

حضرت مفتي رضاء الحق صاحب دامت بركاته

مجلس؛ Stanger

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**Praises of Allah Rabbul Izzat and Salutations to Rasoolullah
Sallallaahu Allaihi Wassallam.**

يا ايها الذين امنوا لم تقولون ما لا تفعلون ، كبر مقتاً عند الله ان تقولوا ما لا تفعلون.

Respected Honorable Ulama and beloved brothers

Allah Rabbul Izzat has made mention in the Qur'ane Kareem of four types of people.

1. Those that practice on the Ilm/ Knowledge acquired and further invite towards good practices as well. E.G. The Tablighi Jamaat and Tasawwuf.

إنما يخشى الله من عباده العلماء Indeed the scholarly carry the fear of Allah.

2. Those that have acquired knowledge but do not practice upon it. لم تقولون ما لا تفعلون . Why do You profess what you do not practice upon?
3. Those that acquire knowledge and practice upon it but do not invite towards it.

إن الذين يكتُمون ما أنزلنا من البينات والهدى من بعد ما بيناه للناس في الكتاب ، أولئك يلعنهم الله ويلعنهم اللاعنون .

Those people that conceal and deny the truth by interpolating, they become worthy of Allah's and the people's curse.

4. Those that do not have knowledge, they do not practice nor invite. أولئك كالانعام بل هم أضل Allah mentions them in the Quran as

They are likened to animals if not worse because Allah Ta'ala has given animals desire and not angelic qualities. In humans Allah Ta'ala has put

desire as well as angelic qualities. If they develop the angelic qualities of نحن نسبح بحمدك ونقدس لك (the angels praise and remember Allah), by suppressing their desires and developing angelic qualities they could surpass the angels.

The Scholars say that the special believers of Allah such as the Prophets surpass the special angels.

The general, Allah fearing, Muttaqee and disciplined believers surpass the general angels because when the general angels worship Allah they don't have a desire to eat, drink or be with their wives.

By suppressing one's carnal desires and giving growth to angelic qualities one is able to surpass the angels.

The ladies of Egypt were aware of this by saying about Yusuf Allaihi Salaam إن هذا إلا ملك كريم (He is even revered amongst the angels), he has surpassed the angels.

When there is Knowledge, Practice and Taqwa, we call it Tasawwuf.

Ulama have defined Tasawwuf as:

الاتصاف بكل عمل وخلق سني
والاجتناب عن كل عمل وخلق دني

Tasawwuf is to develop character and actions that are noble and to refrain from all such actions that are detrimental.

Allah Ta'ala looks at our actions:

إن الله لا ينظر الى صوركم و اموالكم ولكن ينظر إلى قلوبكم وأعمالكم.

Allah Ta'ala does not look at your shape, form and color nor your financial status. If you spend your wealth in good courses it will become a good

deed in your favor like the wealth spent by Uthman Radhiallaahu Anhu, Abdur Rahman bin Auf Radhiallaahu Anhu and the Ansaar. They had made their wealth into Deen and Good Actions.

Hazrat Umme Sulaym Radhiallaahu Anha took her son Anas Radhiallaahu Anhu to Rasoolullah Sallallaahu Allaihi Wassallam and requested him to make Duaa for him stating that he is Unais (small beloved Anas).

Rasoolullah Sallallaahu Allaihi Wassallam always made Duaa for him because he served Rasoolullah Sallallaahu Allaihi Wassallam in Madinah as well as on his travels. Rasoolullah Sallallaahu Allaihi Wassallam made Dua for wealth and increase in offspring. Anas Radhiallaahu Anhu says that when Hajjaj bin Yusuf came towards Makkah Mukarramah, I had more than a 100 children and a 100 had already passed on. The trees that generally gave a produce once a year gave me produce twice a year.e.g. mango gives produce once a year. He says that I have a plant that gives off a fragrance like Musk and Amber. He was provided with his own fragrance. Money wisely spent becomes a good deed.

Tasawwuf is to refine one's actions and character.

Haji Imdadullah Muhajir Makki Rahmatullahi Allaihi wrote to his Mureed Moulana Rashid Ahmed Gangohi Rahmatullahi Allaihi who was at the time the benefactor/well wisher of the Deoband Institute advising him that the other disciples constantly inform him of their conditions but nothing comes forth from him.

MI Gangohi Rahmatullahi Allaihi explained that:

1. Insults and praises do not affect me, I'm indifferent to them. His character was trained not to be affected. The highest objective of Tasawwuf is the refinement of Akhlaaq.

2. Scholars generally find contradictions in the Quran and Hadith but to me it appears that they compliment each other very well. That was an indication of having accomplished knowledge.
3. The worship/Ibaadat of Allah has become a habit for me. It means that he has no difficulty in doing good actions and in worshipping Allah (an indication of having reached a point of accomplishment in Worship). It appears in a Hadith that the inhabitants of Jannah will say سبحان الله, الحمد لله in Zikr etc like taking a breath and without any difficulty. On the contrary if a person is asked to hold one's breath when taking an XRay, the inconvenience caused. Doing the worship of Allah is like taking a fresh breath of air and is very comforting to him. Worship gives great pleasure.

Obedience to the lifestyle of Rasoolullah Sallallaahu Allaihi Wassallam

Great pleasure is derived from doing the remembrance of Allah like the enjoyment in eating Mithai (sweet meats) and fruits.

When a person is not connected to Tasawwuf or has a superficial connection (the connection is by name, not constructive) he becomes unmindful and is distracted easily during his Salaah and while doing the Zikr of Allah.

The Persian poet says

'Your face is towards the Mihraab but your thoughts are in your horses, mules, business, wealth and elsewhere'

MI Ashraf Ali Thanwi Rahmatullahi Allaihi says that this form of Worship (unmindful) is better than no worship at all.

Tasawwuf comes from the word صوف which means Wool.

Wool is:

1. Be Gentle and polite in actions and character as Moulana Gangohi Rahmatullahi Allaihi explained his condition.
2. Be warm as Wool in the heart.

These qualities ought to be present in the person of Tasawwuf.

This Masjid is connected to Sheikh Zakariyya Rahmatullahi Allaihi. He would consume ice in the coldest of conditions due to the heat experienced through Zikar. He once requested for ice on a cold night in Saharanpur when a person commented that this must be a drunkard. He was informed that it is in fact someone absorbed in the love and remembrance of Allah. Not one messed up with intoxication.

The person absorbed in the love of Allah will drink from the Wine of Jannah.

In Jannah there will be a stream of non intoxicating wine.

خوشی ہی خوشی ہے
سکون ہی سکون ہے
تیرا غم سلامت
مجھے کیا کمی ہے

3. Delicate and Precise/Thick

The Sheikh can treat detailed and complex conditions in his Mureeds.

4. Firm
5. Fresh with consistency.

إن لك في النهار سبحاً طويلاً

Your entire day is dedicated to Ghusht and in the effort of Deen. Pearls and lights emanate from your lips, inviting, calling and teaching the Deen.

6. Keep your tongues moist with the remembrance of Allah.

أفضل الذكر لا إله إلا الله
لا يزال لسانك رطبا بذكر الله
الذين يذكرون الله قياماً وقيوداً وعلى جنوبهم الخ...
مثل الذي يذكر ربه والذي لا يذكره كمثل الحي والميت

Comparison of life and death.

Acquire a state of Allah's presence, none can be relied upon besides Allah.

People asked Umar Radhiallaahu Anhu, what wealth should be gathered and kept

اي المال تتخذ

Umar Radhiallaahu Anhu asked Rasoolullah Sallallaahu Allaihi Wassallam:

لسان ذاكر

A tongue in the remembrance of Allah

A grateful heart

قلب شاكر

A wife that assists and aids in Allah's work.

زوجة تعينه على الخير أو على دين الله.

Hadith regarding the Zikr Majlis.

ما قعد قوم يذكرون الله إلا نادى مناد قوموا

When a group of people gather to do the Zikr of Allah an announcer calls out قوموا Rise and disperse, you've been forgiven.

Regarding Ishraq Salaah

Rasoolullah Sallallaahu Allaihi Wassallam would hold religious discussions with the Sahabah

إن هو إلا وحي يوحى

after Fajar. The Sahabah would laugh about their past life of disbelief. When they molded idols out of dough and worshiped it and when they got hungry they would swallow it. Rasoolullah Sallallaahu Allaihi Wassallam would smile.

أكثر ضحك النبي كان تبسما

He would have a light discussion, read Ishraq and go home.