lay down their lives for him. It was this sincerity and loyalty that crowned them with success.

I could see that my Jamaat is also full of faith and loyalty and they are very truthful to their pledge and they are very sincere.

(Malfoozat Vol. 1, p. 322)

STRONGER FAITH – BETTER DEEDS

Although I know that the ability to do good deeds is a gradual process, there is no doubt that unless faith is strong nothing can be done. The stronger the faith, the better are the virtuous deeds; so much so that if this strength of faith gets the opportunity of full development the person would reach the stage of martyrdom, for in that case nothing would stand in his way and he would not mind sacrificing his life.

I have said it many a time and its repetition here would not be out of place that the appearance of the prophets and especially that of the Holy Prophet, sallallahu alaihi wa sallam, and the revelation of the Holy Quran have an aim. Whoever says that this act of God is aimless, displays disrespect and impudence, for, it does not behove God to do things without any aim.

Let it be known that the aim of God in revealing the Holy Quran and sending the Holy Prophet to the world is

that a great Sign of the Mercy should be shown to the world. God says:

Wa ma arsalnaaka illa Rahmatallil-aalamin

We have not sent you but as a Mercy for the worlds.

The aim of the revelation of the Holy Quran is stated in the words:

Hudallil-Muttaqeen

(Guidance for the God-fearing people).

These aims are so good that nothing like them can be found anywhere.

God has willed it that all the excellences that various prophets had severally, be combined together in the person of the Holy Prophet, sallallahu alaihi wa sallam. Likewise all the eternal truths that were to be found in all the scriptures be collected in the Holy Quran. Also the good points that the followers of other prophets had individually should be given collectively to the followers of the Holy Prophet, sallallahu alaihi wa sallam.

It is the will of God that we should inherit all these excellences. Here, this also should be kept in mind that just as the excellences that He wants us to inherit are great so also He has granted us talents, for, if He had not given us such talents we would not have been able to inculcate these excellences in our persons.

(Malfoozat Vol. I, p. 326)

THE LOSS OF FAITH

The *Wali-ullah* are the people whom God the Almighty has got closer to Himself; the word *Wali* means 'the one who

is near'. These are the people who as if they see God face to face. As for others, they have a curtain in between them and it is as if a wall is there in front of them. How can these two people be alike? One of them has no curtain before him; God the Almighty has given him eyes and He has also given him insight—the insight which guides him in all his words and deeds; he is not like the sightless who goes about stumbling here and there. It is as if God descends on his heart and at every step of his, He guides him. The darkness of the Satan dare not approach him, rather, the darkness is burnt to ashes and everything becomes visible to him with all the possible clarity. Whatever he says, it is all based on spiritual experience and he expounds the secrets of the Unseen. Whatever interpretation of a particular Hadees he gives, that and that alone is correct, for, he can hear those words direct from the Holy Prophet, Sallallahu alaihi wa sallam, and thus, that Hadees takes the form of his own narration, whereas others have to lean on narrations of no less than three hundred and three years. How can these two be compared favourably.

All that the *Wali-ullah* possesses is a treasure of the comprehension of God, pure and enlightened. But he who opposes him and rejects all that he says—it is as if he has decided that he will oppose the *Wali-ullah* in everything that he will say—gets the bricks of his wall of God-realisation falling down.

When one person is showing the right path and the other is rejecting all that he says, the result will be that the latter will be rejecting the total sum of beliefs mentioned in the Holy Quran and ultimately he will have lost faith in the very existence of God.

That is, he will lose his faith.

(Malfoozat Vol. I, p. 332)

FRIENDS OF GOD

There are a lot of people in the world who live a vulgar and luxurious life: they crave for the worldly honour and wealth and properties. The whole of their life, they remain occupied in vain struggles and ambitions and they continue planning for it. They do it, till the last breath of theirs.

These people had also been given talents and had they used them properly, they would have attained to the truth. God has not acted niggardly towards anyone whosoever. Blessed is he who puts the talents, granted by God, to their proper use. There are many people who, when they are told to fear God and obey His commandments, retort by saying: Are we going to be a Wali (a friend of God). This kind of utterance is no less than heresy: it is thinking evil of God. It is only the worldly Governments that are short of jobs; that is not the case with God. Whoever has a true relationship with God can have His blessings that were vouchsafed to the Truthful in the past.

God has called His beloved people "Wali" and is it any difficult for Him to make Walis. Not at all. It is easy for Him to make Walis. What is required in this respect is that man should advance towards Him with sincerity and steadfastness. No difficulty should make him waver. When a man has true relation with God and he becomes pure and pious and gets himself away from all that displeases God then God also introduces a relationship with him and comes closer to him. But if on the other hand somebody goes farther away from God and adopts dirty ways of life, God does not care for him. He says:

Falamma Zaghoo azaghalloho qoloobahum

When they became crooked, God proclaimed their hearts to have become crooked.

(Malfoozat Vol. I, p. 335)

SINCERE LOVE FOR GOD

Some people think that crying before God does not avail anything at all. But this idea is very wrong. This type of people do not have any faith in the existence and omnipotence of God. Had they possessed real and true faith they would have never dared express this opinion. Whenever a man has come to God and has repented sincerely, he has invariably been the recipient of the grace of God. Somebody has said it very correctly "There has never been a lover who has not been attended to by his beloved. Of course, "O, Master, you don't have the pain, otherwise the physician is there."

God wishes you to come to Him with a pure heart, of course, the condition is that you should be what He likes you to be; you should bring about the change in yourself which makes a man worthy of going into the presence of God. I tell you the truth that God the Almighty has wonderful powers and His grace and blessings are limitless but you should have the eye of love to see them. If someone has sincere love for Him. He accepts his prayers much and bestows His succour on him.

(Malfoozat Vol I, p. 338)

THE FOUR RANKS

It should never be forgotten that some parts of the Holy Quran explain some others; they are like a commentary on those parts. Something is mentioned briefly at one place and the details of it are given at another place as if it is the

commentary on that part which is briefly mentioned.

Siratallazina an-amta-alaihim

The path of those on whom you have bestowed your blessings

Something has been stated here briefly. At another place it has been stated in a fuller detail.

Min-annabiyyina was-siddiqina wash-shohadai was-salihina

from among the Prophets, the Truthful, the Martyrs and the Righteous.

Mun-am alaihim

(On whom blessings are bestowed) are of four types. The Prophets, the Truthful, the Martyrs and the Righteous. All these four ranks are brought together in the person of the prophets, for, prophethood is a high excellence.

It is the duty of every human being to try to attain to these ranks through the rightful method of struggle; he should adopt the way shown by the Holy Prophet through his practical example.

I should also like to tell you that there are many people who have devised their own methods to attain to these ranks, to have communion with God, but the fact remains that all methods other than those adopted by the Holy Prophet sallallahu alaihi wa sallam, are meaningless. Whose experience of the true path of "Munam Alaihim" (on whom blessings have been bestowed) can be better than that of the Holy Prophet sallallahu alaihi wa sallam, in whom were perfected the excellences of the prophethood. The path that he adopted was the most correct and the shortest one. To devise another method—and to leave this one—however pleasing it might

seem to be, is to tread the path of destruction. This is what God has revealed to me.

(Malfoozat Vol. I, p. 340)

SUPREME EXCELLENCE OF SIDDIQUE

The philosophy of the supreme excellence of the Siddique (The Truthful) is that when he finding himself weak and indigent, says *Iyyaka Na'bodo*—as much as lies in his power—he adopts truthfulness and abandons falsehood; he moves far away from all the dirt that is linked with falsehood; he makes up his mind that he will never tell a lie, he will never bear a false witness; he will not tell a lie even if he is overpowered by sentiments; neither for any good cause nor for doing an evil deed, he will ever tell a lie; having reached this stage, it is as if he has in a way acted upon *Iyyaka - Na'bodo*. This act of his is an excellent act of worship.

Iyyaka Na'bodo is followed by *Iyyaka nasta'een*. Even if he does not utter these words (*iybaka nasta'een*). God the Almighty who is the Fountainhead of all Bounty and Truthfulness, definitely helps him. He will also clarify the principles of truthfulness and the matter-of-factness. For example, everybody knows that the trader who follows good principles and acts truthfully and honestly, will get hundreds of thousands of rupees' increase to his one penny that he will invest.

(Malfoozat Vol. 1, p. 350)

MAN IS HELPLESS

Nobody can do anything without the grace and help of God, but when a man is drawn towards Him and gets himself annihilated in His Being, he does the kind of things that can be called God's work and then excellent lights begin to shine on him.

So far as the weakness of the man is concerned, it is almost limitless. He cannot move even one step without the grace and the help of God. I am quite confident that if he is not helped by God, he cannot even tie his trousers after easing himself. The physicians say that there is a disease which kills the man through sneezing (i.e. the man sneezes and he is no more).

The fact is that man is a collection of weaknesses and that is why God says:

Kholiqal Insano Za-eefa

man has been created weak.

There is nothing that lies in his hands. He has not got as many parts of his body as he has got diseases. He being a target of so many weaknesses, his security lies in nothing but in his being straight-forward with his God. He should become His true and sincere servant and for this he must adopt perfect truthfulness. Even the physical system depends upon truthfulness. Those who abandon it and make falsehood their shield are very much mistaken. It is quite possible that somebody may have temporary gain by telling lies but it is sure that it blackens the heart and he is eaten up from within as the white ants eat up things from within. One has to tell many lies to cover up one lie which has to be given a tinge of truth. Thus his moral and spiritual talents are eroded from within and he reaches a stage where he begins to fabricate against God and belies His Messengers; he is then marked by God as an unjust person, as he says:

Man Azlamo mimmaniftra alallhi Kaziban au Kazzaba bi-ayatihee

Who is more unjust than the person who fabricates lies against God.

(Malfoozat Vol. 1, p. 352)

THE STAGE OF MARTYRDOM

God the Almighty says in the Holy Quran:

Wa la-nablo-wanna-kum bi-shai-im-minal Khaufi Wal-jooi

We will continue trying you; sometimes We will frighten you: sometimes We will cause you hunger; sometimes We will cause you the loss of wealth and fruits.

Here, the “fruits” include the children also; moreover it is possible that a crop may have been prepared with great hardship and when it is ripe it may burn to ashes in no time. Or some other things for which one has toiled a lot may produce no results. In short there are various types of trials and troubles with which a man may be afflicted and all this is a test from God. The people who, in these circumstances, resign themselves to the Will of God and bow down before His destiny, they only say:

Inna lillahi wa inna ilaihi rajioon

Verily we are for God and to Him we have to return and they say it with no grudge in their hearts. They do not complain as to why these things have happened to them.

It is about this type of people that God says:

Olaika alaihim salawatun

These are the very people who are specially blessed by God.

He shows them the way in their difficulties. You should remember that God is very Merciful and Benevolent and whoever resigns to His Will is never left without His succour.

This is the stage where God wishes the man to accept whatever He brings his way. There is another stage:

Udoonee astajib-lakum

Call on Me, I will answer you. (Here, God promises that He would do what His servant would tell Him. The Martyr is at the first stage where, with all pleasure, he accepts whatever God gives him. Any pain that is caused to him is like a reward from his Friend (God the Almighty).

(Malfoozat Vol. 1, p. 368)

LA ILAHA ILLALLAH AND BRAVERY

The Muslims are urged to be saying *La ilaha illallah*, for, without this, they cannot become brave. When a man says *La ilaha illallah* he begins to realise the truth of the authority of all the rulers, officers, opponents, friends as being futile. He thus acts bravely and there is none who can frighten him Spiritual insight is also something worthwhile. A Jew saw the Holy Prophet, sallallahu alaihi wa sallam; had a look at him and remarked that he could see the signs of prophethood in him. Likewise, when the Christians were called to a prayer duel they rejected the offer, for, their adviser told them that what he saw in his (the Holy Prophet) face was that if he asked the mountain to move, it would definitely move away from its place.

(Malfoozat, Vol. 1, p. 374)

PROMISES OF GOD

The fact is that God has given promises of great things to the *Muttaqis* (those who are righteous). What else can be greater than friendship of God? Those who are not *Muttaqi* and yet they claim to have attained to the nearness of God,

make a false claim—they are not Muttaqi; they are living a life of sin and perpetrating acts of injustice and cruelty by telling others that they are Wali and that they have attained to the nearness of God; they must first fulfil the condition of being a Muttaqi.

(Malfoozat Vol. 1, p. 401)

TAQWA AND HELP OF GOD

God has set another condition also; we might call it a Sign of the Muttaqis. *Innallaha ma-allazeenat-taqau* Allah is with the people who are righteous (i.e. Muttaqi). These are the people who have the communion of God i.e. who are the recipients of the help of God. It is the help of God that can be considered to be a proof of some one being a Muttaqi. Firstly, it was the door of Walayat (friendship) that was closed; now the door of the help of God is also closed (that is these doors are closed to the people who are not Muttaqi).

You should remember that the help of God is never vouchsafed to unclean and the evil-doers. Only the Muttaqis are recipient of the help of God. When a man is burdened with hardships and troubles and he stands in need of getting his requirements fulfilled, it is only his Taqwa through which he can be relieved. The solution for his straitened circumstances also lies in Taqwa. God says: *manyat-taqillaha yaj-al lahoo makhraja wa yarzoqho min haiso la yahtasib*. God the Almighty makes out a way for the Muttaqi to be relieved of his difficulties and He makes the arrangement for his riddance from the Unseen. He provides him from the source that he can never come to know.

What does a man wish for in this world? His greatest wish always is that he should live a comfortable life. For this, there is only one way open to him and that is the way of

Taqwa; in other words, it is called the way of the Holy Quran or the *Siraat-i-Mustaqeem*.

Let nobody think that the Disbelievers also possess a lot of wealth and they also live a comfortable life rather, they are engrossed in luxuries which make them intoxicated. I tell you the truth, these people seem to be happy, to those who are very mean, who can look only at the surface of the things. The fact is that they have a sort of burning and they are always involved in troubles. You have only seen their faces; I look to their hearts. It is as if they are chained and they are burning. God says: *inna a'tadna lilkaafireena salaa-silanwa aghlaalanwa saeera*. They cannot turn to virtue. They are so burdened under the chains that they seem to be worse than the beasts. They are looking towards the worldly gains and they always incline towards the earth. In the heart of their heart they have a burning. If their amassed wealth decreases or they do not achieve the desired success, they are greatly despaired and they feel a sort of burning. At times, while passing through this kind of circumstances they run mad and knock the door of the courts. There is no doubt about it that he who only cares for the worldly gains (he who is irreligious) is always having a sort of burning; he lacks satisfaction and contentment. It is just like an alcoholic who takes one peg and asks for another. He feels a sort of burning. Same is the case of the person who cares for nothing but the worldly gains. His fire of greed cannot be quenched even for a moment.

The real happiness is the lot of Muttaqi alone to whom God has promised two paradises.

A Muttaqi can find happiness in thatched hut while a worldly person cannot get it in grand and huge castles. The more he gets the more of troubles he has to confront with. You must remember that the true happiness is never the

lot of a worldly person. Do not think that abundance of wealth and gorgeous dresses are the source of happiness. It definitely is not so. The fountainhead of true happiness is Taqwa.

(Malfoozat Vol. 1, p. 401 - 403)

BE GOOD AND DO GOOD

Before you say something, you should think over it well and try to understand what the consequence of saying that thing is going to be. You should also be sure whether Islam permits you to say that or not. Unless you have thought over in this vein you should not say anything. It is better to keep silent if the talk has to create disorder. But this also does not behove a Believer that he should hesitate to tell the truth. He should not mind the taunts of the people nor should he fear anyone to tell the truth, or to bear a witness in favour of the truth. Look at the Holy Prophet, sallallahu alaihi wa sallam. When he claimed to be a prophet, everybody began to oppose him but he did not mind the opposition even for a moment. So much so that when the people pressed his uncle Abu Talib and he talked to him (the Prophet) about this matter, the Holy Prophet, sallallahu alaihi wa sallam, told him point blank that he would not desist from preaching what he thought was true whether he would side with him or not.

Just as it is vitally important that one should not say anything that is displeasing to God, so also it is essential that one must talk when it comes to telling the truth. *Ya'moroona bil ma'roof wa yanhauna anil munkar* (i.e. they tell others to do good and not to do evil deeds). This is what behoves Believers. Before one tells others to do good and to shun evil, it is vitally important that one should himself be doing good and avoiding evil; he should display his power to do good so that he can influence others as he likes.

You should take note of it that the tongue must never be checked from telling others to do good and to avoid evil. Of course, one must take note of the appropriate occasion and one must talk in a very nice manner i.e. one must talk in kind and simple words that can be easily understood.

It should be noted that it is a great sin to talk against Taqwa.

(Malfoozat Vol. 1, p. 404)

WHO ARE ABDAAL?

You should know that as a man goes on bringing about a change in his life, he moves into the category of *Abdaal*. The secrets of the significance of the Holy Quran are not revealed to any one unless he joins the category of *Abdaal*. The generality of the people have mis-understood the meaning of the word *Abdaal* and they have given it various interpretations. Whereas the fact is that *Abdaal* are the people who bring about a pious change in their lives, the change which removes the darkness of the sin and clears off the rust. The kingdom of the Satan is demolished and their heart becomes the seat of God the Almighty. Thereafter they become the recipients of power from the Holy Spirit and they are vouchsafed the Grace of God. I give you the good news that whoever from among you bring about a pious change in their lives, will become *Abdaal*. If a man moves towards God, God's grace comes forward to hold his hand. It is quite true—and I should like to impress it upon you that no amount of cleverness can make a man know the secrets of the Holy Quran. It is not enough to have a sharp brain, to attract the knowledge of the Holy Quran. The real source of this knowledge is *Taqwa*. God Himself is the Teacher of the *Muttaqi*. That is why the Prophets are mostly unlettered. And that also is the reason why the Holy Prophet has been called *Ummi* (unlettered).

(Malfoozat Vol. 1, p. 408)

WHEN FORGIVENESS IS EXPEDIENT

Forgiveness is a moral quality. One has to see whether the other person deserves to be forgiven or not. The offenders are of two types. Some are such that their offence annoys the person but they deserve to be pardoned. There are others who when they are pardoned become still more offensive and might do some harm. For example, there is a servant who is very pious and obedient. He brings tea and it so happens that he stumbles against something and the cup of tea breaks into pieces; the tea is also spilt on the master. If this master gets up to beat the servant and scolds him bitterly, it would be nothing less than foolishness. This is the occasion when the master should pardon the servant, for, he has not broken the cup (and thrown the tea on the master) by mischief. If the servant is pardoned he would be ashamed of what he did and he would be more careful in future. But if there is a servant who breaks the cups everyday and causes loss to his master, he should be punished and that would be an act of mercy for him. That is the significance of *Mimma razaq naahum yunfiqoon*. Every Believer has to decide himself as to what the occasion demands. He has to spend what he thinks is expedient.

(Malfoozat Vol. 1, p. 418)

CONTROL YOURSELF

Who has told our friends that they have a long life to live? Nobody knows when the death would approach. It is, therefore, expedient that whatever the time a man is granted, should be utilised in the best possible manner. This time would not come back; it is only the stories that will be left behind.

As for myself I have so much of control over myself and God the Almighty has made my self such a Muslim that

if some one continues hurling the dirty abuses on me—and that, too in my face—for a whole year, it is he who will have to be ashamed and he will have to admit that he could not move me from my place i.e., he could not get me excited.

The fact is that nothing happens on this earth unless it has been decided on the heavens. Nothing can be done unless it is willed by God the Almighty and He does not let His servants be humiliated nor does He let them go waste.

(Malfoozat Vol. 1, p. 436)

SYMPATHY FOR THE TROUBLED

As for me, if I am offering my prayers (Salat) and I hear the voice of someone who is in pain, I like to stop praying and do whatever I can for that person and to show him sympathy as much as lies in my power. It is not good morals that one should not help a brother who is in trouble. If there is nothing that you can do for him, you can at least pray for him. What to talk of our own people, even the others—and the Hindus—should be treated nicely and sympathetically. One should never display carelessness, in this sort of things.

(Malfoozat Vol. 1, p. 442)

CONTINUE PURIFYING YOURSELF

The Holy Quran says:

Qad aflaha man Zakkaha

that is, he who purifies himself attains to salvation. And purification of self demands that one should keep the company of the righteous people and come close to the virtuous ones; that helps a great deal. One should get rid of lies and bad manners and he who is walking on the (straight) path should be asked the way. One should also continue removing

one's short-comings gradually. Just as the writing cannot be perfected without correcting it all the time, the moral also cannot be perfect unless one continues removing the short-comings.

Man is such an animal that he can stay on the right path only if he continues purifying himself all the time. If that is not done he can be led astray at any time.

(Malfoozat Vol. 1, p. 443)

VOLUME II



عَزَّ وَجَلَّ وَنُصَلِّي عَلَى رَسُولِهِ الْأَكْرَمِ

BRINGING UP CHILDREN

As for me, beating of the children is an act which can be termed as a sort of *Shirk* (associating others with God). It actually means that the ill-tempered person makes himself a partner of God in giving guidance and sustaining the creatures. When a quick tempered person punishes someone, he gets so much excited that he turns himself into an enemy and administers punishment many times more than the offence calls for. Only such a person has the right to punish the child to a certain extent, as maintains self respect to control himself and is forbearing and dignified; such a one can scold the child. But he who is quick tempered, undignified and lacking in wisdom has no right that he should be entrusted the duty of upbringing and training the children. I wish that the people could pray for the children just as they are anxious to punish them. They should make it part and parcel of their duties that they pray for the children fervently; the prayers of the parents for their children are particularly accepted by God. There are certain prayers which are a daily routine with me.

(1) I pray for myself that God may let me do the kind of things that would manifest His honour and Grandeur and He may make me fully resigned to His will.

(2) I pray for my wife that He may grant me children through her, who may prove to be the coolness of my eyes

and who may live their lives in perfect accordance with the will of God.

(3) I pray for my children that God may make all of them, servants of His religion.

(4) I pray for my friends, by naming all of them individually.

(5) I pray for all those who are connected with this Dispensation—whether I know them personally or I do not know them. (Malfoozat Vol. II, p. 4)

SERVICE OF RELIGION

If somebody tells me of a single word which can be used to support religion, I take it as more precious than the bags full of pearls and jewels. He who likes me to love him, and he who wishes that it should become easy for me to pray for him very fervently, let him assure me that he has the capability of becoming a servant of religion: My love for everything is for God's sake, be they my wife and children or friends. My relations with all of them are for the sake of God.

(Malfoozat Vol. II, p. 7)

PLEDGE OF FRIENDSHIP

My way of life is such that he who becomes a friend of mine, might change any way, I do not cut myself off from him. Of course, if he cuts himself off, I can do nothing about it. If a friend of mine drinks and gets intoxicated and falls down in the Bazar (market place) and there is a crowd of people around him, I will not fear anyone (as to what the people might say) and I will carry him away from there. The pledge of friendship is a great thing and it should not be

broken for no good reason. However unpleasant might be something that a friend does, it should be overlooked and borne with forbearance. (Malfoozat Vol. II, p. 8)

INSIGHT OF BELIEVERS

I am quite confident that no hypocrisy is to be found in my Jamaat and the insight of the members of my Jamaat has not erred in joining me, for, I am the same towards whose advent the insight has drawn the attention to join.

But those who have not joined me are deprived of this Bounty. Insight is like a *Karamat* (miracle). This word *Karamat* is also read as *Karamit*. When it is read as *Karamat*, it means riding a horse. A believer rides himself through his insight and with dexterity. God grants him a light and with this light he can see the path that he has to tread on. That is why the Holy Prophet, *sallallaho alaihi wa sallam*, has said:

Ittaqoo firasatal Momini fa innahoo yanzoro bi-noori-llahi

“You should fear the insight of a believer, for, he sees with the light of God.”

It is a decisive Proof of the insight of our Jamaat that they have recognised the light of God.

(Malfoozat Vol. II, p. 26)

HOLY PROPHET AND EIDUZ-ZUHA

Today is the Eiduz-Zuha. This Eid is celebrated in a month which is the last of the Islamic months. The next month is Muharram and with that starts the new year. That this Eid is celebrated in the month which concludes the Islamic calendar (or a period) is a fact of great importance.

It indicates its relevance to the Holy Prophet, sallallahu alaihi wa sallam, and the Messiah who was to appear. What is that relevance? One, the Holy Prophet Mohammad, sallallahu alaihi wa sallam, is the Prophet of the latter days and his blessed person and the time of his appearance were, as if, the time of Eid-uz-Zuha. Every Muslim child knows that the Holy Prophet is the Nabi-i-Aakhiruz-Zaman (the Prophet of the latter days). And this month (the month of Eiduz-Zuha) is also *Aakhirush-shohoor* (the last of the months). That is why (I say) that this month has a relevance to the life and the time of the Holy Prophet, sallallahu alaihi wa sallam.

The second relevance is that this month is known as the month of sacrifices. The Holy Prophet, sallallahu alaihi wa sallam, also appeared to give a perfect example of sacrifice. Just as you people slaughter goats, camels, cows and ewes, human beings were also slaughtered in the way of Allah the Almighty thirteen centuries ago; that was real and true Eiduz-Zuha and that really was the time when the light of Zuha was shown to the world.

The sacrifices that the people now make by slaughtering the animals are not the kernel; they are the shell. They are not the soul, they are the body (flesh and bones). In this age of comfort and ease, the Eid is celebrated with great joy and happiness, and luxury. The women wear their jewellery (all that they have), the men put on their best clothes and arrange for the best available food. This day is considered to be a day of enjoyment and comfort; even the most niggardly person takes meat on this day. So far as the Kashmiris are concerned, it can be said that their stomachs become, so to say, the graves of the goats; the others also do not lag behind.

In short, Eid has come to mean a day of making fun and indulging in all sorts of sports. Alas the people do not pay

heed to the real significance of this day.

(Malfoozat Vol. II, p. 31, 32)

VICTORY AND RAHEEMIYYAT

Islam is like a child in the lap of God; He it is who does everything for it; He makes the necessary arrangements and provides whatever it needs. There is no human being (any creature) who lays it under obligation.

The word *Raheem* refers to the one who does not let the efforts go waste; the opposite of it is that one should continue struggling and find no result of his efforts. God the Almighty displayed His *Raheemiyyat* in the case of the Holy Prophet Mohammad, sallallahu alaihi wa sallam, and it was very conspicuous. There was not a single battle fought by the Holy Prophet which he did not win. In fact, he struggled a little and he was rewarded amply. His victories flashed like the lightning; the victory of Syria and Egypt are the examples.

There has never been a man in the whole history of mankind who was so successful and who won victories like the Holy Prophet, Mohammad, sallallahu alaihi wa sallam.

(Malfoozat Vol. 2, p. 45)

MUTUAL LOVE AND SYMPATHY

I have spoken about the unity and mutual love among the members of the Jamaat many a time and I have been telling you that you should remain united and have mutual concord. This is what God had instructed Muslims to do. He had commanded them to be like one person otherwise they would become weak and the people would know of it. The Muslims have been instructed to stand shoulder to shoulder

while praying in congregation and that also is meant to achieve unity. The good of one penetrates into the other like the electric current. If there are dissensions instead of unity, that would ultimately bring bad luck.

The Holy Prophet, sallalabo alaihi wa sallam, has said: "You should love one another. You should pray for one another in absence of others. If somebody prays for another person who is not present, the Angel says: let this prayer be accepted in your favour also: How wonderful it is. If the prayer of the man who is praying is not accepted the Angel's prayer will.

I advise you that there should be no dissension among you.

I have come with only two points: One, you should firmly believe in the Oneness of God and two, you should inculcate mutual love and sympathy. You should live the kind of life that will be no less than a miracle. This is the change that the Companions of the Holy Prophet had effected in their lives.

Kuntum a'da-an fa-allafa baina qoloobikum

(You were enemies, then He brought your hearts together).

You should remember that this bringing of the hearts close to one another is a miracle. Keep it in view that unless everyone of you likes for his brother what he likes for himself, you cannot be a member of my Jamaat. Such a person is undergoing a trial and his end is not going to be good.

(Malfoozat Vol. II, p. 48)

BE WITH THE LIVING AND NOT THE DEAD

I hate it very much that help should be sought from the dead people. This is done by those who are weak of Faith; it is they who turn their attention to the dead while they run away from the living people. God the Almighty says that when Prophet Joseph was alive they continued rejecting him, but the day he passed away, they started saying that the prophethood had come to an end, with his passing away from the world.

God has nowhere instructed the people to go to the dead (i.e. to the graves of the dead to ask for their needs), rather he has commanded:

Koonoo ma-assadiqeen

(You should keep the company of the Truthful persons).

and told the people to be in the company of the living people. That is why I ask my friends to be visiting this place frequently. God knows that my asking the friends to come here is in their own interest and I do so taking pity on them and it is a sort of sympathy on my part.

I tell you the truth that one's faith cannot be all right unless one keeps the company of a person who can be called "Man of the Faith". (Malfoozat Vol. II p. 53)

WORSHIP AND HELP

The Holy Quran has laid stress on

Iyyaka na'bodo wa iyyaka nastaeen

(Thee alone do we worship and from Thee alone we ask for help).

First, it mentions the Attributes of God viz Rab (the Sustainer), Rahman (the one who gives without our asking for our needs), Raheem (the one who is Most Merciful and produces good results of our actions), Malik-i-Yaumid Deen (the Master of the Day of Judgment) and then teaches us to say

Iyyaka na'bodo wa iyyaka nastaeen

i.e. Thee alone do we worship and from Thee alone do we ask for help.

This shows that really and truly it is God from whom help should be sought. This position cannot be given to any human being, animal, cattle or the birds—none that exists in any part of the universe. Of course, in a secondary position, this right can be ascribed to the Godly people. We should not set things as we like them; we should remain within the fold of what God and His Messenger say. This is what is called

Siratal Mustaqeem

The Right Path.

We can fully understand this thing through the words

La ilaha illallaho Mohammadur Rasoolullah

The first part of it shows that only God should be our Beloved, the One whom we worship and the One whom we seek after, and the second part of it shows the significance of the Messengership of the Holy Prophet Mohammad, sallallahu alaihi wa sallam. (Malfoozat Vol. II, p. 54)

SYMPATHY OF THE HOLY PROPHET

(There is difference between an ordinary messenger and a Messenger who comes from God). In the case of the

Holy Prophet, sallallahu alaihi wa sallam, this difference is identified in the second portion of *La ilaha illallah Mohamadur-Rasoolullah*. The ordinary messengers just deliver the message and they think that is the end of their assignment; they do not bother whether the people act upon the message or not. In other words, their message (or the delivery of the message) reaches the ears and that is the end of it, on the other hand the message of those who are commissioned by God reaches the ears and at the same time, through their spiritual influence, they make it reach the hearts also. This kind of attraction and courage is given to a man only when he comes under the mantle of God; then he finds a sort of excitement within himself to sympathise with the people and to strive for their welfare. The Holy Prophet, sallallahu alaihi wa sallam, had it more than every other Prophet. That is why he could not bear to see the people burdened under the hardships. God says (in the Holy Quran) *Azeezun alaihi ma anittum*; this Messenger cannot see you in distress; it is hard on him. He is always anxious to see that you people are greatly benefited.

Putting all these things together it can be easily grasped that first God sends His succour and then comes the turn of the one who is commissioned by Him. It is God who grants them the urge to do good to the people; they struggle for it like a mother who feeds her baby with her milk, rather, more than that, for, the mother is not Mozakki (the one who purifies). It is they who are referred to in the verse *Koonoo ma-assadiqeen* (you should keep the company of the truthful).

(Malfoozat Vol. 2, p. 55-56)

LIVING RELIGION

Islam is a living religion. The God is living and He sustains the lives of others. How can He love the dead. This

Living and Sustaining. God grants life again and again.

Yohyil arza ba'da mautiha

“Gives life to the earth after it has died.”

Does He give life after the people have linked themselves with the dead. No He does not do that.

It is this very Living and Sustaining God who has taken the responsibility of guarding the Holy Quran, in the words:

Inna lahooh la-hafizoon

We are its guardians

Thus in every Age this religion gets life through the living ones and it gives life to the dead. You should remember that in this religion the living people appear at every step. Then He (God) says:

Summa fussilat

“Then it has been explained.”

One explanation (proof) is to be found in the Holy Quran itself. The other will continue to be given till the Day of Resurrection. (Malfoozat. Vol. II, p. 63)

WHAT IS IBADAT

God says : *Alla ta'bodoo illallah*. You must not worship anyone other than God. The fact is that the object of the creation of man is that he should worship God. At another place God says: *wa ma khalaqtul jinna wal insa illa li-ya'bodoon*. *Ibadat* (worship) really means that one should do away with hard-heartedness and crookedness and make the

land of his heart so clear that it should resemble the land cleared by a farmer (to sow). The Arabs says; *Moor Moaddab*; to pulverize as the antimony fit to be used for the eyes. Likewise, when there is no stone, or pebble in the heart and the land (of the heart) is so smooth as if it is nothing but the soul—then of course it can be called *Ibadat* (worship). If a mirror is cleaned like this, we can see our face in it, and if a piece of land is cleared like this we sow different kinds of fruit plants in it.

Thus, the man who has been created to worship God can see Him in his heart only if he cleans the heart and leaves no crookedness, ups and downs and stones, big or small, therein.

I say it repeatedly that the trees of the love of God will grow in it and they will flourish and give sweet and health-giving fruits and they will confirm the truth of the words *okoloha da-i-mun*. This is the stage which brings the journey of the Sufis to an end and when they reach it, they find God all around and nothing else. The heart of the salik (the one who walks on this path) becomes the Arsh (the Seat of God), and God descends on it. All the journeys come to an end here. This is the stage where the act of worship is on the right lines; here the gardens of spirituality begin to flourish; one can see God as one sees something in the mirror. This is the stage where man finds the paradise in this very world and it is here that he enjoys *hazallazi roziqna min qablo wa otoo bihee motashabiha* this is what we were given before; and they were given their kind.

In short, the real stage of worship is *Ibadat* (worship in the real sense of the word).

(Malfoozat Vol. II, p. 64-65)

ASKING FOR FORGIVENESS

Wa anistagh-firoo Rabbakum summa tooboo ilaihi

“And if you ask for forgiveness from your Lord and then you turn to Him”.

You should remember that this Umma has been granted two things. One is to obtain strength and the other is for a practical display of that strength. In order to obtain strength, “Istighfar has been given to the Muslims, which in other words can be called asking for help (Istimdad and Istianat). The mystics say that just as one gets physical strength through exercise (exercise with dumbles and other things) so also it can be said that Istighfar is the means of exercise for spiritual strength. It gives strength to the soul and also grants steadfastness to the hearts—whoever wishes to gain strength should be doing Istighfar (i.e. he should be asking for the forgiveness of his sins). Ghafara means to cover up or press down. With Istighfar one tries to cover up or press down the low passions which keep him away from God. Thus Istighfar actually means that one should try to press down (and put an end to) the poisonous matter which attacks the man to ruin him, and thus getting away from what stands between him and his God, he should act upon His Commandments.

This should also be remembered that there are two kinds of matters to be found in human beings. One, the poisonous matter and, two, the elixir. The poisonous matter is handled by the Satan. When a man shows pride and begins to think that he is somebody very important, and he does not ask for help from the fountain of elixir, then the poisonous matter overpowers him, but when he humbles himself and begins to realise that he is nobody and of no importance and feels the need for seeking after the help of God, then a fountain

is made to flow and his soul begins to melt. This is what Istighfar is, that is, he overpowers the poisonous matter and does so by receiving the power from God.

In short, it means that you should constantly worship God. First you should obey the Prophet, *sallallaho alaihi wa sallam*. Second, you should always ask for help from God.

Of course, first and foremost you should ask for help from God and when you have got it, then you should:

Tooboo ilaihi

Then you should turn to Him.

(Malfoozat Vol. II, p. 68)

SYMPATHY THROUGH PRAYER.

You should remember that sympathy is of three kinds. One, physical two, financial and three, in the form of prayer. The third kind does not need money or strength to be used, but its beneficence is very extensive. So far as physical sympathy is concerned it can be shown only when one is strong enough to do so, for example, a weak wounded person cannot be helped by someone who is not physically strong. Likewise, unless a man has got money with him, he cannot help a helpless, penniless hungry person. How can such a person show sympathy. But so far as sympathy with prayer is concerned, it neither requires money nor physical strength. As long as a man is a man (i.e. he knows that he is human being) he can pray for the other and prove to be beneficial to him. The sphere of good that can accrue from this kind of sympathy is very wide and if a person does not make use of this sympathy, he is certainly very unfortunate.

I have said it that physical and financial sympathy has limitations but that is not the case with the prayer. My own way of thinking is that so far as the prayer is concerned, even the enemies should not be excluded from it. The more extensive the prayer is, the greater is the benefit derived by the one who prays. The more a person is niggardly in the matter of his prayers, the farther he gets away from God. The fact is that the man who limits the Bounty of God—which is very extensive—has a very weak faith. One of the great advantages in praying for others is that it prolongs the life. God has promised in the Holy Quran that those who do good to others live longer. He says:

Amma ma yanfa-onnasa fa-yamkoso fil-arz

The other kinds of sympathy being limited ones, it is the prayer that can be termed as a continuous charity.

It is with the prayer that we can be benefited most.
(Malfoozat Vol. II, 73)

KEY TO GOOD DEEDS

Some people, on seeing a beggar, become peevish and if they have maulviyyat (dry theologianism) in them, they begin to tell the beggar what their religion says about begging. Imposing on him their maulviyyat, they even use harsh words. What a pity, these people do not understand, and in fact it is as if they cannot understand, at all. This understanding is given to good-natured and pious-hearted people. They do not realise that if the beggar, despite the fact that he is quite healthy has come out to beg, he is committing a sin against himself; but it is not a sin to give him something. The Hadees even tells us this much that if a man comes to you to beg and he is riding a horse, you should give him something. The Holy

Quran says: *wa ammassaa-i-la fala tanhar*: you should not scold the beggar. There is no indication here as to what kind of beggar should not be scolded—and what kind of beggar may be scolded.

You should remember never to scold a beggar, for doing so, sows the seed of an immorality. Good morals demand that one should not hastily get annoyed with the beggar. It is the satan who wants to keep you away from virtue by making you annoyed with the beggar; he (the satan) wants to make you the inheritor of evil.

You should ponder over this fact: do one good deed, and you will find that you are enabled to follow it with another good deed. Likewise, if you do one evil deed, you will follow it with another evil deed. It is just as one thing absorbs another. This process of absorbing one thing by the other is to be found in all the actions of the man; so God has destined it to be. When a man will show kindness to a beggar and will thus make a moral charity, he will be able to do another good deed—and that is that he will be able to give something to the beggar.

Good morals are key to other good deeds, and those who do not keep their morals right, ultimately become devoid of good deeds altogether. (Malfoozat, Vol. II, p. 75)

MORALS OF THE HOLY PROPHET

The honour of the Holy Prophet, sallalloho alaihi wa sallam, is greater than the honour of all others. It was he who revived the world once again. So far as Arabia is concerned, adultery, drunkenness and warring with one another were their main features. They had shed the blood of the rights of the fellow-beings (i.e. they had put an end to the idea that they

owed any duties or rights to others). Sympathy and well-wishing had been wiped out. And it is not only the rights of the fellow beings that were trampled, the rights of God had also been covered up in still a greater darkness. The stones, the plants and the stars had been given the attributes of God the Almighty. Various types of atheism were prevalent. Weak human beings and even their private parts were being worshipped. Were a good-natured person to picture this situation before his eyes, he would find a very dreadful scene of tyranny. It is one side of the human body that is paralysed, but this paralysis had affected both the sides (of the body of humanity). There was total disorder in the land. Peace and security were not to be found either on the land or on the sea.

Let us look at the Holy Prophet, sallallahu alaihi wa sallam, in that dark age. It was he who put the two sides of the scale right. He put the rights of the human beings as well as the rights of God, in their proper place. One can realise the excellence of the morals of the Holy Prophet sallallahu alaihi

wa sallam, by looking at the dark age in which he lived (and the changes that he brought about). His opponents tortured him and his followers—and this torture was really great—yet when he had the power to do to them whatever he liked, he showed great magnanimity.

No hardship can be thought of which Abu Jahl and his companions did not place in the way of the Holy Prophet, sallallahu alaihi wa sallam. The poor Muslim ladies were tied to the camels and the camels made to run to opposite sides; thus splitting the bodies of those Muslim ladies; their only offence was that they had believed in *la ilaha illallah* (there is none worthy of worship except Allah). Despite all this, the Holy Prophet, sallallahu alaihi wa sallam, exercised

patience and when Mecca was conquered, he forgave all of them by saying: *la tasreeba alaikumul yauma*. How great is the excellence of these morals; it is not to be met with in any other prophet. Allahumma salli alaa Mohammadin. in short you should have high morals, for, that is the key to virtuous deeds. (Malfoozat Vol. II, p. 79, 80)

GOOD OF THIS WORLD

Let nobody think that one should have nothing to do with this world; this is not what I mean. And God also does not forbid the people to acquire worldly gains, rather, Islam restrains its followers from cutting oneself off from the world. This is cowardice. The wider the relations of the believer with the world, the higher are the ranks that he attains to, for, his target is 'religion'; the world and its belongings are the servants of religion.

The truth is that the acquisition of the worldly gains should not be the sole aim; the real aim should be the acquisition of religion. One should acquire the worldly gains in a way that they can serve the religion. It is as if a man is travelling from one place to the other; he needs a transport and the provision for the journey. As every one can understand, the target of this person is to reach the destination and not the transport or the provision. One should acquire the gains of the world keeping before him the aim of making them the servant of religion.

God the Almighty has taught us the prayer: *Rabbana aatina fiddunya hasanatan wa fil aakhirati hasanatan*. Here, it is "this world" that precedes. But what is meant by "this world". It is *hasanatudunya*: that become—the cause of *hasanaat* in the next world. This prayer makes it quite clear that the good of the next world must be kept in view while acquir-

ing the good of this world. Moreover the words *hasanatud-dunya* draw our attention to all the best means of the acquisition of the good of this world that a believer is expected to use in his worldly affairs. You should acquire the worldly gains through such means as are good in themselves and not the means that put others to hardships; these means should also not bring any shame for you. The acquisition of the worldly gains in this way will definitely become the cause of good in the next world. (Malfoozat Vol. II, p. 91)

DO NOT SIT HANDSFOLDED

You should remember that he who dedicates his life for the cause of God does not become slack nor does he sit down handsfolded. No. Never. Rather such a person becomes more energetic and cleverer than ever before. Slackness does not touch him in the least.

Amaar bin Khuzaina reports in the Hadees that Hazrat Umar (may God be pleased with him) asked his father what had stopped him from planting trees in his garden. The father replied that it was old age and he felt that he would die soon. Hazrat Umar (may God be pleased with him) told him that he must plant the trees. Then he (Amaar) saw that Hazrat Umar joined hands with his father and planted trees in the land. The Holy Prophet, *sallallaho alaihi wa sallam*, always sought refuge of Allah against slackness. I say it to you repeatedly that you should never become slack. God does not say that you should not work for the achievement of the worldly things, rather, He has taught the prayer to ask for the *Hasanatud-Dunya* (the good of this world). God does not like that anyone should sit down handsfolded. He says:

Laisa lil insani illa ma sa-aa

i.e. the man will not have except what he strives for. The

Believer should therefore work hard. But I will say as many times as it is possible to repeat that the acquisition of the worldly things should not become the be all and end all. Religion should be the target and the world should be made to serve it. Quite often the rich people can do things that are out of reach for the poor. In the days of the Holy Prophet, sallallahu alaihi wa sallam, he who became the first Khalifa later on, rendered matchless services to the Muslims after joining Islam—he could do so because he was a great trader; he became the friend and the first Khalifa and was honoured with the rank of Siddiq. (Malfoozat Vol. II, p. 92)

FAITH & MIRACLES

It should be remembered that the people ask for a Sign (or a miracle) simply because they suspect that the claim might be false. But when it is fully known that the man who is laying claim (to have been commissioned by God) is a truthful person and a trustworthy man, then, there arises no need for a Sign to be seen. This also should be kept in mind that those who ask for a Sign, and who insist on it, are never the people with strong faith; they are always in danger of slipping away. They cannot enjoy the fruits of the Faith in the Unseen. For, faith in the unseen indicates that the man thinks good of the claimant; the one who does things hastily, is always deprived of blessings.

The disciples of the Messiah (Christ) asked for the *Maida* (food) and when they insisted on having it, God said to them: Of course, I will give you what you are asking for but, then, he who denies (the truth) will become the recipient of My wrath; that is how God scolded them. This event has been mentioned in the Holy Quran to enable the people understand as to what kind of faith is superior.

Of course, the Signs of God are very clear and conspicuous; there is no doubt about it. But on the one hand they are shown to present the conclusive proof and on the other hand they are a trial for the people. There always is an aspect of trial connected with the Signs. And it is a matter of routine that those who ask for Signs are hasty people and they do not think good of the claimant; they have something of the doubting attitude. That is why they ask for the Signs. When they see the Sign they begin to interpret it in a different way—the way which is devoid of sense. Sometimes they call it an enchantment and sometimes they give it some other name. The fact is that their doubting nature carries them far away from the truth. I should, therefore, like to advise you to have the faith of the kind that Hazrat Abu Bakr, may God be pleased with him, had, and also the other Companions had it. They thought good of the Holy Prophet, sallallahu alaihi wa sallam, and they exercised patience. That is what brings about a lot of blessings.

So far as believing after having seen the Signs is concerned, it is nothing less than conditioning one's faith; it is weak faith and generally it does not bring forth fruits.

Of course, when a man thinks good of the claimant and believes in him, then God shows Signs to this believer and they add to his faith and open up his chest; such believers become a Sign in themselves. No Prophet has ever shown the very much demanded miracle by the people. A sincere believer must never base his faith on witnessing the Signs.

(Malfoozat Vol. II, p. 93–95)

DEDICATION FOR GOD

It is vitally important that people should dedicate their lives for the sake of God. I have read in some of the news-

papers that such and such an Arya has dedicated his life for the Arya Samaj (a religious Hindu Organisation) or such and such a priest (Padre) has dedicated his life for the Mission. It surprises me very much to see that the Muslims do not dedicate their lives for the service of Islam and for the sake of God. Look at the days of the Holy Prophet, sallallahu alaihi wa sallam, and you will be able to realise how the lives were dedicated for the service of Islam.

You should remember that this is not a bargain of loss; it is altogether profitable. I wish that the Muslims could know how dedication of life for the sake of God is beneficial and profitable. Does the one who dedicates his life, lose it? Not at all. *Falahoo ajrohoo inda Rabbihee wa la khaufun alaihim wa la hum yahzagoon*. It is God Himself who grants the reward of this act of dedication. It sets a man free from all the sorrows and griefs.

It surprises me to note that despite the fact that everybody wants to be relieved of the sorrows and griefs of life, why do the people not pay attention to this recipe which has been often tried and found satisfactory. This prescription has been tried during the past 1300 years. Has it not proved effective? Is it not because of this, that the Companions of the Holy Prophet, sallallahu alaihi wa sallam, became the inheritors of eternal life. Why should now people shun this recipe?

The fact is that the people are unaware of the reality and sweet taste of dedication of life. Were they to get even an iota of it, they would rush to it with great and unending hopes.

I myself am fully experienced in this matter and with the grace of God I have enjoyed its sweet taste. My ambition

is that after my dedication of life, when I die I should be given another life and that also I should dedicate and this process should continue, with an increased zeal on my part.

(Malfoozat Vol. II, p. 99–100)

DEDICATION FOR GOD'S SAKE

I am well experienced in this matter (dedication of life for the cause of God the Almighty). Even if I am told by God that this dedication will bring no reward to me and it will not avail me anything, it simply is not possible that I should stop serving Islam. I therefore take it as a duty of mine that I should urge the members of my Jammat – and it should be like a will of mine—whether they act according to it, or they don't—that if they are looking for salvation, they should dedicate their lives for the cause of God. Let everyone strive hard to reach the stage where he can say that my life, my death, my sacrifices, my prayers are all for the sake of God. His soul should cry out like that of Hazrat Ibrahim, peace be on him.

Aslamto li Rabbil aalameen

(I have submitted myself to the Lord of the worlds)

Unless a man is annihilated in God and unless he is dead in Him (prepared to die for His cause) he cannot have a new life.

You who are with me can observe and realise that I take the aim of my life to be dedicated for God's sake. You should look into your lives and find out as to how many of you like this act of mine and how many of you like to dedicate your lives.

(Malfoozat Vol. II, p. 100)

THE HELLISH LIFE

Let the people understand what the Hell is. One Hell is that which God has promised (to the wrongdoers) and the other one is this life itself, if it is not lived for God's sake. God does not take upon Himself the Guardianship of such a person and He does not act to save him from difficulties and provide him with comforts. Do not think that wealth, position, honour, and large number of children can provide anyone with real comfort, contentment and the peace of mind, nor these things can give a life of paradise. The contentment, satisfaction and peace of mind which are a bliss of the paradise cannot be had through these things; they can be had only through living and dying in God. This was the Will of all the Prophets, especially Hazrat Ibrahim and Hazrat Yaqub (Jacob), peace be on them.

Their Will was:

La tamootunna illa wa antum Muslimoon

“You should die in the state of being Muslims”.

The worldly pleasures produce impure greed and add to the thirst for more of it. It is like the person who is a victim of the disease of thirst; the thirst does not get quenched and the disease eventually proves fatal.

Thus the fire of desires, ambitions and regret is also connected with the fire of the Hell; it does not let the man rest, rather gives him a sort of confusion and excitement.

Let my friends never lose sight of the fact that one should not be so engrossed in the love of wealth and wives and children that he may be excited, overjoyed and maniac

to the extent that it becomes a curtain between himself and God the Almighty. It is for this reason that wealth and children are said to be a trial. They also prepare a Hell for the man and when he is removed away from them, he is very much perturbed and that is how:

Narullahil Mooqadatullati tatta-lio alal af-ida

“The fire lighted by God that will appear in the hearts manifests itself.

The fire that burns away the heart of the man as roasted meat and makes it darker than the burnt charcoal is nothing but the love of some one other than God Almighty.

(Malfoozat Vol. II, p. 101)

HOW TO PREACH

There is no doubt about it that the people who can tell the truth are few—so few that it can be said literally that they do not exist.

Usually the preachers preach (the word of God) to obtain something from the people. And when the Objective of preaching is so mixed up then Truthfulness and Divine attachment are covered under the darkness of the worldly objective, and the pleasantness that could have been produced by the sweet smell of the word of God is pressed down by stinking smell of worldliness. There and then the people begin to say that the preacher is doing (or saying) all these things for his personal worldly gains.

There is no doubt about it that most of the preachers are after their worldly gains, but everyone is not like that. There are people with very pure hearts and they tell others

about the commands of God and the instructions of the Holy Prophet, sallallahu alaihi wa sallam, simply because they think that they have been commissioned by God to do so and therefore, it is, a duty of theirs. By doing so, they seek after the pleasure of God.

Preaching is a very great thing. It has a sort of glory of prophethood, but of course, if it is carried out with the fear of God in one's heart. The preacher gets an opportunity to reform himself, for, it is necessary to show to the people that he acts on what he says.

(Malfoozat Vol. II, p. 104)

PICK NO HOLES

It is very true that one should look to what is said and not to who has said it. If a man looks to who has said it, he might be deprived of the acceptance of the truth, and more than that, the seed of pride would begin to generate within him. If he is the seeker after the truth why should he pick holes in others. The preacher might pick any point for himself; what have you to do with it. Your object is to find out the truth. Of course, sometimes, the preachers talk of irrelevant things and while preaching, they do not restrain themselves to what is expedient nor to what can cure the disease (moral or religious disease) of the listeners. They continue talking about their point from various angles.

If they had looked at the Holy Prophet, sallallahu alaihi wa sallam, they would have learnt a very good method of Preaching. A man would come to the Holy Prophet sallallahu alaihi wa sallam, and ask him as to what was the best virtue. The Holy Prophet would answer him: Charity. Another would come and ask him the same question and he would answer:

to serve the parents. A third person would come and ask him the same question and he would tell him of something else. The question would be the same but the answer differed. Some people have stumbled at this point. The Christians have raised a lot of objections about these things. But the ignorant people have not pondered over the blessed method of the Holy Prophet, sallallahu alaihi wa sallam.

The point underlying this method is that the answer used to be relevant to the condition of the questioner. The best virtue for the person who is niggardly is that he should get rid of these habits and the best virtue for the one who was not serving his parents was to serve his parents. He needed this kind of teaching to make him a better person—to serve his parents.

Just as it is very essential that the physician should make a good diagnosis of his patient so also it is necessary for a preacher to study the people well. But the pity of it is that insight and the knowledge is not given to anyone except to the divine preachers. That is why inspite of the fact that there are thousands of preachers going about, the morals of the country are going down. All sorts of weaknesses—moral and those connected with the faith—are penetrating into the people. (Malfoozat Vol. II, p. 105)

HE GUARDS THE RIGHTEOUS

My Jamaat who has recognised me should not let the signs of God become stale. To keep them fresh adds to the powers of certainty. And for that reason, our Jamaat should not hide these Signs. Those who have seen them should relate to those who have not seen them; that will save them from evil deeds and refresh their faith. The Signs should be narrated to the people in a very beautiful manner.

You should remember that those who do not ponder over proofs supplied by God are blind and they cannot see the truth. They do not have the ears. They are like animals, even worse than the animals. God is not their Guardian. He is the Guardian of the true believers and the Muttaqi:

Howa yatawallas-saliheen

(He is the Guardian of the righteous people)

He is not the Guardian of the people who have gone far away from the path of God and have thus likened themselves to the animals. Tell me, have you seen the people crying over the goats being slaughtered. And, those who have gone even beyond the goats, who would care for their life.

Look at the animals. They are made to work and they are slaughtered. A person who cuts himself off from God cannot be given any guarantee.

Qul ma ya'bao bikum Rabbi lau la doa-o-kum

(i.e., if you do not call upon God, what does my God care for you.)

You should remember that those who worship God for the sake of this world or do not care for Him, God also does not care for them. (Malfoozat Vol. II, p. 113)

TRIALS – A BLESSING

I am praying for him very fervently for this trial of his. It has afforded me very great pleasure. The fact is that the trials are a very good cause of Mercy. On the one hand the man—in his service to God—gets himself cut off from all else and directs the whole of his attention towards Him and on the other hand the Divinity moves towards him with hosts

of Bounties, to console him. I could see that that has been the practice of the Prophets, peace be on all of them, and also the practice of God, that as the kindness and Mercy of God is vouchsafed at the time of trials, it does not happen in the times of comfort and security.

(Malfoozat Vol. II, p. 117)

WEAPON OF HOLY QURAN.

Had we not possessed the Holy Quran and only the Hadees collections had been there to base our faith and belief on them, we would not have been able to face the people of other faiths and we would have been very much ashamed of it. When I pondered over the word 'Quran' it dawned on me that this blessed word was very prophetic. The prophecy is that the only book worth reading, is the Holy Quran, and a time will come when other books will also be there but still this will be the only book worth reading and it is only through this book that the honour of Islam will be retrieved and the falsehood will be eradicated; all other books will deserve to be put aside.

The word 'Furqan' also denotes the same thing. That is a book that makes distinction between the truth and falsehood. No book of Hadees or any other book is of the same standard of excellence as the Holy Quran is. That being the case, you should leave all other books and study the Holy Quran day and night. Faithless is the person who does not pay heed to the Holy Quran while he continues pouring on other books. The members of my Jamaat should study the Holy Quran intensively and they should ponder over it very sincerely; they should abandon being engrossed with the Hadees collections. It is very sad that people do not pay as much heed to the Holy Quran as they do to the Hadees. Now, you should take the weapon of the Holy Quran in your

hand; victory will be yours. No darkness can face this Light.
(Malfoozat Vol. II p. 122)

THE TRUE RELIGION

My humble self has been sent to this world to deliver the Message of God to the effect that from among all present religions the one that is true and according to the will of God is the one that the Holy Quran has presented and Laailaha illallaho Mohammadur Rasulullah is the Entrance to the Home of Salvation.
(Malfoozat Vol. II, p. 132)

RAHMANIYYAT AND RAHEEMIYYAT

The Holy Prophet, sallallahu alaihi wa sallam, is a perfect manifestation of *Rahmaniyyat*, for, Mohammad means the one who is very greatly praised. Rahman means the one who gives without any efforts having been made and without having asked and who gives to everybody without any distinction of the believer and the non-believer. And it is quite clear that whoever gives without being asked for something, will necessarily be praised. Thus, Mohammad had the manifestation of *Rahmaniyyat* in his person. So far as his name Ahmad is concerned, therein was a manifestation of *Raheemiyyat*, for, Raheem means the one who does not let the efforts go waste and Ahmad also means the one who praises. This also is quite clear that whoever does something good for some one, he, the latter person, is highly pleased with him and rewards him for the effort that he has made, and, moreover, he praises him. That is how *Raheemiyyat* got itself manifested in Ahmad. Thus, Allah is Mohammad (Rahman) Ahmad (Raheem). In other words it can be said that the Holy Prophet Mohammad, sallallahu alaihi wa sallam, was a true manifestation of these two grand attributes of God: *Rahmaniyyat* and *Raheemiyyat*.

(Malfoozat Vol. II, p. 135)

CERTAINTY OF REVELATION

I am prepared to swear in the precincts of the Ka'aba that the revelation that I receive from God is definitely from Him: I am prepared to take oath of any kind that you ask me to take. I am full of certainty that if I deny this fact or have any suspicion about it (its being from God) I would instantaneously become a Kafir (non-believer).

(Malfoozat Vol. II, p. 143)

HUMILITY WHILE PRAYING

One of the meanings of Fatiha is to conquer. It proves a believer to be a believer and a non believer to be a non believer. That is, it makes a distinction between the two. It opens the heart and grants an understanding. That is why Sura Fatiha should be recited very often and one should ponder over this prayer very deeply. It behoves a man to become like a complete beggar and like the one having dire needs. Just as a beggar humbles himself and attracts the mercy by either posing to be in great need or by his change of tone, one should be utterly humble and then ask God for the fulfilment of his needs. Unless a man humbles himself during the prayer and unless he makes the Salat a means of his supplications, the Salat cannot be enjoyed to its full extent.

(Malfoozat Vol. II, p. 145)

BEHAVIOUR TOWARDS WIVES

You should not think that women are something to be taken as very low and of no importance whatsoever. It is not so. Our perfect Guide, the Holy Prophet, sallallahu alaihi wa sallam, has said: *Khairokum Khairokum li-ahlihee*: the best among you is he who is best in dealings with his wife. He who does not treat his wife nicely, cannot be called a righteous

person. One can do good to others only if one does good to the wife. He who quarrels with his wife and scolds her for every petty thing and beats her up, can certainly do no good to others. At times it so happens that a person is annoyed with his wife and beats her and as a result of that she gets hurt at some delicate part of her body and she passes away. It is to avoid this kind of things that God says: *Aashiroo hunna bil ma'roof.*

Of course if she does something very undesirable, she may be given a warning.

It is the duty of the man to tell the woman (the wife) that he will not like anything that is contrary to the religious commands, but at the same time he should also tell her that he is not so harsh and hardhearted that he should not overlook any of her shortcomings. (Malfoozat Vol. II, p. 147)

FORCE OF FAITH

It is only the Faith that makes a move in the heart of the man that he should undergo hardships and bear with all sorts of difficult situations. Faith is a force which grants a man true valour and courage. We find the examples of this in the lives of the Companions of the Holy Prophet, sallallahu alaihi wa sallam - may God be pleased with all of them. When they joined the Holy Prophet, sallallahu alaihi wa sallam, apparently there was nothing to make them realise that they would be rewarded by doing so, for, the Holy Prophet was a weak and a helpless person at that time. On the surface of it they could only visualise that they would make all the peoples their enemies which would result in bringing hardships to them and they would be burdened under them and finish them up. But there was another eye (view point) too which did not mind these hardships and to give away life for this cause was a

great pleasure for it. This eye saw what the other eyes could not; what was hidden and far away from the physical eyes. That eye was the eye of the Faith and it was the force of the Faith which made all the hardships meaningless. Ultimately, it was the Faith that won the victory, and it showed miracles. The person who was considered to be weak and helpless took them to unimagineable heights. The reward that was hidden from the eyes in the beginning, became so conspicuous that everybody could see it and realise that it was really the fruit of the Faith. It was because of the Faith that the Companions did not feel tired nor they became slack; they performed wonderful acts through the Power of the Faith; and despite all this they said that they had not been able to do what they really felt that they should have done.

(Malfoozat Vol. II, p. 151)

THE EXAMPLE OF THE COMPANIONS

I once again place before you the example of the Companions of the Holy Prophet, sallallahu alaihi wa sallam, may God be pleased with them. Having believed in the Holy Prophet, sallallahu alaihi wa sallam, they showed it through their practical life that the God who is Unseen and who is invisible to the worshipper of falsehood has been seen by them with their own eyes. If that was not the case, then, tell me what was it that made them care for nothing else (except God and His Commandments); They left their people, their relatives and friends. They put the whole of their trust in God and having put their trust in Him and Him alone, they did the kind of things which are a matter of great surprise—especially to those who look into the pages of history. It was faith and nothing but faith that made them do these things. The plans of the opponents and their activities were great but nobody succeeded against the Companions of the Holy Prophet,

sallallahu alaihi wa sallam. The opponents were large in number; they had more of means and they were like a well-knit group, but they did not possess faith. It was due to lack of faith that they were destroyed without achieving any success. But as for the Companions of the Holy Prophet, sallallahu alaihi wa sallam, they won over every thing through their faith. When they heard the voice of one person, who, though brought up as an unlettered person was well known for truthfulness, honesty and said that He had been sent by God, joined him. Thereafter they followed him as if they had been charmed.

I say it again that it was faith which turned them into people like these. Remember, Faith in God is a very great thing. (Malfoozat Vol. II, p. 154)

FOLLOW THE HOLY QURAN

It simply is not possible to achieve success without following the teachings of the Holy Quran. If somebody thinks otherwise, it is a mere imaginative thinking; the (worldly) people are seeking after success of this kind. You should keep the example of the Companions of the Holy Prophet sallallahu alaihi wa sallam, before you. Look at them; they followed the Holy Prophet, sallallahu alaihi wa sallam, and gave preference to religion over worldly affairs. The result was that God fulfilled all the promises that He had made with them. At the initial stage, the opponents mocked at them that whereas they could not come out in the open freely, they were claiming to become the kings of the world. But having lost themselves in perfect obedience to the Holy Prophet, sallallahu alaihi wa sallam, they were able to achieve what had not been their lot for many centuries. They loved the Holy Quran and the Holy Prophet, sallallahu alaihi wa

sallam, and they kept themselves busy in following them day and night.

They would not follow the unbelievers even in the matters of their customs. All the time that Islam was passing through these conditions, it was in its supremacy, the reason being that

“If you have God with you, you have nothing to worry about.”

The key to the successes and victories of the Muslims was also faith. (Malfoozat Vol. II, p. 157)

DO NOT NEGLECT GOD

I do not mean that the Muslims should become lethargic. Islam does not make anyone lethargic. They should carry on their trades and services as usual. But what I really do not like is that they should have no place for God. They should trade when it is time for them to trade but while trading they must have the fear of God in their hearts so that their trade, too, may become an act of worship. At the time of the daily prayers, they should offer the prayers—and they should not ignore them. Whatever the work in hand, they should give preference to religion; their ultimate target should not be the gains of this world; it should be the gains of religion. That being the case, their worldly affairs will also become matters of religion.

Look at the Companions of the Holy Prophet, sallallahu alaihi wa sallam. They did not abandon God even at the time of greatest difficulties. You know the battlefield is a difficult place, so much so that the very idea of it frightens the people. To be in the battlefield is to be passing through the time of

excitement but even at such times they did not become negligent of God; they did not leave off their prayers; they indulged in supplicating to God.

The trouble, now, is that the people try as hard as they can; they make lengthy speeches, they hold open-air meetings; all this, so that the Muslims may make progress. But they are so negligent of God that in no case they think of Him. What hopes can they cherish in such circumstances. How can their efforts bear fruits; all what they do is only for this world. You should remember that unless *la ilaha illallah* goes down deep in the hearts and it pervades every particle of the body and the light of Islam and its sovereignty is visible from it, no progress can ever be achieved. If you will follow the example of the European nations and think that since they are making progress, you will also make progress by following them, you must know that it will not materialise. Your own case is quite different. You have been given a Book and the truth has been conclusively brought before you. They (the Europeans) will be dealt with differently. So far as you are concerned, if you will leave the Book of God you will meet your Hell in this very world.

The Societies are being formed and the Conferences are being held in every town for the welfare of the Muslims. But it is a pity that nobody says that the people should make the Holy Quran their leader and they should act upon the teachings of this Book. Everybody is talking of studying English language, putting up Colleges, getting Degrees to become Barristers. That clearly shows that the people do not have faith in God. Even a Unani physician changes his prescription after a few days, seeing that it does not work. How strange! The people are meeting failure after failure but do not turn back from it. If they think there is no God, let them

try all they can to move forward. But God is there and He definitely is there. They can never make any progress without Him. (Malfoozat Vol. II, p. 158–159)

LIVING FAITH IN GOD

My idea is—and the eyes can see and certify that it is true—that there is only one way to make progress and that is that people should recognise God and have a living faith in Him. Were we to talk of these things when the worldly people are assembled, they would laugh these things away. But we pity them. We are sorry that they cannot see what we see. God has given you the opportunity (talking to the people who had gone to be with him for some time) to travel a long distance to be here, and you have suffered the hardship of the journey. I think if it had not been for the strong faith that you have, you would not have been able to bear all these hardships. May God reward you and increase your faith so that you may get the eyes that can see the light, God has sent down in this Age, through His grace.

(Malfoozat Vol II, p. 159)

INHERENT BLISS

Hazrat Abu Bakr, may God be pleased with him, was the person whose nature had the oil and the wick of blessings and as soon as he had the pure teaching of the Holy Prophet, sallallaho alaihi wa sallam, he was lit up. He did not argue with the Holy Prophet, sallallaho alaihi wa sallam; he did not ask for any sign or miracle. As he heard of the claim of the Holy Prophet he asked him if he had really claimed to be a Prophet. Having got the answer in the affirmative, he said, “Let you be my witness that I am first of those who believe in you.”

The experience shows that those who indulge in questioning are usually deprived of guidance. Of course those who think good of others and are patient, they have the full share of guidance. The examples of both these kinds are to be met with in the persons of Hazrat Abu Bakr, may God be pleased with him and Abu Jahl. Hazrat Abu Bakr did not have controversies and he did not ask for the signs to be shown, rather he himself became a splendid Sign. Abu Jahl resisted, opposed and did not stop showing his foolishness. He witnessed the Signs but could not see them (i.e. he could not benefit from them). Eventually he became a Sign for others and passed away in the state of his being an opponent. That, very clearly, shows that those who have the light of Faith in their nature, do not need much of talking. With just one thing they arrive at the conclusion. They have a light in their hearts. As soon as they hear the voice, they are lit up. The divine power that they have in them gets excited by hearing the voice (of the person who comes from God and calls the people). It begins to develop. And as for those who do not possess that power, they are deprived (of the light) and are ruined. This is what has been happening since times immemorial.

Let every-body fear and know that if a Reformer appears in any Age, those who believe in him are the blessed people. He who finds reluctance in his heart and does not find himself inclined towards believing in him should be apprehensive, for, these are the signs of a bad end and of deprivation. (Malfoozat Vol. II, p. 165)

ALL OF US NEED A MODEL

It should be kept in mind that all the human beings stand in need of a model. And that model is provided to them in the persons of the prophets, peace be on them. God could write His revelations on the trees but He did not do that.

He sent the Messengers and sent His revelation through them..
The reason why he did so was that He wanted the human
beings to witness His manifestation which takes place through
the Messengers. (Malfoozat Vol. II, p. 168)

TWO ATTRACTIONS

The Satan calls towards falsehood, injustice, passions,
blood, vain hopes, show and pride, while God calls towards
high morals, patience, self annihilation in God, devotion,
sincerity, Faith and Success. Man stands in between these two
attractions. Whoever is of a blessed nature runs towards
God and he does so despite the fact that there are thousands
of invitations and attractions from the Satan. Such a person
finds his consolation and comfort nowhere except in God.

(Malfoozat Vol. II, p. 169)

THE HOLY PROPHET'S ACHIEVEMENTS

If one can fully understand the circumstances through
which the Holy Prophet, sallallahu alaihi wa sallam, had to
pass and one could also know the conditions of the world in
those days and the changes that he effected, one would ecst-
atically begin to say Allahumma salli alaa Mohammad.

(may God shower His choicest blessings on Mohammad)

I tell you the truth—and it is not an imaginary thing—
that the Holy Quran and the history bear witness to all that
the Holy Prophet, sallallahu alaihi wa sallam, did. If he had
not done what he actually did, why would have it been said:

*Innallaha wa Mala-i-katahoo Yosalloona alannabiyyi,
ya ayyohallazeena Aamanoo Salloo alaihi wa Sallimoo
taslima*

(Al-Ahzab 57)

“Allah and His angels send blessings on the Prophet. O ye who believe, you should invoke blessings on him and salute him with the salutation of peace. (33:57)

This voice was never heard for any other prophet. This was the only person who came with total success and complete appreciation—his name was Mohammad, *sallallaho alaihi wa sallam*. (Malfoozat Vol. II, p. 174)

GRACE OF GOD

The greatest proof of the truth of the claim to prophethood by the Holy Prophet, *sallallaho alaihi wa sallam*, is the very life that he lived. There is none who can raise an accusing finger at him. He was sent to the world at a time when the darkness enveloped it on all sides and he lived up to the time that he heard the words. *Al-yauma akmalio lakum deenakum wa atmamto alaikum ni' mati*: He did not pass away from this world till he had seen people joining Islam in very large numbers.

In fact, there are many reasons why he was called Mohammad.

He had another name too: Ahmad. This is the name which occurs in the prophecy made by Messiah (Christ) about his advent. The words: *Mobashiram bi-Rasoolin ya'tee mim-badi-ismohoo Ahmad*. That is, a prophet will be raised after me and his name will be Ahmad. This name had a reference to his praising God more than every body else. This word makes it quite clear—and it is very true—that the people praise the person from whom they receive something and the more they get the more they offer praises. He who is given one rupee will praise only as much as he is given and he who

is given a thousand rupees will praise according to his own gift. This very clearly shows that the Holy Prophet Mohammad, sallallahu alaihi wa sallam, received the grace of God more than everybody else.

The fact is that the very name (of the Holy Prophet) constituted a prophecy that this person would be the greatest recipient of the Grace of God.

(Malfoozat Vol. II. p. 177)

THE BELOVED OF GOD

The verse:

In kuntum tohibbonallaha fat-tabi-oonee yohbib-kornullaho wa yaghfir lakum zonoobakum

clearly shows that nobody can become the beloved of God nor can he deserve to attain to His nearness through the ways and means of worship chalked out by himself. The Lights and the Blessings of God cannot descend upon any one unless he is totally lost in the obedience to the Holy Prophet, sallallahu alaihi wa sallam.

He who gets completely lost in the love of the Holy Prophet, sallallahu alaihi wa sallam, and it is, as if, he causes a death to himself in loyalty and obedience to the Holy Prophet, becomes the recipient of the Light of Faith and Love which grants him freedom from all others than God; it also grants him salvation from sin. In this very world he attains to a life of righteousness and piety and is brought out of the dark, narrow graves of low passions. The Hadees

Anal hashiruulaze walsharannaso ala qadamee

points to this very fact. It says: I am that one who gives life

to the dead on whose footsteps they are raised. What it really means is that whatever is the basis of salvation, it can-not be had without the life which is granted to a man through the Holy Spirit. The verse of the Holy Quran quoted above, pointedly draws our attention to the fact that the spiritual life cannot be had without giving full obedience to the Holy Prophet, sallallaho alaihi wa sallam. All those who are rebellious and do not obey the Holy Prophet because of some enmity that they have against him, are under the shadow of the Satan; they do not have anything of the spirit of the pious life. They are apparently alive but in reality they are dead. The Satan rides over their hearts. It is a pity, such people do not remember that they have to pass away from this world, one day. And how far is death from them? He who is fifty

years may live a few years more—two to four, or at the most ten years. After all, he has to pass away from this world. Death is sure like anything and there is no escape from it for anybody whosoever he might be.

I could see that people keep themselves engrossed in the material affairs—counting of money—but they never make any calculations about their life. Unfortunate is the person who never thinks of his life (that its span is short). The most important thing for which an account should be kept is nothing but life. It should never be that at the time of death (which he might deem sudden) he should be full of regrets. The Holy Quran tells us that just as the heavenly life starts from this very world, so also is the case with the life of the Hell. When a man dies with regrets, it is, as if, he has been thrown into the Hell.

(Malfoozat Vol. II, p. 183)

ACCEPTANCE OF PRAYER

Prayer (Supplication) is a great thing. Alas! the people do not know what it really is. Some of them think that whatever is asked for, must be given (i.e. the prayer must be accepted as it is offered). That is why whenever they ask for something and it is not given to them by God they are despaired and begin to think evil of God. Whereas what behoves a believer is that even if he is not given what he asks for, through his prayer, he should not be despaired, for, he has not been given because the Mercy of God has not found it useful for him.

Behold! if a child wishes to hold a burning charcoal, the mother would run and hold his hand back and may be she will slap him for this act of his. When I ponder over the philosophy of the prayer and realise that the All-knowing God knows what is good and bad for the people, it really affords me very great pleasure.

(Malfoozat Vol. II, p. 195)

GET NEARER TO GOD

You should remember that it is only when a man abandons negligence and evil deeds that his prayer is accepted by God. The closer he is to God the more he will have his prayers accepted. That is why God says:

Wa iza sa-alaka ibadee annee fa-innee qareeb

“And when My servants ask you about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.”

At another place He says:

Wa anna lahomut-tanawasho mim-makanim-baeed

how should I accept the prayer of the person who is far away from Me.

This is a lesson through an instance from the law of nature.

It does not really mean that God cannot hear (from distance). He is fully aware of the intentions that are hidden in the heart and even the intentions that have not taken any shape as yet. Here, actually the attention of man has been invited to the nearness of God. He has been told that just as a voice that comes from far off cannot be heard, so also a person who is negligent and engrossed in the evil deeds, goes away from God. The farther away he goes, the greater is the distance and the thickness of the curtain between him and the acceptance of his prayers.

As I have just said that although God is the knower of the Unseen, this is the law of nature that man cannot achieve anything without *Taqwa* (the fear of God, righteousness and piety).

At times the ignorant person becomes an atheist simply because of the non-acceptance of the prayer. The Bukhari (a Book of Hadees) contains a Hadees which says that the believer attains to the nearness of God through *Nawafil* (optional good actions or supererogatory prayers).

(Malfoozat Vol. II, p. 198)

THE FRIENDS OF GOD

It is only through the *Nafl* (supererogatory prayers) that one can make his love for God perfect. When this stage

is reached, then God says that He becomes the sight of the Believers and of those who are near to Him; whatever the Will of God, that is their own choice.

The Truthful does not trust life (he is ever ready for the time of his passing away) and he is never negligent towards God.

God says that He becomes the ears of this type of people. This actually means that wherever people talk of God, of His Messenger or of His Book derogatorily, they express their disdain and leave that place; they do not want to listen to this kind of sacrilegious talk. They also do not like to listen to whatever is against the Will of God and contrary to His command. They do not join the people who do this kind of undesirable things. They keep their hearing powers away from listening to foul talk and they do not cast their eyes on unpleasant scenes. When one listens to what is forbidden, evil thoughts begin to germinate and that is the adultery of the ears. That is why Islam ordained Purdah (wearing of the veil).

The Messiah (Christ) said that the people should not look at others with an eye of adultery (i.e. they should not see with a sinful intention). But this is not a perfect teaching. On the other hand, the teaching of Islam is perfect, for it teaches the avoidance of even the preliminaries of sin. *Qul lil mo mineena yaghuzzoo min absaa'ihim*: Tell the believers that they should cast down their eyes. That means that they should not look with any intention whatever, for, the heart is not controllable (it can incline towards sin, without the person thinking of doing so). How perfect this teaching is.

Then, God says that He becomes the hands of these people (the true believers and those who are near to Him).

At times, people show great injustice to others through their hands. God says: the hands of the true believers do not exceed the limits; they do not touch those whom they should not touch (they do not go near the preliminaries of sexual sins).

God also says that He becomes the tongue of this type of people. A reference has been made to this fact in the words: *ma yantiqo anil hawa* (he does not speak from himself). That is why whatever the Holy Prophet, sallallahu alaihi wa sallam, said, was, as a matter of fact, from God Himself. God says about the hand of the Holy Prophet, sallallahu alaihi wa sallam, *ma ramaita iz ramaita wa lakinnallaha ramaa* : when you threw a handful of pebbles, it was not you but God who really threw it.

In short, a man can attain to very high spiritual ranks through supererogatory prayers (Nafil), and he gets very near to God, so much so, that he is included in the group of God's friends. At this stage of his life, what happens to him is *man aada lee waliyyan fa qad oaraztohoo bil harb*: he who opposes My friend for My sake, it is Me who fights with him. The Hadees tells us that God pounces upon such a person (the enemy of the friend of God) like a lioness whose cub has been carried away by some one.

One must always continue struggling to attain to this status. Nobody knows when the time for his passing away from this world will approach; a believer must never be negligent in this matter; he should always fear God.

(Malfoozat Vol. II, p. 199–200)

LONGEVITY OF LIFE

Wishing for a long life often becomes the root cause of sins and weaknesses. Our friends should spend their life

in perfect accordance with the will of God. That is the target that has to be achieved, otherwise what difference does it make that a man passes away today or after 50 years from now. The moon and the sun that are there today, the same moon and the sun will be there at that time (i.e. fifty years from now). The person who is beneficial and a servant of God is given long life whereas God does not care for the people of bad character.

It is more than thirty years that God told me in very clear words that I would live upto 80 years, two three years less or more than that: It points to the fact that the task that has been assigned to me should be completed within this period. That is why even when I fall ill, I am not bothered about death. I vividly remember the trees under which I used to play when I was six or seven years old. I could see that those trees are still fresh but as for me, my condition has changed very much. You also can observe it.

(Malfoozat Vol. II, p. 201)

PILLAR OF LIFE

Everything has a pillar. The pillar of life and health is the Grace of God.

(Malfoozat Vol. II, p. 203)

CONFIDENCE IN GOD

I have so much of confidence in God that I do not even express my desires to Him, for, He knows my condition. When Hazrat Ibrahim was thrown into the fire, the Angels came to him and asked him if he had any need that should be fulfilled. (If he wanted anything to be done for him.) He answered: "Yes, I have, but I am not going to tell you what my need is". The Angels, on hearing this, said: "Well, you may present it to God and pray to Him for its fulfilment."

Hazrat Ibrahim replied: He knows my condition to such an extent that I do not need to express my requirements to Him.
(Malfoozat Vol. II, p. 209)

EASE AND NOT HARDSHIP

I believe that one should not put oneself to too much of hardship. What is ordinarily known to be a journey should be taken as journey for the purpose of shortening the prayer etc.

Innamal a'maalo binniyyati

actions are to be judged according to the intentions.

At times I go for a walk with my friends and I cover two to three miles but nobody takes it to be a journey. But when a man takes his baggage and goes out with the intention of going on a journey, then he really is on a journey. The Shariat is not based on hardship. Whatever you take to be a journey, is really a journey for you. Just as one obeys the commandments of God in connection with what is obligatory, one should obey Him in the matter of leave also. The farz (obligatory) are from God and so is the leave granted by Him.

(Malfoozat Vol. II, p. 211)

BUSY ALL THE TIME

The work on the commentary has ended and I wanted to rest for two three days before embarking on an other work. But I do not like to sit idle. Maulana Room says in his book entitled Masnawi that there is a sickness which makes a man to be asking for being beaten with the fists. Same is the case with the divinely persons. They cannot sit idle. At times, God puts them to hard task and at times they themselves set out on something which demands hard work.

It is a very blessed thing that one should keep oneself busy with one thing or the other in the cause of God. Every day that passes without doing anything, is, as if, a day of sorrow and sadness. One can gain nothing in this world better than the service to God and that God may open His ways for him, and help him. But mind you, all the efforts devoid of sincerity are meaningless. One should work solely for God and no other aim should be allowed to interfere.

(Malfoozat Vol. II, p. 218)

LOOK AFTER THE WEAK

I should like to advise the members of my Jamaat that they should be kind to those of them who are weak and not yet mature in faith. They should try to remove their weakness. They should not be harsh on them and they should not misbehave towards them. Rather they should try to make them understand (what they do not know).

Look at the Companions of the Holy Prophet, sallallahu alaihi wa sallam. The hypocrites used to be mixed up with them. The Holy Prophet, sallallahu alaihi wa sallam, was always kind to them. Abdullah bin Ubaiyi was the person who said that the powerful people would turn the humiliated persons out. The Sura Munafiqoon makes mention of it. What he meant was that the disbelievers would turn the Muslims out. But when he died, the Holy Prophet gave his shirt to be used as his shroud.

I have pledged it to myself that I will help my Jamaat with prayers. Nothing can be done without prayers. Look at the Companions of the Holy Prophet, sallallahu alaihi wa sallam. Those who were of the days of prayers i.e. who joined

Islam in Mecca—were of a greater glory than the others. What did Hazrat Abu Bakr, may God be pleased with him, see when he joined Islam; he did not see any Sign; But of course, he knew the life of the Holy Prophet and he was well aware of his high morals. As soon as he heard of the claim of the Holy Prophet, that he had claimed to be a prophet, he professed faith in him. That is the reason why I tell the friends to be visiting this place frequently and that they should stay here for some time. Close friendship and to be well informed of the condition, benefits a lot. The Miracles and the Signs do not help that much. Did the Pharaoh benefit from the Miracles? He did not. Thousands of people reject the Miracles, but there is none who can reject good morals. One should very sincerely try to find out the kind of life the other person (the claimant) is living.

(Malfoozat Vol. II, p. 219)

A MULTI-MEANING BOOK

The Holy Quran is a Multi-meaning Book. Many meanings can be deduced from all the places in it. And no point contradicts any other point but he who is prone to quick anger and grudge is not a suitable person to understand the Holy Quran nor the Holy Quran opens up for such people (i.e. they cannot understand the deeper meanings of this Book). I intend to write a commentary of the Holy Quran, which should make understanding easy. Of course mere understanding and belief are not enough unless these things are put into action. The words without action are like something without soul. One should believe in the Holy Quran to be a miracle and one's relation with God should be such as if he sees Him.

(Malfoozat Vol. II, p. 221)

SPIRITUAL PROVISIONS

Just think over this matter. To acquire the physical provision, without which a man can live at least for some days, a period of no less than six months is required, whereas the life for which this physical provision is required is not everlasting; it is mortal. How can, then, a man acquire the spiritual provision for the spiritual life which is everlasting and eternal, within two to four days (a short time). Although, it is quite true that God can make this provision available in a moment, if He so desires - and I have strong faith in the fact that there is nothing that God cannot do. The concept of God in Islam is not like that of the Aryas - their concept of God is that He cannot create any soul or matter, nor can He grant salvation to His Truthful servants and those who are seekers after Him. The concept of God that Islam presents is that He is Unique in His powers and has no partners. But, of course, the law that He has promulgated demands that things should take shape gradually. That is why if one does not exercise patience and does not think good of Him (i.e. has no confidence in Him) the success will be hard to achieve.

I remember, a certain person came to me and said that the spiritual leader with whom he had been before, could push up a man to the heavens by just blowing on him. I told him that he was mistaken. This is not the law of God. "If you want to have a floor in a room, you have to repair the part of it that needs to be repaired, and you have to clean the place if the dirt is there; you may have even to use detergent. Then and then alone the floor will be laid there. Same is the case with the heart of the man. Until it becomes good enough for God to live in it, it is the throne of the Satan and it is a subject of the kingdom of the Satan. In order to change the rulership of this kingdom, this satanic rulership will have to be brought to an end.

The person who is engaged in pursuit of the Truth will prove himself to be very unfortunate if he does not proceed with his work with a clear conscience, having no misgivings. Look at the potter; he has to take a lot of trouble in making the pots. Look at the washerman; when he begins to cleanse dirty clothes he has to do a number of things; sometimes he warms them and rubs them with the soap; sometimes he has to use other technique to remove the dirt. At long last, the dirt is removed and the clothes become white and clean. If even for ordinary things one has to take a lot of trouble and to exercise great patience, how foolish will be the person who wishes to reform his life and to remove the dirt of his heart and yet he likes all this to be done by just blowing on him.

You should remember that patience has to be exercised for the reformation of one's life.

(Malfoozaṭ Vol. II, p. 228–229)

SEEK AFTER TRUTH PATIENTLY

The person who comes to me, I do not know anything about him; whoever comes to me he says that he has come for the sake of God and it is God that he is seeking after. I do not know the intention of this person. But what I do know is that he who is seeking after God must first and foremost correct his beliefs; he should ascertain as to which God he is seeking after. Is he really seeking after the God who is the Creator of the whole of the Universe and who is the Owner of it and possesses all the good attributes and who is devoid of every shortcoming. Or is he seeking after a God who is the son of a woman, or more than three hundred weak gods like the one who is born to a woman.

For example the Christians say that Messiah, the son of Mary, (who was born to a woman just as other human beings

are born, and was eating and drinking and going to toilet) was God. It is quite possible that someone may like him and love him but human intellect does not permit that such a weak person should be taken as God, or that the gods are also born to women. When the very first step is not on the right lines, how can the second step be. The rays of Light that fall on the heart by believing in a Living God and a God who possesses all the good attributes, cannot fall on the heart by believing in a person who is mortal, weak and helpless.

Attalibo la mazhaba laho: the one who seeks after truth has no personal inclinations of his. Such a person has to do away with all sorts of prejudices and inclinations (in the form of beliefs). It is only after he has done so that he should start seeking after the true beliefs; then and then alone he can expect satisfactory results. And the aim of his pursuit should be the recognition of God - that should be his first step. Ultimately, that also will become his last step (i.e. he will have recognised Him). It is not good to be hasty, for, haste becomes the cause of deprivation for the unfortunate person who indulges in haste.

If you stay here with me for a short time and having left, you begin to say that you did not get anything by being with me, it will do no harm to me. There are a lot of people who talk in this vein but they are the people who have been deprived (of good) and they are very unfortunate.

(Malfoozat Vol. II, p. 233-234)

SIGNIFICANCE OF RELIGION

What is *Mazhab* (religion)? *Mazhab* is the way a man adopts to walk on it (or do things according to it). Everybody must have a mazhab. Even the person who does not believe

in the existence of God has to adopt a way and that way is his mazhab. But of course what one should ponder over is whether the way that he has adopted is the one that gives him sincere steadfastness, eternal joy and unending contentment.

Behold! Mazhab is a very common word. It means a place on which we walk, a path. It does not necessarily connote religion. The experts in various branches of knowledge—sciences, arts, archeology, chemistry and astrology—have a mazhab of their own. None can be without it; it is a must for the man; nobody can go beyond it. Just as the soul of the man stands in need of a body so also the interpretations need words and a mode of talking. Also, in the same way, a man stands in need of mazhab.

I do not go into the discussion as to what do the people say: they say Allah, God or Permehawar. The real point at issue is as to what do they think of Him. Give Him any name you like, but let me know what do you think His attributes are. It is the attributes of God that we should ponder over.

(Malfoozat Vol. II, p. 236)

WHAT IS VIRTUE?

There are two things very essential for the people: one should shun the evil and be ever prepared to do good (as if he is running towards it). So far as virtue is concerned it has two aspects: to avoid the evil and to do good. Just avoiding the evil cannot make a person perfect unless he also does good to the others. That is what really shows the extent of change that has taken place in him. Of course, this is made possible by having a strong faith in the attributes of God—and comprehensive knowledge about them. Unless that is the case, one cannot get rid of evil deeds, what to talk of doing good to others.

The awe of the kings and the penal code make the people afraid of doing bad deeds—at least to some extent—why then do the people become bold in violating the laws of the Ruler of the Rulers. Can there be any other reason for this, than that they do not have faith in the Ruler of Rulers. This is the only reason (for this attitude of theirs).

(Malfoozat Vol. II, p. 238)

REVELATION AND SATANIC INSPIRATION

There are some people who cannot make distinction between the thoughts that arise in their mind or the satanic inspiration and the revelation from God. Whatever is revealed by God has a sort of grandeur and sweetness; It grips the heart. It comes out of the Fingers of God and it falls like something made of steel; there is nothing that can be equal to it in its weight. The Holy Quran says: *inna sanulquee alaika qaulan saqueela*; We will reveal a word to you which is a heavy word. Saqueel means heavy. But the inspiration of the Satan and what just arises in one's mind are never like that. The fact is that what just arises in the mind and the inspiration of the Satan are one and the same thing.

There are two forces attached to the man: one, the Angels and two, the satan. It is as if his legs are tied to two ropes. The angel urges him and helps him to do good; the Holy Quran says: *ayyadahum bi roohim minho*. The satan urges him to do evil deeds; the Holy Quran says: *yo waswiso*. One cannot deny these things. There is darkness and there is Light. Lack of knowledge is no proof of non-existence of any particular thing. And in fact there are thousands of other wonderful things. The words *Qul aoozo bi Rabbinnas* point to whispering of the satan which he casts in the hearts of the people. The biggest of them is that doubts should be created about the existence of God and His attribute of Sustenance

(Raboobiyyat); when some people see the wealth of the rich, they are misled to believe that they (the rich people) are the providers. (Malfoozat Vol. II, p. 244)

PROPAGATION OF RELIGION

There are now two important things that I have to do. One, the propagation of my message in the Arab lands and providing the conclusive proofs (of the truth of Islam) to the people of Europe. The Arabs have a right over us; a large number of their people, perhaps, do not know anything about me; they don't know that God has established a dispensation; it is my duty to inform them of this fact. If the message does not reach them, it will not be good.

The Europeans also have a right over us; their shortcomings must be pointed out to them. By believing in a human being to be their God, they have gone far away from the real and true God. Europe has inclined to the mundane affairs: *akhlada ilal arz*. They are making new inventions everyday. You should not be surprised at their worldly progress. Whenever the heavenly doors are shut, people can think of only earthly matters. There never has been a prophet who made any mechanical inventions, nor a prophet who spent all his time and force for the earthly affairs.

(Malfoozat Vol. II, p. 253)

THE ENGLISH LANGUAGE

God has said it in very plain words that those who love God, fear Him and have hopes in Him, are the people who have an authoritative position. But those who follow their passions are devoid of any authority that may grip the heart strongly. In short, whatever a man might say or do, unless he has the authority for it, he displays atheism. I should like to propagate

my Mission in two ways: God knows—and no witness is better than He—I do it with great zeal and sincerely speaking all this is for the sake of God and it is He that I present to the people. I have not been chanced to study the English language. Had I studied this language I would have never given the trouble to my friends (to write or translate in English language). But that was the Will of God; He wanted others also to join me in this good work. As for me I never tell others to do for me, what I can do myself.

Had the Holy Prophet, sallallahu alaihi wa sallam, lived a few years more, Hazrat Abu Bakr, may God be pleased with him would have died till then. The fact is that the Holy Prophet, sallallahu alaihi wa sallam, had won the victory which had been promised to him. He had witnessed the fulfilment of the words *yadkholoona fee deenillahi afwaja* (entering the religion of Allah in troops) *Al-yauma akmalto lakum* had also come to pass. God did not like him (Hazrat Abu Bakr) to be deprived of the reward; He wanted him also to be blessed. Likewise, God could grant me treasure-ful of wealth and in that case I would not have stood in need of anybody's financial help. But He picks up anyone He likes to be amply rewarded. All these people who are sitting before me are like graves; for everybody has to die one day or the other. This is the time to act in a way that one should deserve the rewards from God. I am telling you all that God has told me and I am doing it in a very simple manner and in very clear words. You should get ready for the rewards. Do not think that if you will spend in the way of God, you will lose something. God will repay you like a heavy rain. *Manya'mal misqala zarratin khairan yarah.* (Whoso does an atom's weight of good will see it).

You should also remember that one cannot give service to religion without the help of God. He who girds up his

joins to serve the Religion with pleasure, is never wasted by God.

In short, I am playing one part, the other is being played by my friends who have studied English language.

(Malfoozat Vol. II, p. 255)

PAY VISITS REPEATEDLY

It is a very important thing and if the people could understand its significance it would do them a lot of good: they should visit this place again and again. It will not only benefit them, it will benefit many others, too, for, they will be able to explain things to them. Unless one has got insight and a comprehensive understanding it is not possible to guide others. At times it happens that those who do not visit here quite often are asked questions which they cannot answer, for, they have never heard anything of that sort and thus they feel ashamed; these questions are asked by some mischievous people, who know that inability to answer, would put the other side in a bad situation. Those who cannot answer these questions put others also to shame, rather, at times, they become a stumbling block for others. The faith is thus affected adversely and it becomes weak.

When a man is overpowered, he is highly influenced by the other side and quite often it blackens the heart; this is very commonly observed and it can be taken as a principle of behaviour. The darkness begins to intensify and if he persists in this very condition and passes away from this world, he makes himself deserving of the Hell. A wise person would thus come to the conclusion that in order to remove all these poisons one must be in the company of a righteous person. It is in this company that the man would come to know of these fatalistic poisons and try all he can to get rid

of them. There, he would also come to know of the life-giving elixir which is a source of salvation for him. I have been thinking of testing the Jamaat, for some time, by giving them a question paper and I have mentioned this desire of mine many a time, though I have not been able to put it into action. I should like to test the members of the Jamaat to find out how far they have understood what I have been telling them and how far they have grasped the aims and objects of my advent and as to what are the objections others raise and how to answer them. If I can find forty people who are enlightened and have insight and God-realisation, that will be a very good thing. (Malfoozat Vol. II, p. 257–258)

HAVE YOUR FAITH BACK

God is my witness—and who else is a better witness than God—that I started studying the Christian literature at the age of sixteen or seventeen; not even for a split moment I have ever been impressed by the objections that they raise (about Islam). This really is the grace of God. The more I study those objections, the more the futility of these writings becomes clear to me and the more the grandeur of the Holy Prophet, sallallahu alaihi wa sallam, gets established in my heart, and the more I advance in the love of this noble Prophet.

I have pondered over this matter and have come to the conclusion that anything to which they object—be it an act of the Holy Prophet, sallallahu alaihi wa sallam, or a verse of the Holy Quran—therein lies a great treasure of Truth and Wisdom. The people with bad nature and impure hearts point accusing fingers to these things.

Listen to me! A man cannot be a perfect believer unless by nature he becomes averse to the objections raised by the

opponents. And one cannot reach that stage of faith unless he stays in the company of the righteous person who has been sent to the world to give their faith back to the people. Unless a man has got his faith back, he must stay with this righteous person; to go away from him is to do something unlawful. It is so because this man is like a child in the lap of his mother and he can take only milk that the mother gives; if this child goes away from the mother, he is sure to die within a short time.

(Malfoozat Vol. II, p. 259)

BEAUTIES OF RELIGION

According to me the best way of spreading the religion is that its beautiful teachings penetrate into the hearts and no external effort is needed to be made for this purpose. There are certain things which are visible because of their own light, the example being the sun, the moon and the stars. There are other things that cannot be seen without the light of the things that have been mentioned above. They are the animals and the birds; we cannot see them unless there is light. The true religion penetrates into the souls with its light of truthfulness and it gets recognised by itself; it draws the hearts to its own side. That is why I said that the teaching of a religion is a great sign. The signs of a religion which lacks this sign (of Teachings) do not do any good to the people. The teaching that comes from the Heaven has a light with it and it is far above the ways of the human beings. When a man causes death to his life and comes out of the dirty existence, then he receives a life in God and begins to realise the signs of a true religion. But this cannot happen without the grace of God, none can come out from the dirty life and receive a new one unless it is caused by God Himself who has given life to the whole world.

(Malfoozat Vol. II, p. 273)

PREJUDICE HINDERS UNDERSTANDING

A verbal claim by a person that he has attained to salvation or that he has a strong relation with God the Almighty is quite easy (i.e. it is quite easy to make such a claim even though it may not be factual). But God knows quite well, how far a person has abandoned the things that must be abandoned. Of course, it is true that he who seeks, will find what he is seeking after. Those who are sincere in their struggle are granted success and they reach their destination.

If somebody is partially for religion and partially for the worldly affairs he will ultimately get away from the religion to which he previously adhered, and get himself engrossed in the worldly affairs. If a person seeks after the true religion with a divine sight, it will make easy for him to decide about the controversies. But what the people do is that they want to stick to their own views (that is, they do not try to understand the point of view of the other side). If two persons have dialogue, each of them wishes to uphold his views and to see that the other one is pulled down. Like an ant, the people are prejudiced, stubborn and defiant and they are not prepared to think over things with a cool heart. It is only in the power of God to make them understand and accept.

I believe that the God whom I want to show to the people is hidden from their eyes and they are negligent of Him. He has manifested Himself to me: whoever has eyes that can see, let him see this manifestation.

(Malfoozat Vol. II, p. 275)

IT'S GOD'S WORK

If I am asked as to what have I done, my answer would be that I can't say anything in this respect. The world will

know itself as to what has been done by me. Of course I should like to say this much that people come to me and repent for their sins, they become humble and getting away from meanness, they acquire very high morals. They begin to grow like vegetation and they begin to improve their morals and habits. Man does not make all the progress in just one step. The law of nature is that every thing makes progress gradually; there is nothing that is not under this law. Of course we are full of hope that ultimately the truth will spread and there will be a pious change. This is not my work; this is the work of God. He is determined that piety should be spread. The world has become rotten and a worm is eating it up. It is only the shell that has been left; there is no pith there. But God has now willed it that man should be purified and should have no blemish at all. It is for this, that through His grace, He has established this Dispensation.

(Malfoozat Vol. II, p. 278)

DO YOUR DUTY

If the Ruler is a cruel person you should not go about talking ill of him; you should try to reform yourselves and make yourselves better in every way. God will remove him or make him a better man. Whatever hardship a man passes through, it is the outcome of his own evil deeds. Otherwise so far as a believer is concerned God is with him. God Himself provides him with every thing. My advice to you is that you should become a model of every virtue. You should neither be negligent in doing your duty to God nor you should be negligent in doing your duty to your fellow beings.

(Malfoozat Vol. II, p. 298)

WHOLLY AND SOLELY FOR GOD

God manifests Himself in the person of a Muttaqi. Such a person is under the shadow of God. But let it be remembered that Taqwa must be very sincere and it should

have nothing for the Satan. God does not like to be associated with any thing. If a part of us is for the Satan, then God throws away and says: let the whole of it be for Satan. Any trouble that the chosen ones of God have to face has the Will of God behind it. Otherwise if the whole world joins hands to put them (the dear ones of God) to trouble, it would simply not be possible for them to do so. These dear ones of God are there to set an example for the world, it is very imperative that they must pass through difficulties so that that aspect of their life also becomes an example for the people. Ordinarily God does not like that His dear ones should suffer (He is very reluctant to cause death to a dear one of His). But it is for specific reasons that they have to pass through hardships. Of course, this makes them deserving of rewards and their passing through hardship becomes virtue on their part. (Malfoozat Vol. II, p. 301)

THE RIGHTEOUS LIVE ON

You must remember that God does not let His selected people be wasted. He says: *innallaha laa yozeeo ajrul Moh-sineen*. The name of the righteous people is preserved to live for all the times to come. Nobody cares for the Kings—even as great as Qaisar and Kisra. But the people are full of praises for the faithful and those exalted high by God the Almighty. Look at the Holy Prophet Mohammad, sallallahu alaihi wa sallam; how great is his grandeur in the whole world. There are more than nine hundred million Muslims who follow him; they pray for him all the time. Is there anyone who prays for Qaisar and Kisra? Look at Jesus, peace be on him; how great is he considered to be, so much so, that the ignorant people take him to be God.

The fact is that the Messengers of God undergo hardships and pass away from this world. The very fact that they

were troubled for the sake of God, became a cause of their greatness and exalted position. Those whom God loves, are not free from tribulations; they have to pass through them. But there is a very important aspect of these tribulations; they are not meant to destroy them, rather these tribulations are there for the Messengers to get their efforts fructified. This is the law that God has promulgated for everything that is worth something; first it is put to hardships. The farmer ploughs the land and thus tears asunder the chest of the earth. He makes the soil thin (like powder), so much so that even the wave of wind carries it from place to place. The ignorant one might think that the farmer has made a big mistake by spoiling the land which was so nice. But the wise person knows it well that unless all this is done to the land, it cannot display its talent of producing the fruits and the flowers. That is how the seed is sown in the land which becomes almost dust by mixing with the dust. Are these seeds sown because the farmer hates them. Not at all. These seeds are very valuable in the sight of the farmer. He sows them in soil to make them flourish and sprout and produce thousands of their kind.

That being the law of God, He throws His chosen ones also into the soil and the people trample over them and they crush them under their feet. But a little after that, the seed that had mixed up with the dust, produces greenery and it shows itself in very beautiful colours; it surprises the people to see the beautiful colours; it surprises the people to see this beautiful scene. That has always been the way of God in connection with His chosen ones; they are thrown into the great whirlpools but not to be drowned, rather, to make them inheritors of the pearls that are to be found at the bed of the river of Wahdat (oneness of God). They are thrown into the fire but not to be burnt there, rather, to show a great manifestation of God to the people. In short they are mocked at and

the people laugh at them; the people take it to be a blessed thing to curse them. All this happens, and then God manifests Himself and flashes His succour and it is proved to the world that God is at their back and He, with just one Manifestation of His, brings devastation to the enemies. The first phase belongs to the opponents and then comes the turn of God. That is to what God refers in the words: *wal aaqibato inda Rabbika lil Muttaqueen.*

Another point worth noticing in the hardships that those Commissioned by God have to confront is that God wishes their good morals to become an example for others and also wishes their steadfastness, which is nothing less than a miracle, to be shown to the people.

(Malfoozat Vol. II, p. 305–307)

A GOOD LIFE

It is better to have good life though it may be short. As compared with Hazrat Noah, peace be on him, the life of our Prophet, sallallahu alaihi wa sallam, was much shorter but it was definitely very beneficial. In that short span of his life he did very many useful things.

The Words of the Prophets, may God be pleased with them, are very effective: They have a spiritual impact. This spiritual power was given to the Holy Prophet in the highest degree and more than anybody else. How difficult it is to put even one man on the right path but tens of millions of people were rightly guided through the Holy Prophet, sallallahu alaihi wa sallam. The Muslims number the largest in the world today. Although some Geographers have stated their number to be less but very great researchers have proved this fact conclusively that the Muslims are in the largest number.

(Malfoozat Vol. II, p. 334)

THE PHILOSOPHER AND THE PROPHET

The difference between a philosopher and a prophet is that the philosopher says that there SHOULD BE A GOD. The prophet says, GOD IS THERE.

The philosopher says that there are reasons to believe in the existence of God. The prophet says: I have talked to God myself and it is He who has sent me and having seen Him, I have come from Him.

(Malfoozat Vol. II, p. 339)

WHOLE HEARTED DEVOTION

The covenant of Baiat which a person enters into at my hands is mainly for giving preference to religion over the worldly affairs and to take me who has been commissioned by God and who is the Vice of the Holy prophet sallallahu alaihi wa sallam and who has been called the Hakam and the Adl. Also that he will take my decisions as final and do so with an open mind. But if somebody after having entered into this covenant does not accept my decision with pleasure rather he finds a sort of reluctance in so doing, then it can be said with certainty that he has not cut himself off from this world. The chains of fashions and worldly ambitions are still keeping him tied down and he has not come out of covering which a man has to tear up to attain to the stage of perfect devotion to God. Unless he is cut off from the tree of this world and is grafted to the divine tree he cannot be fresh and have growth. Behold! when a branch is cut off from a tree it cannot bear fruits any more, nor can it produce any flowers, even though it is kept immersed in the water and all sorts of means are used to keep it alive as was the case before it was cut off. It will never bear fruit. Likewise unless a man is grafted to a Truthful person he cannot have

the power to attract spiritual bliss just as a branch cut off from the tree cannot be green by watering it.

In order to be fully devoted what is most essential is that one should get himself cut off from one side and be grafted to the other.

He will have to graft himself with God and cut himself off from all his passions and leanings.

Of course it does not mean that he will have nothing to do with this world and will get isolated from it. He will be in this world and yet away from it. This is real and true manliness and bravery. Getting away from the world actually means that he will not be affected and influenced by the worldly move, he will rather be devoted to the Cause of God.

(Malfoozat Vol. II, p. 359)

PREACHING TO RELATIVES

It often comes to my notice that you continue preaching to your relatives. It is a very good thing. One should always think over it as to how he can deliver the message to women as well as men. The Hadees tells us that the Head of a tribe will be questioned about his tribe, just as will the prophet of a nation. No opportunity that makes itself available should ever be lost. Nobody knows how long he is to live. When the Holy Prophet, sallallahu alaihi wa sallam, was told.

Wa anzir asheeratakal aqraboon

“You should warn your near relatives”.

he delivered the message to all of them. I also have preached to the women as well as to the men on various occasions; even now I occasionally preach to the womenfolk of the household.

(Malfoozat Vol. II, p. 402)

VOLUME III



GETTING RID OF SIN

What really helps to avoid sin is the manifestation of God. It is conditioned with having the eye that can see the Grandeur of God; another thing required is the certainty in the poison that sin produces. The earth gives darkness. While the heavens remove it and grant a light. The worldly eye is without light till the light dawns from the skies. That is why unless one has the light of the skies which takes the shape of the Signs, no heart can get rid of the darkness and attain to purity which is the result of the avoidance of sin. Thus in order to be safeguarded against the sin, one should seek after the light which descends from the skies with the brightness of certainty. It strengthens and purifies the heart of all the dirt and dust. Then, the man really and truly understands what dangerous poison of sin is and he shuns it and runs away from it. Unless a man reaches this stage, he cannot get rid of sins. This is the method that I propose.

(Malfoozat Vol. III, p. 5)

COMPANY OF RIGHTEOUS

The word *Insan* (human being) is actually derived from *unsan* i.e. the collection of two affections. One affection of his is for God and the other is for the human beings. Since human being is closer to him and he finds him very near to himself and moreover he is his own species, he is very much influenced by him—and very quickly, too. That is why the

company of a Perfect and a Righteous person grants him the Light which makes him see God and he is thus saved from the sin.

The fact is that the man has two 'persons' (or beings); one, that is born from the womb of his mother and whom we can see that he has come into existence with it; this person (or being) is given to everybody, without any distinction. But he has another person also (which is granted to him) and this 'person' of his gets constituted in the company of the Righteous. This 'person' is not such that we may be able to touch it or grasp it to prove that it is there. But this 'person' is definitely such that it causes death to the other 'person' of his. He becomes quite distinct and different from the thoughts that he previously had and the deeds that he previously perpetrated and the doubts that kept him in the darkness. He is freed from all these things. And it is this 'person' that can be said to be really and truly a representation of salvation; it is acquired after reaching the stage of purification. For, unless the man is freed from the doubts, he cannot attain to salvation from darkness and he cannot have perfectly purified himself and he cannot see God and the greatness and the grandeur of God cannot impress him in the least. The fact is that he who is deprived of seeing God in this world will be deprived of it on the Day of Resurrection, too. God has said it Himself, *man kana fee hazihi a'ma fahowa fil aakhirati a'am*". Of course, it cannot mean that those who are sightless in this world will be raised sightless on the Day of Resurrection, as well. It really means that those who seek after God are so enlightened that they can see God and witness His greatness and grandeur, so much so, that all the excellences and greatness of this world become meaningless for them and those who are deprived of the eyes that can see God in this world will not be able to see God in the next world, too.

(Mafloozat Vol. III, p. 6)

GOD REALISATION

The key to all the Lights and Manifestations is the recognition and realisation of God's Being and His Attributes in this very world and so clearly that there may remain no iota of mistake or doubt. This is what produces the Fire that puts an end to the life of sinfulness, burns the man away and then grants him the Light that makes him recognise the sin and he begins to realise that the sin is a poison and therefore he runs away from it.

Thus, this is the Fire of two types which, on the one hand, burns the sin and, on the other hand, empowers the man to do good deeds. It is called the Fire of Grandeur and the Fire of Beauty. One can be saved from the sin through the fear of the Grandeur. When a man realises that God is quick in awarding punishment and His punishment is very severe, also that He is the Master of the Day of Judgement, then he is frightened and this state of frightfulness keeps him away from the sin. As for Beauty, it pulls him towards the good deeds. When a man realises that God is Rabbul Aalameen (the Sustainer of all the worlds) and He is Rahman and Raheem, then, the man feels a pull towards Him and begins to have an ecstatic pleasured and he starts doing good deeds.

(Malfoozat Vol. III, p. 7)

SECURITY AGAINST SIN

That is how God has commissioned me; the aim of my appearance in the world is that I should show to the world that God is there and He gives rewards as well as He punishes. It is very clear that it is only the certainty in the Being of God that can save the man from the sin and secure him against the death through sin; we do not need to produce any logical proofs for the truth of this matter, for that is what man

experiences everyday and his nature is also a supportive proof for this fact. Unless a man is perfectly certain about the Existence of God, he cannot hate sin and unless he believes that God is the one who punishes, he cannot shun evil.

We know it quite well that the things of which we know to be useful, we run to them to obtain them and the things that we know to be harmful and dangerous for us and which according to us are poisonous, we run away from them. As for an example, if we know that there is a snake in the bush, can any one of us dare go near it and put his hand into the branches of that bush? No! at all. Rather, even if we have a hazy idea of there being a snake in a hole we will certainly hesitate to go to that side. Same is the case with the poisons. When we know of a poison that it kills the man, we keep ourselves away from it. If there is an epidemic of bubonic plague in a residential area, we run away from it and think that going there is no less than jumping into a burning oven. What is it that has made us frightened that we do not go for these things? It is our certainty that these things are dangerous and have fatalistic effects. We can quote countless examples of this kind and all these things are a matter of our daily experience. (Malfoozat Vol. III, 12)

RECIPIENTS OF MERCY

I should like to assure you that the obedient and the truthful people are the recipients of the Mercy of God. These are the people who go into the presence of God with a present of purity and they stay away from mischief and evil deeds because they know that these things keep the man away from God and become the cause of deprivation. These are the people who are washed with the water of a pure spring, and such as are washed at this spring never become unclean and impure and they are made to drink a beverage with the

consequence that such people do not feel thirsty any more. They are granted a life which is never interrupted by death. They are given a paradise from which they are never turned out. Contrary to this, the people who do not drink from this spring and who are not touched by the Hand of God, they fall away from God and go nearer to the Satan. They abandon going to God and that is the reason why they have no consolation, nor do they have any arguments or impressions.

(Malfoozat Vol. III, p.18)

TRUTH AND TAQWA

If a christain is asked as to what proof has he got of the fact that by believing in the blood of Messiah, his sins have been forgiven—for that is what he claims—he would not be able to answer this question. Nor he would be able to answer the question as to what sort of the fear of God and righteousness he has acquired by believing in the blood of Messiah. Contrary to that, if somebody were to pose the same question to me, I find myself in a position to give him proofs of unusual and supernatural events. And if somebody—the questioner—is really a seeker after truth and does not show impatience nor does he think evil, I can show him unusual and supernatural happenings.

There are certain things which even if they lack proofs have their effectiveness and convince the people of their being factual; these very points of effectiveness represent the proofs.

(Malfoozat. Vol.III p.19)

KEEP MY COMPANY

I can assure those who would stay with me for a considerable period of time that if they come here with a sincere heart and good intention and pure determination and sincere

thoughts for search, God would remove their inner darkness with His Bright manifestation and He would grant them a fresh God - realisation and intense certainty of His existence. And mind you, these are the very things that protect a man against the poison of sin and become an elixir for him.

This is the very service that has been assigned to me and this is the very need that I should like to fulfil. He who wishes to get rid of the chains of sin should know that this is the only way he can do so. (Malfoozat Vol. III, p.20)

REWARDS AND PUNISHMENT

(Answering the question of Mr. Dickson, Huzur said) I have understood your question. What God has told us through His Prophets and what is supported by the facts of the events is that the law of God for rewards and punishments starts being implemented in this very world. He who is mischievous realises that he is so — isn't that the case? The punishment that he is meted out here is aimed to giving him a warning so that he may repent and turn to God and thus change his life for the better; the negligence that he has shown in his relationship of worship towards God becomes known to him and he can try to strengthen his ties with Him. In circumstances like these either the man seeks for the help of God and reforms himself or he becomes bold in committing the sins and because of his mischief and evil deeds, he becomes deserving of the Hell.

The punishments that are meted out here in this world are like the punishments of the educational institutions. These punishments are mild and they are not meant to deprive the children of the acquisition of knowledge rather they are to make them alert and careful.

When God punishes somebody for his mischief, slightly, what He really means is that the man who is being cruel to himself should realise the consequences of his mischief and fear God and turn to Him. I have placed this matter before my Jamaat repeatedly and I should like to place it before you also that when a man does something, God also does something (as a result of the man's action). For example if we take poison in a big quantity, we will die. Taking the poison is an act that we have perpetrated and the act of God is that we have died. Or, if we close all the windows of our house, this will be our act; of God—as a result of this—will be that the house will become dark. This is the law of God—actions of men and the results produced by God—which is operative in the world. Just as this law applies to the physical world so it also applies to the spiritual world and this is the law which is essential to understand the law of punishment. Briefly, it is this that whatever our action, good or bad, it produces some effect which takes place after we have done the deed.

(Malfoozat, Vol. III, p. 22)

KEEP THE DOORS OPEN

Just as when somebody shuts the doors of his house he is deprived of the light as well as of the life-giving air, or if he takes poison, his life comes to an end, when a man cuts himself off from God and commits sin, he is covered by a darkness and thus gets himself involved in the punishment. *Gunah* (sin) was really *Junah* which means to get away from the pivotal point (the centre). When man gets away from God and does not stand in front of the light of God the light which comes from God and descends on the hearts of the people he gets himself engrossed in darkness which ultimately becomes a chastisement for him. Whatever the type of evasion, same is the type of the punishment. But if the man wants to come back to the same Central point and takes himself to the

place where the light is, he will find the lost light. It is just as we can get the light in the room when we open its windows. In the spiritual realm as well, it is coming back to the light that can provide real comfort and guards against the painful experience of drifting away from the Centre. This is what is called *Taubah* (repentance) and this very darkness that is produced in this process is called the darkness of the Hell. Coming back to the original centre gives the comfort which is interpreted to mean paradise. (Malfoozat Vol. III, p.26)

THE PARADISE WITHIN

The fountain head of the pleasure of Paradise are the actions of man himself. If he does not deviate from the religion that conforms with the true nature of man, if he does not move away from the centre of moderation and he is being enriched by the light of his worship of Godhead, then he is like a limb of the body which has not been displaced and is continuously working for the body of the man the way God has set it to work, and the man is not feeling pain because of it.

God the Almighty says in the Holy Quran:

Wa bash-shi-rillazina amanoo Wa amilus-salihati anna lahum Jannaatin tajri min tahtihal anhaar

i.e. give glad tidings to the people who have believed and are doing appropriate deeds that they will abide in the gardens underneath which the rivers flow.

In this verse God has likened the faith to a garden and the appropriate deeds to the rivers. Just as no garden can thrive without water and none can bring forth fruits, likewise

unless the faith is coupled with good actions, it cannot be of any avail.

What, therefore, is the paradise? It is the personification of faith and actions. Like the Hell, the Paradise is also not anything extraneous. It is something within the man. You should remember that the comfort that the man is going to get in the Paradise is constituted of what he has done in this world. The pure faith is like a plant and the good morals are like the means of its irrigation through the canals; these canals water it and make it fresh and maintain its green hue. In this world, these things are like a dream, but in the next world they will become a reality and we will be able to touch and feel them and witness them. That is why it is said that when the people in the paradise will be given these bounties they will say:

Hazallazi roziqna min qablo wa-otoo bihi mutashabiha

Of course, that does not mean that what we take in this world are the ones that will be given to the believers in the Paradise. Not at all. The things given there will be of quite a different nature; it is only the nomenclature in which the things of this world and the things of the next world are common. (Malfoozat Vol. III, p.28)

TRY TO UNDERSTAND GOD

It is necessary for *Ma'rifat* (God realisation) that first of all one should understand God and one cannot do so until one stays in the company of somebody whose personality is a God—showing personality—he should stay with him with a good intention and sincerity, and should be with him for a considerable period of time. After this it will become very easy for him to understand the whole system of rewards and

punishments, this world and the next world. Pondering over this statement one comes to the conclusion that the philosophy of the hell and the paradise that the Holy Quran has presented is unique and no other scripture has explained it thus.

(Malfoozat Vol. III, p.30)

WORD OF GOD – A MIRACLE

The word of God that is revealed to the Selected ones and to the Messengers of God is doubtlessly a grand miracle and nobody, by himself, or with the help of others, can produce the like of it. Rather, God does not permit them to try and thus the Word of God is proved to be a miracle. He calls upon the people and challenges them to bring the like of the Word of God but nobody can do so. The Holy Quran which is the Word of God is a perfect miracle. We do not find that in respect of other Books challenges have been given to bring their likeness, as the challenges have been given in respect of the Holy Quran. We believe that the Word of God is in every way a miracle—and we base this belief of ours on our own experience as well as the knowledge that the Holy Quran is definitely a miracle. But it must be said that the kind of perfect and comprehensive miracle that the Holy Quran is, there is nothing else like it, for, the miracle of the Holy Quran has many aspects and nobody is capable of producing the like of any of these aspects. Those who say that the Word (the revelation) cannot be called a miracle are indeed impertinent. Do they not know that the whole of the creation of God is matchless, how then can it be justified to say that the likeness of His Word can be produced. If all the thinkers and producers (of things) cannot create a straw, however they may like to do so, then, how can they produce something equal to the Word of God?

(Malfoozat Vol. III, p. 35)

PERFECT LIVING MIRACLE

The Holy Quran is a perfect living miracle and the miracle of the language is such that it never becomes old, nor it ever dies out. If somebody wants to see any sign (remnant) of the miracles of Moses, where can he find them. Do the Jews have the staff (of Moses) and does it even now possess the power of transformation into a serpent? And so forth and so on. In short, all the miracles that the prophets have shown in the past came to an end with the end of their own life. But so far as the miracles of our Holy Prophet, sallallahu alaihi wa sallam, are concerned they are fresh and living at all the times and in all the Ages. That these miracles are living miracles and death has not been able to stretch its hands towards them, is a clear proof of the fact that the living Prophet is none other than the Holy Prophet, sallallahu alaihi wa sallam. The real life is the one granted to the Holy Prophet, sallallahu alaihi wa sallam; none else has got it. His teaching is a living teaching because its fruits and its blessings are still there: They are the same fruits and blessings as those thirteen centuries ago. There is no other teaching about which anyone can claim that by following it one has become the recipient of the fruits and the blessings and he has become a Sign (or a manifestation) of God.

We find that with the grace of God the fruits and the blessings of the teachings of the Holy Quran are still there and we do receive the Blessings that one can get by sincere following of the Holy Prophet, sallallahu alaihi wa sallam.

God has established this dispensation to give the living testimony of the truth of Islam and to show that the blessings of the Holy Prophet sallallahu alaihi wa sallam, can be had even now as they were available thirteen centuries ago. That is why hundreds of signs have been shown by now and I have

invited the leaders of all the religions that they should try to compete with me in this matter. None has come forward to display and prove the truth of his dispensation.

(Malfoozat Vol. III, p. 37)

CONTINUED BLESSINGS

With the Grace of God and through His Mercy, we find that the Fruits and the Blessings of the teachings of the Holy Quran are there even today and all the effects and Blessings that could ever accrue to the perfectly obedient followers of the Holy Prophet, sallallaho alaihi wa sallam, can be had even now. God has established this Dispensation so that it may be a living testimony to the truth of Islam and it may prove to the world that the Blessings that the perfect obedient followers could have thirteen centuries ago, can be had even today. And the fact is that hundreds of Signs have been shown so far. We have invited the leaders of all religions to show us the truth of their dispensation, as compared with what we would show them. But not one of them has come forward to accept the invitation of ours.

We take the word of God to be a perfect miracle and very confidently claim that there is no other Scripture that can be favourably compared with it. I assert with great certainty that anything picked from the Holy Quran would prove to be a Sign and a miracle.

For example, look at the teachings of the Holy Quran. It is a great Miracle. It conforms with natural demands to such an extent that no other teaching can be compared with it. This teaching goes to perfect and make complete all the blessings of the previous Scriptures.

I should like to make mention of just one aspect. The Torah (Whether in view of the prevailing circumstances or because of some sort of necessity) lays stress on retaliation: eye for an eye, tooth for a tooth. As against this, the teaching of the Gospels lays stress on pardoning the offender and showing patience so much so that it says that if one is slapped on one cheek, he should show the other cheek also for being slapped, or going with somebody for two miles if he asks for one mile, or giving away the coat when somebody asks for the shirt.

We find that the teachings of Torah and the Gospels go to the opposite extremes. But so far as the Holy Quran is concerned, its teachings are based on wisdom, moderation and the prevailing circumstances. You may look at any teaching of the Holy Quran, you will find that it stresses the point that we must find out the circumstances and then decide as to what would really suit the occasion. We do agree that the required outcome of all the teachings is the same but nobody can doubt that the Torah and the Gospels have laid stress only on one aspect—this way or that way—whereas the Holy Quran has stressed the point that the demands of the occasion should be kept in view.

(Malfoozat Vol. III, p.38)

PERFECT TEACHINGS

In short, look at the teachings of Islam from any angle you like and you will find that there is a great wisdom in it. It does not go to the extremes, rather, it is well set on the point of moderation and that is why this *Ummah* is called *Ummatan Wasatan*. As to why the teachings of the Old or the New Testament are not based on moderation does not point to any objection that can be raised about God nor can we say that the teachings of these Books are devoid of wisdom,

for, wisdom actually means to put a thing in its proper place. It was necessary that in those days the teachings should have been what they are mentioned in these Books: to punish someone when he should be punished is also wise likewise to pardon someone when he should be pardoned is wise. In those days (i.e. the days of the Torah) the condition of the human beings was such that it necessitated the teaching to lean to one side. The Children of Israel had been slaves of the Pharaohs for four hundred years and, therefore, they were very much affected by their customs; and this also is well known that the subjects are highly influenced by the ways and manners of the rulers, even the religion of the subjects is very much influenced by the kings. That is why it is said, *Annaso alaa deeni molookihim*. During the Sikh rule the generality of the people had become dacoits. Hari Singh used to attack and plunder the Marriage parties (going from one place to the other). The Israelites, too having been slaves to the pharaohs did not care for justice. They had been maltreated and in their own turn they also had started maltering others. It was, therefore, very essential to reform them by giving them a lesson in justice. They were told: an eye for an eye and a tooth for a tooth. They had stuck so fast to this teaching that they thought it was a part of their Sharia and religion; they thought if they did not take revenge they would become sinners. When Jesus Christ found them so hard on these points, he had to take them to the other side and, therefore, gave them a teaching that laid stress on total forgiveness and pardon. Had his teaching not been of so great lenience they would not have been reformed.

It is for these reasons that it can be said that both these teachings were appropriate in their times but it must be remembered that these teachings were meant for a specific period of time (and not for ever).

(Malfoozat Vol. III, p.42)

FULFILMENT OF PROPHECIES

It is mentioned in the Ahadees (plural of Hadees) that one should try to see that his dream comes to pass (i.e. if one has seen a dream and it is possible for him to do what he has seen in the dream he should do it so that it is proved that he had seen a true dream). How much more, then, should he do this in the case of a prophecy from the Holy Prophet, sallallahu alaihi wa sallam. He who has the opportunity to prove the prophecy of the Holy Prophet, sallallahu alaihi wa sallam, true but he does not do so or he is not prepared to do so, he is the enemy of Islam and he wishes to prove the Holy Prophet, sallallahu alaihi wa sallam, a false person, God forbid; such a person is providing an opportunity to the opponents of the Holy Prophet, sallallahu alaihi wa sallam, to raise objections against him.

The fulfilment of the prophecies of the Prophet, sallallahu alaihi wa sallam, were considered to be faith increasing, by his Companions. They were in love with him to such an extent that if ever the Holy Prophet, sallallahu alaihi wa sallam, while going on a journey, said that prayers would be joined at such and such a place, by way of a prophecy, the Companions would do that, whatever the circumstances. Look at the Holy Prophet, sallallahu alaihi wa sallam, how anxious he was to see his prophecies fulfilled.

Let somebody tell us, why the Holy Prophet, sallallahu alaihi wa sallam, went to Hudaibiyya. Had he been told of any specific time and a period of time? What was it, then, that took him there? He, as a matter of fact, wanted the prophecy to be fulfilled. It is a great secret and an important factor of God-realisation and it cannot be understood by everybody: the Prophets and other Divine people are extra-

ordinarily inclined towards the fulfilment of the prophecies.

(Malfoozat, Vol. III, p. 66)

WHY THE NAME “MOHAMMAD”

His name is Mohammad because this word means the one who is very greatly praised. Mohammad is the person who is praised in the land and on the skies. There are a lot of people who were very much looked down upon by the worldly people and they were considered to be lowly and dealt with, like lowly people but they were greatly honoured and praised on the skies. They were truthful in the eyes of God. There are others who are praised by the worldly people—they receive appreciation from all the sides—but they were cursed by the heavens and by God, His Angels and His near ones; they do not praise them.

So far as the Holy Prophet, sallallahu alaihi wa sallam, is concerned he has been praised both on the land and in the heavens. This honour and distinction has been given to none but the Holy Prophet, sallallahu alaihi wa sallam. The large number of pure people who were with the Holy Prophet, sallallahu alaihi wa sallam, was not given to anyone else. Of course Moses, peace be on him, had a nation of millions but they were not as steadfast, or virtuous and courageous as were the Companions of the Holy Prophet, may God be pleased with them. So far as the people of Moses are concerned their condition was such that they were believers at night and renegade during the day.

Comparing the Companions of the Holy Prophet with people of Moses tantamounts to their comparison with the whole world. The people who joined the Holy Prophet were so righteous and Godly and sincere that the like of them can-

not be met with anywhere in the world. Great appreciation for them is mentioned in the books of Hadees. So much so that the Holy Prophet sallallahu alaihi, wa sallam, says:

Allah. Allah fi ashabee

(i.e. you can find the manifestation of God in the lives of my Companions). The Holy Quran also praises them in the words.

Yabeetoono li-Rabbihim sujjadanwa qiyama

i.e. they spend their nights prostrating and standing (in prayers) for their Lord. (Malfoozat Vol. III, p. 83)

MORAL ASPECTS

As I have said it before, various moral aspects that have come to light in the life of the Holy Prophet, sallallahu alaihi wa sallam, are not to be met with in the life of any other prophet. It is because unless an occasion arises, no specific moral aspect can be displayed. Take for example, Generosity. If some one hasn't got money with him, how can he display generosity. Also, if a man has no opportunity to go to war, how can it be proved that he is a brave person. Same is the case with forgiveness. Only such a person can display forgiveness, as has the power to wield over others.

In short, all the aspects of morals are linked with the circumstances and the opportunities. Let all of us ponder over it as to how great is the Grace of God that the Holy Prophet, sallallahu alaihi wa sallam, had the opportunity of displaying all the various aspects of morals.

(Malfoozat Vol. III, p.86)

TRUE LOVE OF GOD

The common aim of the advent of all the Prophets—peace be upon them—is that they should establish the sincere and true love of God; and they should create brotherhood of human beings and make them love one another; unless things take this shape, all is nothing but formality.

So far as the love of God is concerned, only God knows whether it is there or not. But things can be understood with some signs that they are expected to possess for example, if there is fruit on the lower part of the tree, the fruit is expected to be there on the upper part also. But if there are no fruits on the lower part, how can one be certain that the upper part has any. Likewise, if a man loves his fellow beings and has a sense of oneness with them and also he is moderate as God wishes people to be, then it can be understood that he cherishes love for God.

Thus looking after the rights of the people and brotherly relation with them give the glad tiding that the man has a tinge of the love of God, as well.

(Malfoozat Vol. III, p.95)

NO ULTERIOR MOTIVES

Our most important duty towards God is that we should worship Him and this worship should not be based on any personal desire of ours. Even if we are told that there are no paradise and hell, we should continue to worship Him; it should not detract anything from our love for God—the love of a creature for his Creator. The question of the paradise and the hell should not arise at all. So far as sympathy for human beings is concerned I believe that unless one prays for

one's enemy, it cannot be said that one has a clean heart. God says in the Holy Quran:

Pray to Me and I will answer you. He does not say that if you pray for your enemy I will not accept your prayer. I strongly believe that to pray for the enemy is the Practice of the Holy Prophet, sallallahu alaihi wa sallam. The cause of Hazrat Umar joining Islam was the prayer of the Holy Prophet, sallallahu alaihi wa sallam; he used to pray for him very often. One should not be niggardly towards one's enemies in case of prayers; one must not become a troublesome person. I thank God that I do not find any enemy of mine for whom I have not prayed more than once; there is none like that. And it is the same thing that I am telling you to do; I am teaching you how to do it.

(Malfoozat Vol. III, p.96)

DO NOT BE NEGLIGENT

All of you should listen very attentively and ponder over it seriously, for, this is the matter of faith. To be negligent, or become slack or to be unattentive can produce very bad results. Those who are negligent in the matter of faith, and when they are addressed they do not listen to it attentively, do not gain anything from what is said to them, even though what is said may be a very good thing of high standard and very effective. It is this type of people about whom it is said that they have ears but do not hear, they have hearts but do not understand. You should listen very attentively to whatever is said to you, for, he who does not do so, however long may be the period for which he stays with the beneficial person, he cannot gain anything whatsoever.

When God raises prophets in the world, they are met with by two types of people. One, those who listen to them

attentively and these are the people who benefit from the person of the prophets and are the recipients of true virtue and its blessings and fruits. Two, those who not only do not listen to what the prophets say, they even go to the extent of mocking at them and are always scheming and trying to harm them. (Malfoozat Vol. III, p.142)

TRUE ATTRACTION

There is no doubt about it that the Holy Prophet, sallallahu alaihi wa sallam, did not possess any wealth nor did he have any other means to attract the people (by satisfying their greed). Of course, he had two very important things which are real, true and effectively attractive. It is these things that he presented to the world and it is these very things that pulled the people towards him. These two things were: The Truth and a Power of Attraction. It is these very two things that are given to the prophets. Unless both of these things are there, nobody can be benefited by them nor can one help anyone benefit from them. If the Truth is there but the Attraction is not there, it won't do anything. If the Attraction is there but the Truth is not there, that also won't be of any use. There are a lot of people who have the Truth on their lips but their hearts are quite unaware of it. That being the case, they are not effective, for the lack of attraction. Whatever any one of these people says, is not said from the core of the heart and therefore it does not produce the required results.

True Attraction and effectiveness come into existence only when the person who talks of the Truth, also sincerely believe in it and acts upon it with the consequence of emitting bright light and good characteristics. Unless a man really and truly believes and acts upon what he says, he cannot make his words effective. Such words as are devoid of faith and

action, and they are uttered by stinking lips become more stinking when they reach the ears of others. I should even like to say that this kind of unjust and evil-doers kill the truth, for, the truth they speak of, is without any blessings and sweet fruits. That being the case the listeners take such words to be imaginary stories and, therefore, they do not pay any heed to them; that is how they are left deprived.

In short, it should be kept in mind that he who claims to be a reformer and wishes to better the condition of the people, cannot be effective unless he has the Truth on his side and he is also having a sort of pull. Of course, those who do not listen attentively cannot benefit even from those who have the Truth and the Attraction.

(Malfoozat Vol. III, 143)

LIVING RELIGION

It is not an empty claim that Islam because of its pure teaching and living results is distinctively spread all over the world; it has been proved conclusively by God through this servant of His. This servant of His has called upon the followers of all the religions and they have been told that in truth Islam is the only living religion in the whole world at this time. They have also been invited, in case of their being in doubt, to come and stay here and they have been assured that they would witness the proofs. The condition, of course, is that they should truly be seekers after truth; they should not hastily begin to criticise and raise objections.

The Holy Prophet, sallallahu alaihi wa sallam, was raised to revive the glory and grandeur of God which had been lost to the world at a time when the good natured people could easily know that he was direly needed. The condition of those times itself was a glaring proof of the fact that he was

true in putting forward his claim. The wise people did not even need a miracle to prove the truthfulness of the Holy Prophet, sallallahu alaihi wa sallam.

(Malfoozat Vol. III, p.149)

PHILOSOPHY OF 'STORIES'

This is not at all worth forgetting that the Holy Quran which is the best of the scriptures (and the last law bearing Book) is not a collection of stories. Those who, because of misunderstanding or in an effort to cover the truth, have called this book a collection of stories are devoid of the sense of the truth - realisation. The fact is contrary to what these people think, the Holy Quran has given a philosophical touch to the incidents mentioned in it, and it must be admitted that by so doing it has laid the previous scriptures and the prophets under obligation. Had the Holy Quran not dealt with them as it has, those things would have become a laughing stock in this age.

This, too, is the grace of God that in this Age which is the Age of the advancement of knowledge and various facts are being discovered, He has established this Dispensation to disclose the heavenly secrets. What was considered to be nothing more than ordinary stories and were being mocked at in this Age of science, has been presented to the world (by this Dispensation) in a philosophical manner.

(Malfoozat Vol. III, p. 153)

HOLY QURAN'S OBLIGATION

It must be kept in mind that the Holy Quran has laid the scriptures and the prophets under obligation introducing their teachings as something intellectual, though they were in the form of stories. I tell you the truth that nobody can attain to salvation through these stories unless he studies the

Holy Quran, for, it is no other Book except the Holy Quran about which it is said *innahoo la-qaulun fashun wa ma howa bil-hazl*. It is a Scale, Protector, a Light and Cure and Mercy. Those who study the Holy Quran and take it as stories, do not really study the Holy Quran (they do not understand it), rather they degrade it. Why are my opponents so strongly opposed to me? Simply because I want to show Holy Quran—according to the command of God—as a Light, Wisdom and a means of God-realisation. On the other hand, they want to show it as no more than ordinary stories. I cannot tolerate this. God, through His Grace, has made it clear to me that the Holy Quran is a living Book and full of Light. Why should I mind the opposition.

I am repeatedly advising those who are with me that this Dispensation has been started by God to reveal the fact and to make them conspicuous, for, without this, there can be no Light in the practical life. I should like the Beauty of Islam to be shown to the world through practical truth. It is for this that God has commissioned me. You should study the Holy Quran much and do so as if you study a philosophy and not just as you study some stories.

(Malfoozat, Vol. III, p. 155)

PUNISHMENT FOR MISCHIEF—MAKING

It should be remembered that the Meccans did not only disbelieve (the Holy Prophet, sallallahu alaihi wa sallam)—mere denial of a Prophet on the basis of simple-mindedness does not bring down the wrath of God on the people in the world. It is only when the people who belie, cross all the bounds of gentility and humanity and become shameless and foul-mouthed and they do not limit themselves to raising objections but go to the extent of teasing and machinations,

that jealousy of God is roused and He destroys these cruel and unjust people for the sake of him whom He has commissioned to reform the world. That is what happened in the days of Noah. That is what happened in the days of Lot. This kind of punishments are always meted out to the people because of their mischief that is perpetrated against the prophets of God and their followers. Otherwise so far as mere denial is concerned, it is never punished in this world. God deals with these people in another world (the next world).

The punishments descend on the people because of their acts of teasing and troubling those who are commissioned by God, and because of taking the denial to the extent of mocking at them. If somebody says in a gentle manner that he has not understood such and such points and that is why "I do not fall in line with you and do not believe," it would not make that person deserving of the punishment of God, for, this is his simple mindedness and lack of knowledge.

I tell you the truth that if the people of Noah had objected to his prophethood in a gentle manner, they would not have been punished by God. The punishment of all the peoples is the result of their own deeds.

God has said even this much that those who come to listen to the Holy Quran should be taken to a place of security, even though they may be opponents and disbelievers. It is because there is no compulsion in Islam, as the Holy Quran says:

Laa-ikraha fiddin

(There is no compulsion in the matter of religion).

(Malfoozat Vol. III, p.162)

MIRACLES OF PROPHETS

Correct history is a good teacher. It shows that the miracles of every prophet are related to whatever is very popular in those days. In the days of Moses, magic was considered to be very important and it was very much prevalent and that is why he (Moses) was granted the miracle that could overcome the magic and falsify it. In the days of the Holy Prophet, sallallahu alaihi wa sallam, high literary standard was greatly appreciated and, therefore, he was given the Holy Quran in the form of a miracle. The poets were considered to be most enchanting and their words used to be so effective that they could get anything done through their poetry. Just as the English people have the trumpets these days, they (the Arabs of the days of the Holy Prophet) had their speech which could embolden the people and give them courage. They used their poetry on every occasion and confirmed the truth of the words *fee kulli wadin-yaheemum*. It was vitally important at that time that God should have sent His revelation. And God did send His revelation and made it a miracle. God said to the people *in kuntum fee raibim mimma nazzalna alaa abdina fa'too bi suratim mim mislihee*. You who are so proud of your knowledge of language and make tall claims, bring the like of it (what God has revealed) if you dare. Despite the fact that they knew that if they did not bring forth anything of the kind of the revelation (especially when they had been challenged to do so) they would be humiliated, they could not bring forth anything. Had they done that, correct history would have borne witness to it, but there is no proof of that. Thus God showed the kind of miracle that was needed in those days.

(Malfoozat, Vol. III, p.172)

BE PATIENT

They (the opponents) abuse me but I do not mind their abuses nor do I express any sorrow for this act of theirs. It is because I know that they have become helpless and cannot oppose me successfully. They express their helplessness through hurling abuses on me, issuing Fatwa of Kufr against me and dragging me to the court with false cases and telling lies. Let them oppose me with all their powers (of all kinds) and let them see whom the decision (of God) favours. If I pay attention to their abuses, I shall not be able to do the work that God has assigned to me.

Now just as I do not pay any attention to their abuses, I advise my Community also that they should listen to the abuses and tolerate them and they should never retort with abuses, for, by doing so the blessing will be lost. They should show forbearance and patience and display good morals. You should remember it well that wisdom and excitement can in no case go together (they are very much opposed to each other). When one is excited and full of anger, wisdom takes leave and goes away. But he who shows patience and forbearance is granted a light which brightens up the powers of wisdom and then, this light begets more of light. Since excitement makes the head and heart dark, this darkness produces more of darkness. *(Malfoozat Vol. III, p.181)*

DEDICATE YOURSELVES

A true Muslim is he who devotes the whole of himself (all aspects of his life) for the pleasure of God and hands himself over to Him. His beliefs and his actions, his target and his ambitions are all directed towards the achievement

of His pleasure. All the good deeds that he performs are a matter of pleasure for him and he feels a sort of sweetness by doing them; he finds no difficulty in those good and virtuous deeds. These good deeds of his turn every difficulty into comfort.

A true Muslim loves God the Almighty taking Him to be his beloved and his Master who is all benevolence.

It is for this reason that he puts down his head at His doorstep. If a true Muslim is told that he would get no reward for these good deeds of his—and also that there is no Paradise and no Hell, nor is there any comfort or pleasure, he would never abandon his good deeds and he would never do away with his love for God, for, he does not worship God nor he obeys Him in the hope of any rewards from Him. He does all these things because he thinks that his very existence is aimed at the recognition of God and His love and obedience, and that there is no other aim of his life than this. When he uses his powers in doing good and appropriate deeds, he sees God before his eyes—he does not mind paradise or hell.

If I am told that I would be severely punished for my love for God and my obedience to Him I would bear all the hardships and I would take the pains of the punishment as a great pleasure and I would never leave loving or obeying Him. Even one step away from obedience to God tantamounts to a thousand rather innumerable deaths and collection of all the difficulties and hardships. It is as if a king were to announce that a mother who would give no suck to her baby would be rewarded; no mother would abandon giving suck to her baby in the hope of the reward from the king. Likewise a true Muslim, whatever the promises of reward and comforts for him, would never go even one step away from obedience to God; he would deem it a total destruction for himself.

(Malfoozat Vol. III, p.182)

REAL WAY TO PARADISE

In order to become a true Muslim it is very essential that a man should mould his nature in such a way that his love for God and his obedience to Him should not be based on rewards and punishments, rather it should become a part and parcel of his nature. When that happens, his love for God will produce a Paradise for him and, in fact, this is the real Paradise. None can enter Paradise unless he treads on this path. I should like to advise you—who have joined me—to enter the Paradise passing through this way, for, this way is the real way to the paradise. (Malfoozat Vol. III, p.183)

AN ADVICE

I tell you the truth that God has afforded an opportunity to the goodnatured people. Blessed are those who try to be benefited by it. You who have joined me should not exult in the fact that you have attained to all that you had to. Of course, it is a fact that you are better than those who have disbelieved and belittled me and thus attracted the wrath of God. This also is true that you thought well of me and thus saved yourself from the anger of God. But still, this remains a fact that you have only reached the fountain—the spring—which God has now made to flow for eternal life; you have yet to drink from this spring. You should pray to God that He may enable you to drink to your fill; nothing can be obtained without the help of God. I know it for certain that whoever would drink from this spring will not perish, for, this water is life giving and it safeguards against destruction and it protects from the attacks of the satan. How can you drink from this spring to your fill? You can do so by performing the two duties that God has assigned to you: one, your duty towards your God, and two, your duty towards His creatures.

You should take your God to be One and without any partner as you declare through the words: *Ash hado alla ilaha illallah* i.e. I bear witness that there is none other than Allah who is our beloved and whom we are seeking after and whom we have to obey. It is so lovely a phrase that if the Jews and Christians or other idol worshippers had been taught this thing and if they had understood it properly, they would have never perished. The reason why they have perished is that they did not have this Kalima; that is what made their soul leprous and that is what caused destruction.

(Malfoozat, Vol. III, p.184)

ONENESS OF GOD

The mere lip-profession of the Oneness of God does not attract the blessings that are connected with this profession coupled with its other essentials, that is, the appropriate deeds.

It is quite true that the belief in the Oneness of God is a strong pillar which a true Muslim and every other person who really and truly fears God should hold fast but there is another aspect of this belief also and that is the love of God; that is, one should love God.

The main aim of the teachings of the Holy Quran is that just as God is One, without any partners, He should also be One without partners in the matter of our love. All the prophets have been teaching the same thing; that has been the main subject of their propagation. *La ilaha illallah* teaches us to believe God to be One and at the same time it also teaches that one should be perfect in the love of this one God. *La ilaha illallah* is so beautiful a sentence, and so meaningful, that the like of it is not to be found in any of the Scriptures, be it Torah or the Gospels or any other Book: no other Book contains so comprehensive teachings.

Ilah means the Beloved who is worshipped. This is the fundamental point of Islam and it denotes complete and perfect love. It should be remembered well that if one believes in the Oneness of God but does not love Him, his belief is faulty and incomplete. (Malfoozat, Vol. III, p. 187)

DEDICATE YOURSELVES

What do we mean by saying that one should love God? It means that one should give preference to the Will of God over his parents, wife, children, one's own self, and, in short, everything. The Holy Quran says: *fazkorullaha ka zikrikum abaa-a kum au ashaddo zikra* i.e., you should remember God as you remember your fathers rather more than that—and you should remember Him with great love and affection. Here, God has not taught us to call Him father lest like the Nasara (the Christians) people may be misled to believe Him as real father. And to say that the verse might mean the kind of love that is lesser than our love for our father is also not correct, for, the words have been added *au ashaddo zikra* i.e., more than that (more than the love for the father) Had these words not been there in the verse, then, of course, the objection could be tenable. Those who call God father, they have fallen so low that they have started calling a weak human being as their God.

There are certain words which become a trial for the people, and God wanted to try the Christians. That is why the prophets were given this name in their books. Since God is the Knower of all the things and fully aware of everything, He made the word *Ab* (father) widely used. It was sheer bad luck of the Christians that when it was used by the Messiah they mistook it—and took it in the literal form. The Messiah really wanted to tell the people that their Books called

them 'God' and thus he thought that that would eradicate polytheism. But the ignorant people did not pay attention to this fact and despite this teaching they took him as the Son of God.

The Jews were also tried the same way. They were the people who liked others to be tortured. They asked for Manna and Salwa; and this is the food that produces bubonic plague. God had destined them to be the victims of bubonic plague and therefore they were made to pass through the required circumstances.

I should like to revert to the subject that in order to establish the Oneness of God, it is of utmost importance that one should love God to one's full capacity. And this love cannot be verified unless it reaches its perfection in a practical form; it cannot be proved with lip profession. You know if somebody just talks of sugar, he cannot find the taste of sweetness in his mouth. Or if somebody expresses the feeling of friendship but does not help his friend in times of need, he cannot be called a true friend. Likewise if somebody just talks of the Oneness of God but does not love Him as he should, it cannot be of any avail.

What I really mean is that practice is very important along with the precept. That is why it is necessary that you should dedicate your lives in the way of God and this is the real Islam for which I have been sent to the world. Thus he who does not come near this fountain that God has made to flow is very unfortunate. (Malfoozat, Vol. III, p.188)

DO NOT HALT

So far as the Religious leader and his follower are concerned, they are like a teacher and a disciple (student).

Just as the student benefits from the teacher, so also does the follower from the Religious leader. But if it so happens that despite the fact that the student stays with the teacher, he does not advance in his studies, that cannot be of any avail to him. Same is the case with the follower. That being the situation, it is necessary that after one is linked with the Religious leader, one should try to advance in the knowledge of religion and in God-realisation. The seeker after having reached some length must not stop, otherwise the satan would make him busy in some other kind of things. Just as the static water begins to stink, if the believer does not make effort for his advancement, he falls down. The good-natured people, therefore, must always, keep themselves busy in religious affairs.

There never has been a man in the world more perfect than the Holy Prophet, sallallaho alaihi wa sallam, but he also was taught by God to be praying *Rabbi zidnee ilma* (O my God increase me in knowledge). Who else, then, can trust his knowledge and God realisation and stop moving forward, because he thinks that he has got enough of these things. The more a man advances in knowledge and God—realisation the more he begins to feel that he needs to know a lot more. There are certain things which, in the beginning, they look to be meaningless (just as a child thinks that the diagrams of Mathematics are meaningless). But having advanced further, they come to know that those very points were real and true.

That is why it is vitally important that with the change of one's position, one should try to carry his knowledge nearer to completion. You have left a lot of meaningless things and joined this dispensation and if now you do not try to know the whole truth and you do not get insight into all what you have received here, you will not be able to benefit from

joining this dispensation and you will not be able to attain to certainty; your doubts will make you stumble at every step. (Malfoozat, Vol. III, p.193)

ASK ME ANOTHER

The God who manifested Himself to Adam and to other prophets is the very God who has manifested Himself to me. God has granted an opportunity and you should avail of it for increasing your knowledge. You should ask me whatever you do not understand. And do so without delay. Those who say that they have understood (any particular point) before they have actually understood it will have a boil on their heart which will ultimately become malignant and begin to flow.

I do not get tired, even if someone continues asking me for a whole year. You should value this opportunity. Listen to me and try to understand and act upon what I tell you. You should become the servant of religion and disseminate the truth. To love God and to be sympathetic towards the human beings—both these things are a part of religion. You should act on them. (Malfoozat Vol. III, p.198)

NEW LIFE

Having joined this Dispensation you should become altogether different and you should live the life of a new person; you should not remain what you were before. Do not think that the change that you will bring about in your lives for the sake of God will make you mandicants and a lot of people will start opposing you. Do not think in that vein. He who holds the hand of God does not become a needy person; adversity does not overtake him. Whoever is befriended by God, has not to worry even if the whole world becomes

his enemy. But even if the believer passes through difficulties, he does not feel the pinch of them; it is, as if he is in the paradise; the angels of God take him in their lap like a kind mother.

In short, God becomes their Protector and Helper; God is *alaa kulli shai-in Qadeer* Powerful over all things); He is the Knower of the unseen; He is ever-living and the Sustainer of life. Who can experience hardships, after holding the hand of this kind of God? None. God safeguards His servant in such odd circumstances and does it in a way that the whole world is astonished. Was it not wonderful for the people to see Hazrat Abraham come out of the fire unhurt; was it a small thing for the people to witness Noah and his people safe in the midst of the terrible deluge? There are countless instances of this kind. In this Age too, God has shown miracles (in granting me His succour on various occasions). (Malfoozat Vol. III, p.263)

EXISTENCE OF GOD

A very strong proof of the existence of God is that He effaces and He keeps intact whatever He likes; this also is a great factor for His recognition.

Look at the planets how great they seem to be. There are some people who, because of the grandeur of these planets, bow down to worship them and they believe that these things have divine attributes. The Hindus and some other idol-worshippers and those who worship the fire, worship the sun and they take it to be worthy of worship. Can they say that the sun rises of its own accord or it sets of its own accord? Not at all. But even if they claim that the sun really rises and sets of its own accord, what proof have they got to support this

claim. Let them pray to the sun that one day it should not rise or it should set when it is just the mid-day; if it does that, then of course it will be proved that it does so of its own accord. The fact that the sun rises and sets at the fixed times (the time at which it should rise or set on any day), shows that it has no power to do things as it wills and it has no intention of its own.

It is only he who accepts the prayer that can be said to possess His own Will, for, He does what He should and does not do what He should not do (all this, of his own Will and Accord).

Had there been no question of the acceptance of the Prayer, many doubts would have risen about the existence of God—and in fact the doubts did rise for the people who did not believe that the prayers are accepted.

Those who do not believe in the acceptance of the prayers have no conclusive proof of the existence of God. I very strongly believe that he who does not believe in the acceptance of the prayer will go to the hell; he does not believe in God at all.

The only way to recognise God is that one should continue praying to Him until God grants him certainty and he hears the voice of God:

Anal Haq

Of course it is very difficult to reach this stage but patience solves all these difficulties.

(Malfoozat Vol. III, p.204)

CERTAINTY AND PATIENCE

You should remember that a man can never benefit from the prayer (supplication) unless he is extremely patient and prays constantly and with steadfastness. He should never think that maybe God does not listen to the prayer or He might not listen to his prayer. He should take Him to be the Possessor of all powers and having the Will to do whatever He likes. He should have certainty and patience for his prayers. A time would come when God would listen to his prayers and answer him. Those who adopt this method are never deprived and they definitely achieve the desired success.

God's powers are limitless. It is His law that completion and perfection in human affairs be linked with long patience and He does not alter this law of His. He who wishes the law to be changed, displays impertinence. Moreover this also should be remembered that there are some people who show impatience and want the things to be done like a juggler—in a jiffy. He who is impatient can do no harm to God; he himself will be the loser. Let him be patient and see what happens.

I do not believe the false and fabricated stories that such and such Faqir (a religious mendicant) did such and such things by just bowing on them (in the winking of an eye). This is against the Practice of God and the Holy Quran is opposed to it. Such a thing can never happen.

(Malfoozat Vol. III, p.205)

TRIALS AND PIETY

There are some people who live beastly lives. When God catches them, He does so to cause them to die. But that is not how God deals with the Believers. When they pass through difficulties, they find that their ultimate end is good. In

fact good end is always the destiny of the Muttaqi as God says:

Wal aakhirato inda Rabbika lil-Muttaqin

And with your Lord, the end (good end) is for the Muttaqis.

The troubles that they have to pass through and the hardships that they have to undergo become a cause of their advancement so that they may gain more experience. The times are changed for them. And this is a fact that whosoever is tightened by God is changed for the better. As if he has been caused to die and after their God - realisation they do not find any pleasure in what used to be pleasureable in the days of their beastly life. Rather, those things become bitter and hated ones. The mind is turned towards piety and virtuous deeds. The hardship that they used to feel in doing anything good becomes extinct.

(Malfoozat Vol. III, 207)

CLEAR SIGNS

According to me the Clear Signs (*Aayaat-i-Mobeen*) are the signs which the opponent cannot withstand. Whatever those signs might be, whatever the opponent cannot withstand will be considered as a miracle, especially when it has been claimed beforehand that the opponent will not be able to face it. It should be remembered that God has not allowed (His chosen ones), claims to be made that one would show such and such Signs. A prophet never dares this kind of things; he does not say: ask for any Signs and you will be given them. The only thing that he says is: *innamal aayaato indallahi* (verily the signs are in the hands of God) and this

constitutes a proof of the truth of his claim. The unfortunate opponents take this kind of verses to mean that the miracles are being denied. But they are sightless people and they do not know what really a miracle is; that is why they raise this kind of objections. They do not give God the honour that is due to Him and they do not respect His grandeur. What right do we have to tell God to do something and then expect that He would do accordingly. He who does everything that we tell him to do cannot be God at all. Of course, it is nothing but His grace that He has encouraged us to ask for the fulfilment of our needs: *Udoonee astajib lakum*, that is, call upon me and I will answer you. He does not say that He will give us whatever we ask Him to give.

When the people asked the Holy Prophet, sallallahu alaihi wa sallam, to show them the signs as they wanted them to be, he was made (by God) to say; *Qul subhana Rabee hal kunto illa basharar Rasoola* (Say: Glory be to my Lord; I am only a human being, a Messenger) The Messengers of God never claim anything beyond their being a human being. They give due respect to God. All these things are based on God realisation. The more a man knows God, the more he fears Him; the greatest realisation of the greatness and grandeur of God is possessed by the prophets, may God's peace be on them all. That is why whatever they do shows distinctly that they are human beings but supported by God through His signs.

I believe that God shows Signs and Miracles but only when He wishes to do so. He does not want to make the world an example of the Day of Resurrection. Were He to be so open as the sun is, faith in Him would not mean anything and it would not make one deserving of rewards. Who should the unlucky person be to deny Him, in that case.

The Signs are no doubt clear but they are visible only to the people who have insight; others cannot see them. This understanding and ability to see when others cannot, is due to their good nature and their fear of God (righteousness). A hard hearted and an unfortunate person and the one who is evil-doer cannot see these signs.

Faith is termed as faith if there is an aspect of secrecy; and it does not deserve to be called faith if it is quite open and visible to every eye. If somebody holds something in his closed palm and the other person can name the thing, then, of course, the understanding of this other person will be worthy of appreciation. But when the palm is opened up and the thing that it holds is visible, then, for somebody to say that he could tell what the palm contained, would be meaningless. If somebody can sight the moon on the very first day of its appearance (crescent) we can say that this person has a sharp sight but if somebody tells us on the 14th of the Lunar month that the moon is there and that he has certainly seen it, the people will start calling him a mad man.

In short, the miracles are proved to be miracles only if the others cannot bring the like of them. It is not for the human beings to limit their scope and demand a specific kind of a miracle, for, the miracle must have some hidden aspects. The aim of God in showing the miracles is that faith should be strengthened and God-realisation should advance. But if these miracles are made quite open, they would not help the faith, much less advancement of God-realisation. That is why God has prohibited to ask for miracles of any specific type; this kind of demands are disrespect which causes the faith to be uprooted.

(Malfoozat, Vol. III, p.208-210)

TIME TO REPENT

(Huzur was told of the spread of bubonic plague. He said) What a great warning from God. How unfortunate it would be if even now the people did not get their hearts wake up and did not make peace with God. It will be very sad if the people do not turn to God and abandon evil deeds and mischief. Were anybody's children or other relatives to be afflicted by distress, he would forget everthing else (and think of nothing but this trouble of his.) Why does, then, the man rebel against God. Can he go away from His Kingdom? That being the case, the best security lies in Him alone. He who goes beyond the limits fixed by God is nothing but foolish, if he does so to have peace of mind; he invites trouble and attracts the wrath of God. Now is the time that the followers of the noble religion of God should renew their faith and revive their repentance. This now is the time that God wishes to show Himself and He likes to get His Being admitted. (Malfoozat Vol. III, p.212)

THE FEAR OF GOD

Why should we be discouraged? What do we know what the end of this storm of opposition is going to be. God says:

Wastaftahoo wa khaba kulla jabbarin anid

It shows that when the Prophets and the Messengers are raised in the world, they show patience upto a certain limit of time and when the opposition by the opponents reaches its climax they turn to God, with full concentration for a decision. The result is

Wa khaba kulla jabbarin anid

describes the *Sunnat* (practice) of God that they ask for the decision of God and this desire springs in their heart at a time when as if the decision has already been taken (on the heavens); why should we, therefore, mind the opposition by the opponents. These opponents are doing their duties by stages. The beginning is theirs, the end is for the *Muttaqi* people (the God fearing and the righteous people).

Wal aakhirato inda Rabbika lil Muttaqin

(And the end, with your Lord, is for the *Muttaqi* people).

(Malfoozat Vol. III, p.214)

THREE TYPES

When the Prophets are commissioned by God, there are three ways in which people get guidance from them; it is because there are three types of people: *Zalim* (wrongdoer, or unjust), *Muqtasid* (moderates, neither very bright nor mediocre) and *Sabiq bil Khairat* (those who try to advance in every thing that is good).

The top class people are *Sabiq bil Khairat*. They do not stand in need of any arguments or proofs, nor do they need any miracles. They are so clean hearted and good natured that as soon as they see the face of the one who is commissioned by God, they confirm his truth and as soon as they hear the claim, they take it to be a proof of his truth. Their reasoning power (or their wisdom) is so fine that the very face of the prophets and their words make them profess faith. Next to this type of people are *Muqtasidin*. They are good natured people but they do need proofs and it is through witnesses that they come to believe.

The third type are *Zalimin*. Their nature is such that they do not believe unless they receive some beating (punishment).

Those who say that Islam was spread at the point of the sword, tell lies, for, the battles that the Muslims fought were defensive. But, of course, this much is true that God has destined that the *Zalimin* should see a sort of compulsion i.e. punishment. This method has been in action in the times of all the Prophets. He who sees with the naked eye cannot compete with the one who sees with the telescope. How can one and the same method benefit people having different talents.

It is the *Sabiq Bil Khairat* who become the dear and near ones of the prophets and later on, their true successors. Their likeness is to be found in Hazrat Abu Bakr, may God be pleased with him; he did not ask for a miracle to be shown nor did he demand a Sign. As soon as he heard of the claim he declared himself to have believed.

The fact is that he who knows the life of a Prophet (his moral condition) he does not stand in need of a Sign or a Miracle. And that is why the Holy Prophet, sallallahu alaihi wa sallam, reminded the people in the words:

Fa-qad labisto feekum omaram min qallih

“I have lived a life time among you”.

The *Sabiqin* can discern the truth through their insight. When the Holy Prophet reached Medina, and many people came to have a look at him, one of them was a Jew. When this Jew was asked as to what kind of man the Holy Prophet was, he answered: This face could not be that of a liar.

The *Muqtasid* stand in need of proofs and miracles and the *Zalimin* do not believe unless they pass through a sort of punishment. It is just as the people of Moses had to experience the bubonic plague and the earthquakes and thus they became a lesson for others. This is in a way a sort of compulsion which is meant for this third type of people. It is a Must for the prophetic Dispensations.

(Malfoozat Vol. III, p. 219)

WHAT IS INTERCESSION

The prayers of the one who is commissioned by God influence the whole world; that is a very delicate law of God which cannot be grasped by everybody. The people who deny intercession are sadly mistaken. It is the law of God that demands that there ought to be an intercessor. The intercessor has a strong relation with God on the one hand, and a strong relation with the human beings, on the other hand. He is so sympathetic towards mankind, and he is so easily moved to sympathise with others that it can be said that he has been specially made like this by God. He receives from God and dishes out to the human beings; this is intercession.

The removal of the hardships or the decrease in the sinful deeds, through the prayers, also comes under intercession. The spiritual influence of the one who is commissioned affects everybody, even though he may not know the names of some of them (some of the people who are connected with him).

(Malfoozat Vol. III, p.220)

WRATH OF GOD

This has always been the way of God that whenever people become negligent and get themselves involved in

different kinds of evil deeds, the wrath of God flares up. In this age also, things had taken the same shape. Some people had gone astray; they had become negligent. They had abandoned the true beliefs of the true religion and all the appropriate deeds had been replaced by a few customs. The Padres had gone much farther than that. They presented a human being who had died, as God, and they did so in various shapes and forms; they took his blood to be an atonement and started living a life of no compunction—and told the people to do the same. Those who are seeking after some excuses found it suitable to them and became renegade. Most of them brushed away the grandeur of religion from their hearts. Along with all this, the European type of education and European mode of life also helped spread Christianity, and they began to think of nothing but freedom from everything.

(Malfoozat Vol. III, p.248)

ONENESS OF GOD

I tell you again, that those who come from God, do not tell the people to do anything bad. What they say is that the people should worship God and do good to their fellow beings and they should pray. They (those who come from God) remove the errors that creep into the religious affairs. I also have been sent to the world to effect reformation and to remove the errors that had crept into Islam in the dark ages (Faij-i-A'waj). The greatest error is that the grandeur and greatness of God have been totally forgotten and the true, important, and exalted teaching of the oneness of God preached by the Holy Prophet, sallallahu alaihi wa sallam, has been made a target of doubts and suspicions.

(Malfoozat Vol. III, p.251)

THE RIGHT WAY

You should study the Holy Quran and never be despaired. A Believer never loses hope in God; it is the Disbelievers who do so i.e. they lose hope in God. Our God is *Alaa kulli shai-in Qadeer* (He has power over every thing). You should learn the translation of the Holy Quran, as well. As for the daily prayers you should offer them nicely and you should try to understand what you recite during the prayer. You should also supplicate in your own tongue.

Do not read the Holy Quran like an ordinary book; you should know that it is the Word of God. Your prayers should be like the prayers of the Holy Prophet, *sallallaho alaihi wa sallam*. Of course, after the fixed wording of the prayers you should express your needs (which you want to be fulfilled) in your own tongue. Place your needs before God and ask Him to fulfil them; there is no harm in doing so and it will not vitiate your prayer.

(Malfoozat Vol. III, p.257)

DON'T ABANDON PRAYING

It has always been the case with the prophets that despite the fact that they are given prophecies and they have very strong faith in the promises given by God, they do not abandon praying to Him (for their success). They do so because they believe that God has the power to do whatever He likes—and none can grasp His ways and it is disrespect that one should not pray to Him.

History tells us that when the battle of Badr was going on and the Holy Prophet, *sallallaho alaihi wa sallam*, was

busy in praying to God (for victory), Hazrat Abu Bakr requested him to stop praying, for he had already been promised victory, by God; the Holy Prophet continued praying. Some people have opined that it could not be said that the faith of Hazrat Abu Bakr was stronger than that of the Holy Prophet; the Ma'rifat (God-realisation), of the Holy Prophet, sallallahu alaihi wa sallam, was much greater and the more a man realises what the situation is, the more he fears (the consequences). One should, therefore, in no case, abandon praying to God.

(Malfoozat Vol. III, p.267)

NO CONTROVERSIES

Wherever the members of my Community are I tell them emphatically that they should not indulge in debates, confrontation and controversies. If ever they have to hear the unpalatable words and harsh talks, they should try to avoid such people. I tell you with great certainty and sincere belief that a special preparation is being carried on, on the skies, to support my cause; we have tried all we could to prove to the people the truth of my claims. Now God has decided to act and it is in accordance with His standing practice from times immemorial. I am afraid that if the members of my Community do not stop indulging in useless talks and meaningless controversies, the heavens may delay the action that is stipulated—or the action may not be taken at all.

For, the practice of God is that His wrath descends on those who are the recipients of His countless Bounties and who have been shown a great number of His signs. He does not turn His attention to the people, for wrath, address or accusation, about whom the decision yet has to be implemented.

That is why He says to the Holy Prophet, sallallahu alaihi wa sallam,

Fasbir kama sabaroo ohul-azmi wa la tasta' jil

(i.e. you should show patience, as the patience was shown by those who had great determination and do not be in a haste in their matter) and He says

Wa la takun kasahibil-hooti

(i.e. you should not be like the one connected with fish) and

Fa-inista-ta'ta an tabtaghi nafaqan fil-arzi

This kind of things have been said by God because the Holy Prophet wanted the decision about the nonbelievers, without delay, whereas God, as His practice is, works in a slow manner and with lenience. But in the end He crushed the opponents of the Holy Prophet, sallallahu alaihi wa sallam, that even there traces were not left behind.

Likewise it is possible that some of the members of my Jamaat might feel worried and ask for the decision quicker simply because they have to hear the abuses and be the targets of fabrication and foul language but they should keep in mind the practice of God which was manifested in the case of the Holy Prophet, sallallahu alaihi wa sallam. That is why I say it repeatedly that you should keep away from the gatherings of confrontation and all movements of this kind. This is because what you want to accomplish—to prove the truth, for the enemies—has now been taken by God in His own hands.

Now you should busy yourselves in Prayers, asking for the forgiveness of your sins, and Worship of God and purification of the self. It is in this way that you can make yourself deserving of the kind attention and the rewards of God which

He has promised. Although God has promised to me, through the prophecies, very great things, but you should not begin to boast for nothing. You should shun jealousies, acrimony, back biting, pride, haughtiness, evil deeds—hidden and open—slackness and negligence and you should remember that the good end is always destined for the Muttaqi people, as God says.

Wal-aakhirato inda Rabbika lil Muttaqin

You should think of becoming *Muttaqi*.

(Malfoozat Vol. III, p.282)

THROUGH THE HOLY PROPHET Sallallahu alaihi wa sallam

I swear by God that my real and true desire is that I should attribute all the good qualities to the Holy Prophet Mohammad, sallallahu alaihi wa sallam; therein lies my greatest joy. The aim of my advent is that the Oneness of God and the honour of the Holy Prophet, sallallahu alaihi wa sallam, be established in the world. I know it for certain that all the good and excellent words that God has used for me, they are really ascribable to the Holy Prophet (i.e. they are really meant for him, and it is on his behalf, that this honour has been granted to me), for I am only a servant of his and it is from his Prophethood that I have received all the light that I have; there is nothing that personally belongs to me. That is why I believe that if anyone were to claim that he has been commissioned by God (for reformation) without receiving any blessings of the Holy Prophet or as an independent person, he would be an accursed person and a mean one. God has destined that nobody should have communion with Him without being completely obedient to the Holy Prophet, sallallahu alaihi wa sallam.

(Malfoozat Vol. III, p.287)

GOD IS THE PROTECTOR

I very strongly believe that God does not let the righteous servant of His go waste. If such a person is thrown into the fire as was done to Hazrat Ibrahim (Abraham) the fire cannot burn him; I believe that not only one fire, even if there be a thousand fires they cannot burn him. If a truthful person is thrown into it, he will definitely be saved. If the opponents of the Task that has been assigned to me throw me into the fire, I am full of certainty that the fire will not be able to burn me: if I am thrown into the cage of lions, they will not be able to devour me. I tell you with confidence that our God is not the God who should not be able to help His truthful servant; rather our God is that powerful God who creates a distinction between His servants and their opponents. Had that not been the case, prayer would have been something meaningless. I tell you the truth that whatever I say about God, His powers are tens of millions of times more than that.

(Malfoozat Vol. III, p.290)

NO COMPULSION IN RELIGION

Whatever God does, He does it for the education and training of the people. Since the period of greatness and grandeur is usually long and this period for Islam extended over many centuries during which many victories were won even in far off lands, some of the unwise people have accused Islam of having been spread at the point of the sword, whereas Islam teaches

La ikraha fiddin

(there is no compulsion in the matters of religion)

In order to prove the truth of the fact that Islam was not spread at the point of the sword, God has raised the Khatamul Khulafa and the duty of ending the war has been assigned to him. On the other hand God has also said:

Li-yuzhirahoo aladdini kullihi

that is, he (the Khatamul Khulafa) would see to it that Islam becomes dominant over all other religions through arguments and decisive proofs and would put an end to the wars.

Those who are waiting for a bloody Mahdi and Messiah are greatly mistaken. (Malfoozat Vol. III, p.293)

SECRET OF PROLONGING LIFE

Everybody wishes to have long life but there are very few people who have ever pondered over the principle of prolonging life. The Holy Quran has told us a principle:

Wa amma ma yanfaunnasa fa yam-koso filarz

Whatever is useful to the people, stays in the land (for a longer period of time).

God has promised long life to those who are useful and beneficial to others. Although there are two aspects of the Shariat viz. to worship God and to be sympathetic towards human beings, here the mention has been made of being useful to the people; it is so because it is only he who is beneficial to the people who can be said to be a perfect worshipper of God. So far as the first aspect is concerned it refers to the love and unity of God and it demands that one should be beneficial to the people. He can do so by telling the people to imbibe the love of God and to be steadfast in their belief concerning the Unity of God. God says:

You should exhort the people in connection with Haq (The Truth).

At times, it so happens that a person understands something quite all right but he cannot explain it to others to their satisfaction. In such cases, this kind of person should strive hard to make the people understand what he himself has understood. This is real sympathy for the fellow beings. One should make mental effort to make others understand the issue and that will make him live long. There is another verse which solves the question as to why the person who is useful to others gets longer life and not the one who is a worshipper of God. I have explained the fact that a perfect worshipper is the person who is beneficial to others. But the verse to which I now refer makes the matter still clearer. The verse in question is:

Qul ma ya'bao-bi-kum Rabbee lau la doa-okum

i.e. you should tell the people that God does not care if they do not pray to Him. In other words it can be said that the worshippers who live their lives in the forests and on the tops of the mountains are very weak in faith. So far as our religion is concerned it tells us that he who has tasted the sweetness of God-realisation can never keep silent. He is anxious to inform the people of this sweetness.

(Malfoozat Vol. III, p.294)

GOD IS FORGIVING

The door of the Grace and Benevolence of God is never closed. If a man turns to Him with all the sincerity of his heart, he would find that God is Forgiving and Merciful.

ful and He accepts the repentance of the man, who repents; it is mere impudence to think that God wouldn't be able to forgive so many persons. His Mercy is limitless; He is not short of anything whatsoever. His doors are never closed to anyone. It is not like the services with the Englishmen; they think as to how they would be able to employ the people if they were educated in large numbers. All those who will turn to God will get high ranks: it is a definite promise. Unfortunate is the person who loses hope in God—and he continues to be in that condition till he is breathing his last. When a man is out of his senses, while breathing his last, the door of the mercy of God, is, of course, closed to him—but only then and not before. (Malfoozat Vol. III, p.296)

FEAR AND LOVE OF GOD

There are two parts of worship: one, that man should fear God as he ought to. The fear of God takes a man to the fountain of purity and his soul begins to melt and flow to the Unity of Godhead; that makes man real and true worshipper. Two, that man should love God as He deserves to be loved. God says: *wallazeena aamanoo ashaddo hubban lillah* (those who have believed, love God very strongly): we should take all the affections transitory and mortal and the love of God as real and true.

These are the two rights that belong to God and He demands them from the human beings. So far as these two rights are concerned, almost all the modes of worship display them to some extent but Islam has enjoined two types of worships distinctly for these rights of God.

Apparently, it seems to be impossible to combine fear and love; one begins to think, as to how can a man love the

object which frightens him. But the fear of God and His love are of a different nature. The more a man advances in the fear of God, the more he begins to love Him. And the more he loves God, the more the fear of God begins to grip him fast and remove him away from the evil deeds and make him pure.

In order to fulfil both these things, Islam has enjoined its followers to offer (five daily) prayers and to perform Hajj. The prayer manifests the aspect of fear while the Hajj depicts the love of God. Whatever the fear demands, we have it in various postures of the prayer: a man humbles himself and admits his being the servant of God. Whatever is done during the Hajj shows different ways of love. In the extreme condition of love, at times, one does not feel the need of clothes; love is also a sort of madness and a lover cannot be looking after his clothes to maintain their fineness. There was a woman at Sialkot and she was in love with a tailor-master. The people tried all they could to restrain her but she would tear off her clothes and run to him. This condition of the dress is to be met with in the ceremonies of Hajj; one has to shave off his head; one has to run; one has to kiss—this is the kiss of affection (all the religions have taken kissing to be a sign of affection). Slaughtering of the ram (sacrifice) is also a sign of excellence of love.

Islam has given a comprehensive teaching for these two rights of God. Ignorant is the person who, because of his spiritual blindness objects to these things.

(Malfoozat Vol. III, p.298-300)

DO APPROPRIATE DEEDS

The real object of raising the prophets is that they should produce the sort of Faith in God which enables a man to do appropriate deeds and which also turns the nature of

the man to be such that it would burn the sin. It should be remembered that one can never do appropriate deeds unless one has sincere faith in God and a great sense of realisation. Every deed becomes appropriate if it is done with the full understanding of the attributes of God. The appropriate deeds of the people, their giving of charity etc. is an act of traditionalism and a matter of habit; they do not do so because they possess God-realisation which is based on a strong faith in God. Since the generality of the people do good deeds just by way of habit and they are far away from the real understanding of God, the prophets are raised to make the people realise the significance of faith in God; all other things are a logical result of this faith. That is why it can be said that the real object of the advent of the prophets is that they should inform the people of the aim of their life—worship of God—and produce in them the kind of faith which would give them the understanding of God.

(Malfoozat Vol. III, p.303)

LONG LIFE

God says in the Holy Quran:

Ma yanfa-unnaso fa yamkoso fil arz

and it is a fact that whoever is beneficial to the world, lives longer. Some people have raised an objection to the effect that the Holy Prophet, sallallahu alaihi wa sallan's, life was short. The objection does not hold good, the reason being that the Holy Prophet had achieved the aim of life. He came to the world at a time when the world naturally stood in need of a Reformer and passed away from this world when he had achieved total success in the work of his Messengership.

Nobody else—other than the Holy Prophet—heard the voice of

Al-yauma akmalto lakum dinakum

today I have perfected your religion

and he (the Holy Prophet) saw with his own eyes the fulfilment of

Iza ja-a nasrullahi wal-fatho wa ra-aitannasa yadkholoona fi dinillahi afwaja

(When the help of Allah comes, and the victory. And thou seest men entering the religion of Allah in troops).

Since the Holy Prophet, sallallahu alaihi wa sallam, died at a time when he had achieved complete success, it would be a mistake to say that he had a short life. Moreover the blessings of the Holy Prophet are ever-lasting and even now their door is open; that is why he is called the Living Prophet. He is the one who has got the real life. Thus, he achieved the aim of having long life and in conformity with the verse, he is living till eternity.

(Malfoozat Vol. III, p.304)

DO GOOD TO EVERYBODY

My teaching for you is that you should treat the people nicely; give sincere obedience to the Officers, for, they protect –life and belongings are safe because of them. You should also treat your relatives very kindly, for, they have rights over you. Of course, those who are not Muttaqi and are engrossed in innovations and association of others with God and oppose me, should not be followed in prayers (they should not be your Imams), though they should be treated nicely.

My principle is that we should do good to everybody. He who cannot do any good to the people in this world cannot

expect any reward in the next world. That is why you should think good of everybody. Of course, there should be no mingling in the religious affairs. Just as a physician diagnoses and treats everybody, be he a Hindu or a Christian, so also you should follow the principle of doing good to all and sundry. (Malfoozat Vol. III, p.319)

WEALTH—NO SOURCE OF COMFORT

It is not true to say that wealth affords comfort. Mere wealth cannot do so. If somebody has got wealth but he has not got good health—his stomach, let us say, is not in good order—do you think his is a life of bliss.

That shows that wealth is also not a source of comfort. The truth is that only he who has communion with God lives a life of bliss in every way, for, God is powerful over all things and He can remove the trials and the tribulations and the worries connected with wealth: if the trials and tribulations and hardships are there, God can grant strength to bear them and to confront them.

Even a king does not possess all the factors of protection and comfort of a man: they are in the hands of Him Who is the King of the Kings and may grant them to anyone He chooses.

There are some people who have great wealth but they are devoid of health (as if they are stricken by T.B.) and their life is miserable and bitter. Who is there who can grant patience in the time of affliction? None but God.

(Malfoozat Vol. III, p.335)

TRUE COMFORT

It is not true that the disbelievers also enjoy comfort and well-being (that is, they don't have it). Those who think otherwise, do not know that these people (the disbelievers) are slaves to the intoxicants and they lack courage. Had they been contented and in a comfortable position they would not have been committing suicide. A Believer never commits suicide. The wine and other intoxicants are generally—and on the face of them—known to be the removers of sadness and grief. The fact is that the best recipe for the removal of grief and to have comfort, is true Faith. It is the Believer about whom it is said (In the Holy Quran)

Wa liman khafa maqama Rabbihi jannataan

He who fears God attains to two paradises (one in this world and the other in the next world).

(Malfoozat Vol. III, p.338)

SPHERE OF FAITH

The Muttaqi (one who fears God) keeps his lips closed as if he has pebbles in his mouth. He does not like to widen the sphere of Disbelief. On the other hand, he likes to widen the sphere of Belief. I did believe that these theologians were not clean hearted and they were adultrating the truth but no stretch of my imagination could ever think that they would prove to be so mean as they have really proved to be in opposition to me.

The life is passing just as the ice continues melting. Every day I think of getting hold of someone who should go to them (the theologians) and find out a way for arriving at

a decision. He should tell them that there was a time when God repeated my words (of prayer):

Rabbi la tazarni fardan

Rabbi arini kaifa tohyilmauta

And also, there was a time when I did not have even two companions with me while now people are coming to me like hosts (in large numbers). Whatever had been announced before this time, has now come to pass—and is coming to pass continuously; this seems to be strange to the people. If somebody could think over and understand these things, he would know that that has always been the practice of God; that is how the people who are sent by Him are recognised. You should try to recognise me through such signs as are granted by God the Almighty. Those who are sent by God do not go against the established commands of God; they do not declare lawful whatever is unlawful nor do they declare unlawful whatever is lawful.

Another thing to be noticed is that they appear at a time when they are really and direly needed. Yet another thing (the third one) is that they do not appear without the succour of God; it becomes quite apparent that they are being helped by God. (Malfoozat Vol. III, p.341)

NO HASTE

God does not do things in haste. The Holy Prophet, sallallahu alaihi wa sallam, was troubled and tortured. Some people who were bold and mischievous asked him to get stones rained on them if he was true in his claim but the stones did not rain on them instantaneously. It was not the Will of God that they should be punished immediately. Do you think

that if someone abuses God, he will receive punishment without delay? No, it does not happen like that. The punishment is given at its appropriate time, that is, when the offence has been conclusively proved. Lekhram was an Arya and he used to abuse the Holy Prophet, sallallahu alaihi wa sallam, very much. Consequently he was punished by God for his misdeeds and wanton words. His tongue (which used to abuse the Holy Prophet) became a knife for him and proved fatal—it cut him into pieces.

Thus, it should be remembered that this is not the practice of God that He should punish the people (the offenders) instantaneously.

How unwise are the people; they ask for punishment and they do not ask for guidance.

(Malfoozat Vol. III, p.342)

TAQWA—NOT TRIBES

God's pleasure does not lie in somebody's physique or this or that tribe; He always looks towards the Taqwa (righteousness and the quality of fearing God).

Inna akramakum indallahi atqakum

(That is, the most honourable in the sight of God is the one among you who is most God fearing).

It is quite false and meaningless to say that I am a Sayyed, a Mughal, a Pathan or a Sheikh. If somebody takes pride in his caste being a great one, he does something that is of no value. When a man has passed away from this world, all the castes become non-existent. God does not look to the

castes nor a man can attain to salvation because he belongs to a 'great family'. The Holy Prophet, sallallahu alaihi wa sallam, told Hazrat Fatima not to take pride in being the daughter of a Messenger of God.

God has nothing to do with the castes. The man attains to spiritual ranks because of his Taqwa. The castes and the tribes are just a matter of recognition. God has nothing to do with them.

It is Taqwa that generates the love of God and again it is Taqwa that is the basis of the attainment of high ranks.

If somebody is a Sayyed and he becomes a Christian and abuses the Holy Prophet, sallallahu alaihi wa sallam, and insults the commandments of God, can it ever be said that since he is a descendant of the Holy Prophet he will attain to salvation and he will be made to enter the paradise?

Innaddina indallahil Islam

In the sight of God, the true religion which grants salvation is Islam. (Malfoozat Vol. III, p.343)

SYMPATHY FOR ALL

The first attribute of God that has been mentioned in the Suratul-Fatiha is Rabbul Aalamin and it includes all the creatures of the universe. A Believer's sphere of sympathy should also be, basically, as wide as that—all the birds and the animals and every kind of creatures should be within that sphere.

The second attribute in the Suratul Fatiha is *Ar-Rahman* which teaches us that we should particularly be kind and

sympathetic towards all the living creatures. Then comes *Raheem* which draws our attention towards sympathy for all the human beings.

In short the attributes that have been mentioned in the Suratul Fatiha are the attributes of God and man should also partake of them. (Malfoozat Vol. III, p.345)

HIGH MORALS

The Holy Prophet, sallallahu alaihi wa sallam, displayed so high morals that at times he offered the Janaza prayer of a hypocrite simply because the son of that hypocrite was a true Muslim; he even gave away his shirt for that hypocrite to be wrapped in, for burial. It is not an easy thing to make the morals excellent. Unless a man continuously studies himself, he cannot improve himself. The immoralities of the tongue create enmities and you should, therefore, keep your tongue under control. Nobody can be inimical towards his well-wisher. How unwise is the person who does not take pity on his self and puts himself in danger of losing his life by not making good use of his capabilities and by not trying to improve his morals. We should behave gently and kindly towards the people; of course, he who is an open enemy of Islam and uses foul language, has to be dealt with differently. Look at the Companions of the Holy Prophet, sallallahu alaihi wa sallam; they cut themselves off from their relatives who abused them and humiliated them because of Islam; they preferred Islam to their relatives. In some cases the father killed the son or the son killed the father (in the battles –when one was on the side of Islam and the other opposed this noble religion). (Malfoozat Vol. III, p.345-346)

AT DIFFERENT STAGES

The fact is that, internally speaking, all the members of the Jamaat are not having the same standard (of faith). Do you think that all the seeds of the wheat germinate to be equally good? Many of them are wasted, some of them are picked by the sparrows, some of them do not produce anything. In short, only those which are promising, cannot be made useless by anybody. The Jamaat that is prepared for God is like a vegetation (a farm). That is why its growth takes the same course. Thus, the practice of all of you should be that the weak brothers should be helped and strengthened. If there are two brothers, one of whom knows swimming while the other does not, is it not the duty of the one who knows swimming to save the other from drowning? Should he let him drown? It is his duty to save his brother from drowning. It is very unfair not to do so. That is why the Holy Quran says:

Ta-aawanoo alal birri

You should bear the burden of your weak brothers. You should know their deficiencies in faith and lack of means and share them by removing these things. You should treat their physical ailments, too. No Jamaat is worth its name unless the strong support the weak and the only way of doing it is that the short-comings should be covered. The Companions of the Holy Prophet, sallallahu alaihi wa sallam, were taught not to frown on the weaknesses of the new entrants into the fold of Islam; they were told that they too were like them in the beginning. Likewise it is necessary that the elders should serve the younger (in age or in position) and treat them kindly and with affection. Remember that that Jamaat cannot be called a Jamaat where members try to devour one another; whenever four of them sit together, they complain of a

brother of theirs and pick holes in him and look down upon the poor and hate them. That should never be the case. Rather togetherness should bring about strength and unity which produces love and causes blessings to come down.

(Malfoozat Vol. III, p.347)

EVIL OF FALSEHOOD

God has described falsehood (telling lies) in the Holy Quran as something dirty. He says:

Faj-tanibur-rijsa minal ausani wajtani-boo qaulazzoori

You should abandon the dirt of the idols and you should also abandon the dirt of telling lies.

Behold, telling lies has been mentioned here side by side with the idols and the fact is that telling lies is also an idol. Why should, otherwise, a man leave the truth and go elsewhere. Just as the idol has no basis so also is the case with telling lies; there is nothing that can be called its basis except a camouflage (or a guild). Those who tell lies are not trusted at all; even if they tell the truth, they are considered to have told a lie or at least that they have mixed the truth with a lie. If those who tell lies wish to get rid of this habit of theirs (even if it be a little less) they would not find it easy; it is not possible to achieve this objective quickly. They have to work hard for it and for a fairly long time. Then and then alone they can get the habit of telling the truth.

(Malfoozat Vol. III, p.350)

A TRUE GUIDE

It is the duty of the person who is commissioned by God that he should remove the weakness of his Jamaat. A true guide can never be untrustworthy. If there is somebody who permits everybody to do whatever he likes whether his life

(actions) is against the Commandments of God and the Messenger, know it for certain that he has not been commissioned by God to reform the people; he is a friend of the Satan.

A true Guide is he who puts whatever he comes across, right. Of course, it is true, that he does not like to humiliate anybody; he diagnoses the disease and administers treatment.

(Malfoozat Vol. III, p.371)

PRAY WITH HUMILITY

You should be praying to God and you should be asking for the forgiveness of your sins. God is independent and does not stand in need of anyone. Nobody is a ruler over Him. Why should He care for the man who does not approach Him in humility? Behold, if a beggar asks for something by making himself humble and talking of his poverty, he is sure to be treated nicely. But if a man rides a horse and begs for something and tells the person from whom he is begging, that if he did not give him anything he would beat him with a stick, what do you think, how will he be treated. Will he not be beaten with a stick? To beg God, conditioning one's faith that if God won't give him what he is asking for, he would no more believe in Him, is a great mistake. Of course it is necessary that one should be steadfast and sincere in one's prayers. This is quite different from wrongful persistence. It is a big mistake and in fact atheism, that one should say that if I am not granted what I am asking, I shall no more believe in God. It is ignorance of the etiquettes of the prayers. Such people are not aware of the philosophy of the prayer.

God has nowhere said in the Holy Quran that He will accept every prayer according to the will of the person who prays. I do admit that it is said in the Holy Quran:

Udooni astajib lakum

Pray to Me and I will answer you but I also believe that the Holy Quran says:

La-nab-lowannakum bi-shai-im-minal-khaufi wal-joo

If He accepts your prayer by saying

Udooni astajib lakum

He makes you agree with His Own will by saying:

La-nab-lowannakum

This is the grace and Benevolence of God that He accepts the prayers, otherwise, in no case it is against His divinity that He should make the people agree—all the time and in every case—with His Own Will.

(Malfoozat Vol. III, p.385)

FAITH AND TRIALS

God having said :

La-nablowannakum

(We will try you)

gives the glad tidings to those who are patient and He adds:

Olaika alaihim salawatun

I think it means that He affords the opportunity (or makes the way) for the acceptance of the prayer. The Officers also do the same. If they are annoyed with some one and he

is patient and steadfast and does not complain and harbours no evil thoughts, he is granted a promotion. The Holy Quran has told us very clearly that it is vitally important that the trials, and tribulations should have to be faced before the perfection of Faith. It says:

Do the people think that they would be left (i.e. there would be no trials for them) simply because they have said:

Aamanna

(we have believed) and they would not be tried.

Look at the Prophets, peace be on all of them. They are very greatly tortured in the beginning. The Holy Prophet, sallallahu alaihi wa sallam, had to pass through great hardships during his stay at Mecca. When he went to Ta'if, he was stoned so much that his injuries started bleeding. At this stage, he said (to himself): "How strange. I talk to the people and they turn away from me." Then he said to God: "O my Lord, I will show patience in the presence of all these troubles and I will continue doing so till You express pleasure for this attitude of mine."

This has always been the way of the Friends of God and the divines. Sayyed Abdul Qadir Jilani also says that one of the characteristics of Love is that it attracts troubles and tribulations.

If one is patient during the hard times and he accepts with pleasure what God destines for him, this attitude of his becomes a means of the removal of difficulties.

The Conquest of Mecca was the result of the hardships that the Holy Prophet, sallallahu alaihi wa sallam, had to face.

The prayer to God must never be tied down to some conditions; it would be a sad mistake to do so. The sacred people who have attained to the Grace of God and His blessings, have done so by effacing themselves in His way. God knows very well, the people, who are to go astray after ten days. When they complain to the people, they actually bear a witness against themselves; their complaint is that their prayer has not been heard.

(Malfoozat Vol. III, p.386)

VICTORY FOR MUTTAQI

Now, the people are vying with one another and their case is before God the Almighty. God will grant victory and help to only such people as will be Muttaqi in His sight and who will control their tongues, do no do injustice to others, give them their rights and help and be sympathetic while on the journey or at home; it is only this kind of people who will be shown lenience by God. When God finds someone a Muttaqi, He becomes his friend and his helper. It is quite true that God is nobody's physical relative. God Himself is just and He likes justice. He does not care for the physical relations of the people. He who takes care of Taqwa becomes the recipient of the Grace of God and he is saved and helped by Him. That is why He has said: *inna akramakum indallahi atqakum*. It is only the Muttaqi (the one who fears God) who will be victorious in this controversy.

(Malfoozat Vol. III, p.402)

MY TEACHINGS

I have penned down my teachings in the Kashti-Nooh and it is very essential that everybody (every Ahmadi) must be fully aware of it. The Jamaat should hold meetings in their

respective towns and this book should be read to all the members. A copy of this book should be sent to someone who is willing to do this work and who has enough of time at his disposal to spare for the reading. He should be told to read it to the gatherings. If this book has to be distributed free of charge, even fifty thousand copies will not be sufficient. By reading it at the meetings, it will (its contents) reach everybody and the Jammāt will also start moving towards unity which I cherish so much.

(Malfoozat Vol. III, p.408)

THE REAL HELP

It is said that a king was going somewhere. He saw some children on the way and started weeping. He thought to himself that since he had advanced from this age of childhood he had experienced nothing but hardships; “the old age is a very bad stage of life.” When a man becomes too old, the relatives wish that the man should now die, and, in fact, the man becomes so weak as if he has already died; he becomes toothless, sightless and nothing more than a statue of stone. His features go out of proportion and he is afflicted with some diseases which, at times, cause him to commit suicide. At times, he becomes a victim of the troubles from which he would very much like to escape. If his children are of bad character, they add to his misery. In these circumstances, the man begins to think that the life has been a sheer waste of time.

Wise is the person who directs his attention towards God and sincerely takes Him to be one with no partners. There is none who can help him, be he a god or goddess. If he does not receive mercy from God there is none else from whom he can get it. If he is involved in a trouble, there is none who can come to his aid—and there are thousands

of troubles that overtake a man. You should, therefore, remember that it is God who is the real Help. It is He who creates love in the heart of the mother. Were He not to do that, she would not be able to rear her child. Do not take anyone as the partner of God.

(Malfoozat Vol. III, p.424)

TEST OF RELIGION

It is very essential now-a-days—and in fact, it has always been essential—to know that two factors must be there for the recognition of the true religion. One, its teachings should be pure and human conscience and his intellect should be satisfied with the teachings and they should not raise objections against that aspect of the religion in question; it is essential because it simply is not possible that what God does should be impure. Two, it should have a continuous divine succour to the extent that it should become easy for the man to recognise God and witness His attributes (manifestations); that is what will save him from the sin. Even if a man is already believing in the true religion, if he does not possess the ‘boat’, he would be the likeness of a spring which is surrounded by hills or a wall or thorny bushes which do not allow the people to reach it. Such a spring is of no use to us.

That is why it is very essential that one should have the means to attain to God—realisation with full certainty. This also is quite clear that the man is troubled by various kinds of “insects” and “moths” which continue eating into him and keep him away from God. It is because of these things that there continues to be a distance between the man and God the Almighty.

The religion under investigation must have means that can pull him, day by day, towards God and grant him a perfect certainty with the consequence that he succeeds in having communion with God. (Malfoozat Vol. III, p.426)

TWO ASPECTS OF RELIGION

At times it is the benevolence and at other times it is the fear that curbs the sin; the people who are otherwise somewhat mischievous begin to offer daily prayers during the days of bubonic epidemic or cholera. That is why wherever two things—pure teachings and gradual attaining to the communion of God—are available, it must be taken as a true religion. And both these things are found nowhere except in Islam. The kind of God that Islam presents (the concept of God) is not presented by any other religion. On the one hand the teachings of Islam is superb and on the other hand if a man brings about a change in himself even for ten days he would find divine light and blessings descending on him.

(Malfoozat Vol. III, p.427)

BLESSINGS FROM GARMENTS

There are some very good prophecies. As for example “The Kings will seek blessings from your garments.” This shows that some kings will also turn their attention towards it, and this Dispensation will be propagated among them also. The kings and the Chiefs are deaf to the message of the Truth. Neither they pay attention towards it, nor do those who are in their company. Those who keep company with them are ill-tempered people. Their prestige becomes a barrier for them. And God has told me that “the kings will seek blessings from thy garments.” These kings who will seek blessings will be the

people who will have already joined me (and therefore the kingdom will belong to these people).

I was also shown those kings in a vision; they were riding on horses and they were not less than six to seven. The fact is that God's words go by gradual progress. When the Holy Prophet, *sallallaho alaihi wa sallam*, was being troubled in the streets of Mecca, who could ever think that his religion would be spread in the whole world.

(Malfoozat Vol. III, p.440)

GOD'S HELP FOR ISLAM

In this Age, God the Almighty has enabled man to have such means (of communication and transportation) that the whole world has become like one town. The prophecy *wa izannofooso zuwwijat* has come to pass. All the religions have now come into the field and it is unavoidable that they vie with one another for proving their truthfulness; it is only one of them that can be proved true and will win supremacy. The words *li yuzhirahoo aladdeeni kullihee* also point to this struggle. The competition has started and it is not only the word of mouth that is being used as a weapon, the pen has also entered the field and infact the pen is playing the major role. Millions of religious magazines are being produced. The attacks that various religions, especially the Christians, are making on Islam compel a thoughtful Muslim to admit that God's help for Islam was most needed.

Whoever is aware of the momentum that these attacks are gaining, definitely feels the need for God's help; he who is quite unaware of this situation has nothing to say about this need. Such a person asserts that nobody has done any

harm to Islam. But it is a pity that he does not know that the power of Islam has dwindled and religiously speaking *Mukhliseena lahuddeen* are nowhere to be found (i.e. the people who should devote themselves to the service of Islam sincerely are not to be found anywhere).

Inwardly Islam has become weak and outwardly the people would like to efface it from the world. The opponents think of the Muslims as very low like dogs and swines: they do not like to see them alive. Were a true Muslim to come to know of all that is happening in this respect, he would succumb to the grief. It is only the Book of God (the Holy Quran) and His Signs that can now help; the opponents cannot be faced without these two things. And that actually is the aim of my advent. (Malfoozat Vol. III, p.449)

