



# A TRUE HUMAN BEING

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*A Compilation of Short Advices and Reminders  
for the Seekers of Allāh* ﷻ



SHAYKH MUḤAMMAD MASĪHULLĀH KHĀN

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*Human Being*

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**SHAYKH MUḤAMMAD MASĪHULLĀH KHĀN**



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*“The heart is the soil of Allāh ﷻ,  
Lā Ilāha Illallāh (The Shahādah)... is the seed.  
After sowing this seed of Īmān (Faith),  
One will have to irrigate it with good deeds.”*

**- Shaykh Muḥammad Masīḥullāh Khān ﷺ**

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May Allāh ﷻ reward those who have been influential in making this booklet possible, including my beloved parents, teachers, family, friends and also my wife, for supporting and assisting in seeking out advices for this compilation within a short space of time.

I would also like to request readers to remember and make du'ā for those who have departed from this world, in particular my beloved grandfather, Ismā'īl Dhorat. May Allāh ﷻ forgive and accept them with His Great Mercy and Pleasure.

S.A. Dhorat



## FOREWORD



The *Ahlullāh*, the *Awliyā Şādiqīn* (The true friends of Allāh ﷻ) diligently follow the noble *Sharī‘ah* such that they turn into an embodiment of the Noble Qur’ān, the blessed Sunnah (way) of the Final Messenger ﷺ and the shining examples of the *Salafuṣ Şālihīn* (pious predecessors). Their hearts become enamoured with the *nūr* (light) of *ma‘rifat* (deep understanding) and *muḥabbat* (love) of Allāh ﷻ, following which ‘pearls of wisdom’ emanate from their lips, words totally in line with the Qur’ān and Sunnah and of profound benefit to the *Sālikīn* (the seekers of Allāh ﷻ).

Shaykh Masīḥullāh Khān رَحْمَةُ اللهِ عَلَيْهِ was one such illustrious soul and I can still hear his concerned voice resounding in my ears: *“Dear children! Listen attentively to this old man! Who will you find to give you such advice (in the future)? At present you are (protected) within these four walls (of Madrasah Miftāḥul ‘Ulūm). When you step outside you will see the benefit of the words of this old man!”*

My dear friend, Shafat Aḥmed Dhorat from time to time updates me with regards to the progress his young daughter is making in her endeavour to memorise the Glorious Qur’ān. It was my great pleasure to learn recently, that at the tender age of 6, little Ḥafṣah will soon complete the memorisation of the Glorious Qur’ān, the greatest of all miracles bestowed on Rasūlullāh ﷺ, for the guidance of all humankind and jinn. May Allāh ﷻ further strengthen her memory, grant her acceptance in His Court and enable her to practice, preach, recite, teach and propagate His *Kalām*

(Word), and make her a shining star in the ‘*ummah* (nation) of the chosen one, Muḥammad Muṣṭafā ﷺ.

In *shukr* (appreciation) to Allāh ﷻ (the Bestower of All Bounties, the Owner of All Praise), Shafat Aḥmed Dhorat decided to collect some of the advices of Shaykh Masīhullāh ﷺ, from material already translated, for the benefit of those most comfortable with the English medium.

Once when I wrote to Shaykh Masīhullāh ﷺ, that I sorely miss his spiritually invigorating talks, he wrote back: “*Why grieve! As you read this letter imagine that you are sitting right next to me... (for the Shaykh will not remain but his advices taken to heart will remain with you).*” Surely, reading the preserved speech of these souls is a replacement for their august company.

The compiler has aptly named this booklet ‘**A True Human Being**’. Many a times I have heard from Shaykh Masīhullāh ﷺ: “*My Ḥaḍrat Wālā (meaning Ḥakīmūl ‘Ummah ﷺ) said: “It is easy to become a Mawlānā (scholar of Islām), nay easy to become a Jannatī, but difficult to become a True Human Being!” Ḥaḍrat added: “I could not at that time comprehend what Ḥaḍrat Wālā meant, but now looking at the spiritual ailments of people, it has become clear to me as to what he meant.*”

May this compilation find acceptance in the Court of Allāh ﷻ and may the Most Merciful Allāh ﷻ enable us all to benefit from it. Āmīn!

(Mawlānā) Muḥammad Patel

London, UK

Rabi‘uth-Thānī 1437 H / January 2016

## INTRODUCTION



All praises are for Allāh ﷻ, and may the peace and blessings be upon His beloved Messenger, Muḥammad ﷺ.

During the month of *Rabī'ul Awwal*, 1437 (December, 2015), my daughter was nearing the end of memorising the Glorious Qur'ān. It was at this time, Allāh ﷻ put into my heart, the desire to compile a small selection of advices from the discourses of Shaykh Masīhullāh ر.ك.ه. With the mercy of Allāh ﷻ and encouragement of *Mawlānā Muḥammad Patel*, this booklet is now in front of us.

The majority of advices in this booklet have been compiled from '*For Friends*', which includes a wide range of discourses by Shaykh Masīhullāh ر.ك.ه. *Mawlānā Muḥammad Patel* has also contributed with translations of several other discourses and by sharing advices heard directly from Shaykh Masīhullāh ر.ك.ه.

The range of topics included in this booklet, have great practical relevance and our intentions should be directed towards implementing these into our lives. However, the content of this booklet is only a taster compared to the wide range of discourses available. Therefore, I encourage readers, to delve deeper into the spiritual discourses by Shaykh Masīhullāh ر.ك.ه.

I humbly present this booklet as a gift, on behalf of my daughter and am grateful to Allāh ﷻ, for allowing His blessed words to enter her heart.

Shafat Aḥmed Dhorat

# ADVICES & REMINDERS



## 1. Real Praise Is Only For Allāh ﷻ

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

[Qur'ān: Surah 1, Verse 2]

Someone had beautifully inscribed the letter ج on a piece of paper. Some ants were sitting there and one of them said: *“How beautifully written and worthy of praise this ج is.”* Another quipped: *“Don’t be absurd! It is the pen which deserves praise.”* Another exclaimed: *“No! No! Praise is due to the hand which held the pen.”* Finally, the wisest of them said: *“O Fools! Praise is befitting neither for the ج nor for the pen or for the hand, but should go to the owner of the hand, who used the pen to etch such a pretty ج.”* The wise ant taught us an important lesson. In the same way, a teacher deserves greater praise than a student, for the student’s achievement has been due to the hard work of the teacher.

When the poet in his soulful voice recites a poem in praise of the Noble Prophet ﷺ, in reality the praise is for Allāh ﷻ, who created such a perfect human being with the most blessed and virtuous of manners.

(Miftāḥul Khayr – Vol. 3, page 25)



## 2. Repentance

Repentance (*Tawbah*) is like water. In the same way as water washes away physical impurities, the ‘water’ of *tawbah* cleanses the spiritual impurities brought about by committing sins.

We readily use water to gain purity from outer impurities, then why do we not use *tawbah* to wash away the filth of sins? It is possible that the impurity is so firmly embedded in the cloth that water fails to wash it away and the cloth remains impure, but it is not possible that sincere *tawbah* is made and the person still remains polluted with the impurity of sins. Surely purification will be attained and in fact, it will be so profound that the record of that particular sin will be erased from the ‘Book of Deeds’, nay it will be eliminated from the memories of *Kirāman Kātibīn* (the angels who record the deeds of man). Even if the angels endeavour to remember, they will be unable to recall the sins that have been washed away by sincere *tawbah*.

It is a *shayṭānī* (satanic) thought to think: ‘What is the point of making *tawbah*? Will it be of any benefit?’ Because *shayṭān* refrained from *tawbah*, he tries to stop the Muslims from *tawbah* as well.

Ḥabīb Ajmī ؑ was one of the pious men of the past. He used to love ‘devouring’ usury/interest. Only bread would be baked in his house and the main food to eat with the bread would come as interest, from some wretched debtor.

Once, Ḥabīb ؑ went to the house of one of his debtor’s to extract his meal. The debtor was away and the debtor’s wife begged Ḥabīb ؑ: *“There is no food in the house; the children are starving. All I have is a small piece of meat which I will put in the pot to pacify my crying children.”* Hard hearted Ḥabīb ؑ said: *“Ḥabīb never goes back empty handed!”* and he snatched the meat away.

On his way back to his house, Ḥabīb ؑ passed some children playing on the street. One child cried out: *“Move away! Move away! Don’t allow Ḥabīb’s shadow to fall upon us otherwise we may become jahannamī (dwellers of the Fire)!”* The heart of Ḥabīb ؑ was shaken by the innocent words of the small child and he hurried home.

He told his wife to cook the meat whilst he took a bath and readied himself for the meal. When Ḥabīb ؑ opened the lid to help himself, to his horror, the pot was full of red congealed blood and there was no sign of any meat. It suddenly became clear to Ḥabīb ؑ that this was in fact a manifestation of his sucking the blood of

innocent souls, living off interest extracted from the poor and helpless.

The shaken Ḥabīb ﷺ, now gripped with fear, hastened to the house of the great *Tābi*‘ (student of the *Ṣaḥābah Kirām*) Ḥasan al-Baṣrī ﷺ, with the firm intention of sincere *tawbah* to Allāh ﷻ. He passed those same children who could fathom the change in him and they were joyfully proclaiming: “*Quick! Quick! Embrace Ḥabīb for due to the barakah (blessings) of his tawbah, Allāh ﷻ will envelope us with maghfirah (forgiveness) as well.*”

As a completion of his *tawbah*, Ḥabīb ﷺ not only returned all the interest he had extracted, but also beseeched each of the individuals to forgive him.

See how utterly cleansing the water of *tawbah* is. It transformed a devourer of usury into a pure and noble individual. *Tawbah* should never be overlooked under any circumstance.

*(Miftāḥul Khayr – Vol. 3, page 25)*

Do not grieve over your past life (after making sincere *tawbah*); do not be overly concerned with the future; (with full vigour) look after the present moment (by obeying the commands of Allāh ﷻ and pleasing Him)!

*(Heard by Mawlānā Muḥammad Patel)*



### 3. The Istighfār of Rasūlullāh ﷺ

These were actions of Rasūlullāh ﷺ that were not contrary to the station of *nabuwwat* (prophethood), yet he was seen to do them for the benefit of his *'ummatul-muslimah* (muslim nation).

To explain: Medical treatment is undertaken for bodily illnesses and not for a body that is sound and healthy. Sins are also illnesses. The remedy for this is *tawbah* and *istighfār* (asking Allāh ﷻ for forgiveness).

Rasūlullāh ﷺ had no need to make *tawbah* and *istighfār* because he was sinless. Being sinless, he was chaste. However, despite this, he made *istighfār*. This is a big lesson for us. Where there is no need, yet *istighfār* is made, so are we not much more in need of making *istighfār*!

(*Majālis Masīhul 'Ummah: For Friends – Vol. 2, page 507*)



### 4. Fill up the Cracks and Enlighten the Heart

Many people come here requesting to be shown some *dhikr* (a special type of remembrance of Allāh ﷻ), some *tasbīh*, on the very first day! Very well. *Inshā'Allāh* (If



Allāh ﷻ wills), that will be shown, but the *tartīb* (method) is that *iṣlāḥ* (self-rectification) comes first! Remove all the debasing qualities first. Remove the *akhlāq radhīlah* (blameworthy characteristics of the lower self) and emblazon yourself with the *akhlāq ḥamīdah* (praiseworthy characteristics of the heart). Clean the *nafs* (lower self) first. Remove all the dirt and filth, all the malodorous items, all the bad and evil. First get this right properly. Remove the deficiencies. Fill up the cracks and the holes. The heart can attain a glow and lustre only after the filth and impurities, the *akhlāq radhīlah* have been removed.

(*Majālis Masīḥul ‘Ummah: For Friends – Vol. 1, page 48*)



## 5. Making up for Missed Ṣalāh

The first stage to tackle, as far as *ẓāhirī a‘māl* (outward actions) are concerned, is *namāz* (*ṣalāh*/prayer). The performance of *namāz* five times daily becomes compulsory on reaching puberty. This is why children should be encouraged to perform *namāz* from the age of seven.

Missed *namāz* is not overlooked, even after *tawbah* (repentance). Missed *namāz* have to be performed. The person has to do a simple calculation. For example, he has to say to himself: ‘I attained puberty at the age of 15.

I was negligent until the age of 30, when I became punctual. Thus, I have missed out 15 years *namāz*.' He now has to compensate for these years of neglect.

This is the correct method. Many people have made *tawbah* and thereafter become regular with their *namāz*, but they give no thought to compensating for what they have missed. Dirt still remains. Clean this dirt up. How? Perform the *qada* (compensate) of those missed *namāz*.

An easy method is to perform one *namāz* each time one performs a regular one. Repeat only the *farḍ* (compulsory) of those missed. Leave out the *sunnān* and *nawāfil*, but include the *witr/wājib* (necessary) with the missed *Ishā*.

It is important to make a firm intention and resolution to repay and to be steadfast thereon. Death is not in our hands. Should death intervene, there is great hope that Allāh ﷻ, the Generous, the Bountiful, will overlook those *namāz* still not repaid. He is fully aware of our *niyyat* (intentions). Yes, if one has free time, one may make up for as many missed *namāz* as one wishes and at any time of the day or night, except at the time of the three prohibited periods. These are the time of the rising of the sun, the time that the sun is at its zenith and the time of the setting of the sun. The sooner you repay the better.

(*Majālis Masīḥul 'Ummah: For Friends – Vol. 1, page 33-34*)



## 6. The Purpose of Creation

*Insān* (man/mankind) has been created for *'ibādat* (the worship of Allāh ﷻ). When *insān* fulfils this objective and fills his 17 to 18 hours with *'ibādat*, the 6 to 7 hours reserved for sleep also become *'ibādat*, because those 6 to 7 hours are to refresh that *insān* for *'ibādat* during the remaining 17 to 18 hours. It follows that a person's whole life, both waking and sleeping, is for *'ibādat*.

(*Majālis Masīhul 'Ummah: For Friends – Vol. 1, page 246*)

Whatever work one has to tackle, one should first think: 'This task that I am about to do has to be done within the confines of the *sharī'ah*. What are the *sharī'ah* laws in respect to this task?' The tasks may vary. Some have to farm. Others are in employment. Others are in trade and commerce. Others are artisans. Others have to teach. Others have to study; and so forth.

So, the farming that the farmer does also becomes *'ibādat*. But when? When he farms according to the *'ilm* (knowledge) that Allāh ﷻ and his Rasūl ﷺ have passed on. The farmer has to adhere to the laws of Allāh ﷻ: What type of land is it? Whose land is it? Is it his or somebody else's? If so, does he have the owner's permission or is he farming without his permission? Is the owner happy or displeased? Has the land been

grabbed and usurped or has the owner given permission without duress?

If everything is according to the *sharī'ah* thus far, the next phase of farming is planting seeds. How have the seeds been bought? What are the laws of buying and selling? And so forth. If this farming is done according to the *sharī'ah* from beginning to end, then it is *'ibādat*. The moment the farmer deviates from the *sharī'ah*, it ceases to be *'ibādat*. The farmer has deviated from the purpose of his creation.

*(Majālis Masīḥul 'Ummah: For Friends – Vol. 1, page 224)*

What about the 6 to 7 hours set aside for sleep? This period is meant for sleep. Is anybody stopping you from sleeping 6 to 7 hours?

On face value the period spent sleeping appears wasted and does not appear to be *'ibādat*. However, this sleep is a means of regaining bodily vigour, of refreshing the body and mind, of bringing cheer and joy into the heart, of attaining tranquillity within oneself, so that the remaining 17 to 18 hours may be utilised for *'ibādat*. This act of sleeping for the sake of *'ibādat* is also an *'ibādat*! This sleeping is like gold, very precious and valuable, because it is for the sake of *'ibādat*, which is in itself very precious.

*(Majālis Masīḥul 'Ummah: For Friends – Vol. 1, page 226)*



## 7. Adopt Taqwā

*Taqwā* (piety/abstinence based on fear of Allāh ﷻ) is a very elevated quality. Allāh ﷻ orders us at a number of places in the Qur'ān to adopt *taqwā*.

A person may perform *namāz*, keep fasts, give *zakāt* (charity) and so forth. He may have all these to his credit, but if he has no *taqwā*, then all these are useless. The similarity of all *ibādat* is like medication and the similarity of *taqwā* is that to *parhez* (dietary restrictions).

There is a famous saying: ‘A hundred medicines are equal to one dietary restriction.’ Just as it is necessary in physical medicine to take medication and simultaneously, abstain from certain foods, in a similar manner; in order to cure a *rūḥānī* (spiritual) illness with the medication of *ibādat*, it is necessary to make *parhez*, that is, to adopt *taqwā*. And what does *taqwā* involve? It is merely to safeguard the tongue, safeguard the eyes and safeguard the ears. Then see what happens and see what *nūr* (light) springs forth in the heart!

(*Majālis Masīḥul 'Ummah: For Friends Vol. 1, page 180*)



## 8. Love & Fear

The foundation of the *muḥabbat* (love) of Allāh ﷻ needs to be embellished with a sprinkling of *khawf* (fear), in the same way as delicious *qormah* (a gourmet meat dish cooked in *ghee*) requires a small amount of salt. If there is no salt in the *qormah*, no one will eat it; if *muḥabbat* is devoid of *khawf* there is the danger of *idlāl* (misguidance) and *nāz* (vanity) developing, which will negate the effect of the love, i.e. the *qurb* (closeness/proximity) of Allāh ﷻ. Just as a total lack of salt will make the food inedible to the discerning diner, too much salt will destroy its value as well. The right amount of salt is required; equally the correct level of *khawf* is necessary, just enough to stop oneself from *mukhallifāt* (opposing the commandments of Allāh ﷻ) and falling into sin and transgression.

*(Miftāḥul Khayr – Vol. 3, No 26)*

The tiny teardrop which falls from the eye of a *mu'min* (believer) due to their fear of Allāh ﷻ is priceless; it is much more expensive than any diamond or precious stone!

It is narrated in a ḥadīth: *'The eye which sheds a tear due to the khawf of Allāh ﷻ will not enter the Fire of Hell (Jahannam)'* [Sunan Ibn Mājah - Narrated by 'Abdullāh ibn Mas'ūd ﷺ]

*(Miftāḥul Khayr – Vol. 2, No 11-12)*



## 9. Persevere Adopting the Correct Method

One should persevere in carrying out any act, always adopting the correct ‘*sharī‘ah* compliant’ method. We do not know as to when our efforts will bear fruit, so our concern should be to carry on working with *istiqlāl* (steadfastness). Sometimes a person is fully rattled and tested to the limit and there is a delay in obtaining the expected success. Many a time even the *Ambiyā* ﷺ (Prophets of Allāh ﷻ) were made to face such situations, to the extent that they cried out: ‘*When will the help of Allāh ﷻ come?*’ [Qur’ān: Surah 2; Verse 214]

*Kāmyābī* (success) is fully in the control and power of Allāh ﷻ and only He is aware as to when it will be achieved. Our *maqsūd* (aim) should be to keep on making effort at every stage and to leave the result to Allāh ﷻ. In this there is *sukūn* (tranquillity) and *itminān* (peace).

(*Miftāḥul Khayr – Vol. 3, page 21-22*)



## 10. Showing Gratitude

There are only two possible situations one can encounter while existing in this world. Events that occur are either

agreeable and in harmony with one's *tabiyat* (temperament) or the opposite - events are contrary and in disharmony with one's *tabiyat*. There is no third possibility. In the first instance, the *tabiyat* desires a certain event to occur in a certain way and it happens that way. In the second instance, the *tabiyat* desires a certain event to occur in a certain way and the opposite happens. So, events occur in accordance to one's *tabiyat*, or contrary to it. When events take place in accordance to one's *tabiyat*, this is an occasion for showing *shukr* (gratitude).

(*Majālis Masīhul 'Ummah: For Friends – Vol. 1, page 141*)

*“In the heart of every mu'min there should be the Shakar (sugar/sweetness) of Shukr!”*

(*Narrated by Shaḥīqul 'Ummah, Ḥājī Fārūq رَحْمَةُ اللهِ عَلَيْهِ*)



## 11. The Rank of Ṣabr: Three Aspects

**Ṣabr 'alaṭ-ṭū 'āt:** To have *ṣabr* (patience) at the time of having to perform *ibādat*. For example, one's mood was such that one had no desire to perform *namāz*. However, one's temperament was kept in check and *namāz* was performed. Whatever burden the *tabiyat* felt, whatever distaste he may have experienced, were completely ignored and *namāz* was performed.



**Şabr ‘anil-ma‘şiyat:** To have *şabr* when the *tabiyat* inclines towards sin. For example, a pretty face passes by and the eyes become corrupt, but immediately sensibility prevails and he scolds himself: ‘What! Is Allāh ﷻ not watching you? Have you no shame? Do you have no fear of Allāh ﷻ, of standing in front of Him on the Day of *Qiyāmat* (Resurrection)? What answer will you give then?’ With this awareness, he immediately recites: ‘And there is no might, nor power, except in Allāh ﷻ, the Most High, the Most Great.’ and he opposes the immoral inclination of the *nafs*. He has not given in to the *nafs*.

**Şabr fil-muṣībat:** To make *şabr* when faced with some difficulty. For example, some incident has occurred contrary to one's *tabiyat*, causing difficulty, harm or grief, in connection with one's *jān* (health), *māl* (wealth), or *ābrū* (honour). For instance, a child passes away, or one's money or goods have been stolen, or one's honour has been besmirched. When this happens, the *tabiyat* is upset and it feels burdened as if a heavy load has been placed on it. However, immediately the understanding is there: ‘This is not from my side. I did not request this difficulty. This is from that Being who has created me. There is some wisdom in it. There must be some good in it for me. It is to save me from some future harm.

*(Majālis Masīhul ‘Ummah: For Friends – Vol. 1, page 335)*



## 12. The Teachings of Islām

Punctuality, as far as time is concerned, is a teaching of Islām. We have absolutely no need to take any aspects from others, whether they relate to intellectual matters, temperamental, *shar'ī* or common law. What is there which is lacking in Islām (which is our home)? Each and every facet and every situation have been set forth in detail. Rasūlullāh ﷺ has not neglected to comment on any topic for his 'ummah. Whatever was of benefit, or could be of benefit, from whatever aspect, not only on aspects of *'ibādat*, but also on matters concerning *mu'āsharat* (dealings), has been narrated. Our thinking is that Islām is only concerned with prayer and fasting, these few necessary acts of *'ibādat*. This has become the general attitude. But this is not the case.

*(Majālis Masīhul 'Ummah: For Friends – Vol. 2, page 127)*



## 13. The Rights of Creation

How should you become? Become such that you fulfil everyone's *ḥaq* (right) which is upon you (do not wait for them to demand their right). Do not ask for your own right. If they give it, well and good and if they do not, well and good!

*(Heard by Mawlānā Muḥammad Patel)*

*Huqūqul-‘Ibād* (rights of creation) are more important than *huqūqullāh* (rights of Allāh ﷻ), in terms of compensation. This importance can be gauged from the following: a *mu‘min* is obligated to another person for the mere sum of three *paisah* (Indian currency - nowadays one rupee consists of 100 *paisah*). The *mu‘min* has neither repaid this sum, nor has he asked to be pardoned if unable to pay. On the Day of *Qiyāmat* 700 accepted *namāz* of the *mu‘min* will be given to the creditor in lieu of the unfulfilled debt of three *paisah*. Just think! Are three *paisah* anything? On the other hand, what is the value of *namāz*? *Allāhu Akbar* (Allāh is the Greatest)! And 700 *namāz*? *Allāhu Akbar*! And such *namāz* that have been accepted? All will be given to the creditor!

To what extent is this *ḥaq* not being deliberately transgressed these days! Houses on houses are taken over; land on land is snatched away; wealth on wealth is usurped. Just one such example is the case where the father dies. The eldest son seizes possession of the whole estate and the *sharī‘ah* laws on distribution of the estate are completely ignored. This type of thing is done by Muslims – those having faith and belief in the *ākhirat* (hereafter)! Yet, most sorrowfully, their actions show how weak that belief is! How deficient is that concept of Allāh ﷻ being *hāḍir-nāzīr*<sup>1</sup>. Yes, that person whose *ta‘alluq-ma‘Allāh* (connection with Allāh ﷻ) is such that the concept of Allāh ﷻ being *hāḍir-nāzīr* is part of

his conscious and subconscious state, will act differently. The presence of Allāh ﷻ will always be with him. His actions will be according to the *sharī'ah*, according to the manner shown by Rasūlullāh ﷺ. Neither land nor wealth will be usurped; houses will be distributed justly. These remarks are directed at the *sālik* - that person who has come for his *tazkiyah* (purification of the lower self), for the cleansing and adornment of his *bāṭin* (inner self). He is the primary person one is addressing. That is the order and structure (*tartīb* and *targīb*) of attaining *ta'alluq-ma'Allāh*. This is the methodology of attaining that elevation, status and strengthening, which is the special bond one aims to develop with Allāh ﷻ. Think about it. Contemplate on it. Judge yourself on it.

*(Majālis Masīhul 'Ummah: For Friends – Vol. 1, page 36-37)*

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<sup>1</sup> *Hāḍir-nāẓir*: That Allāh ﷻ is Omniscient and Omnipresent - the awareness that Allāh ﷻ is Watching me, He is With me, He has full Power over me. But how? As befits His Majesty, for Allāh ﷻ is *Baṣīr* (All-Seeing), *'Alīm* (All-Knowing), *Qadīr* (All-Powerful).

*'And Allāh knows well your moving about and your place of rest (in your homes).'*

[Qur'ān: Surah 47, Verse 19]

*'There is nothing like Him and He is the Samī'ul Baṣīr (All-Hearing, All-Seeing).'*

[Qur'ān: Surah 42, Verse 11]



#### 14. Truthfulness v Lies

A person is in business, but he lies to his customers and cheats them. He justifies himself by saying: ‘It is impossible to do business without a bit of cheating. If one were to tell the truth, my business would not prosper.’

On the other hand, you will find somebody else who is firm. His attitude is: ‘Whether I succeed or fail in business is irrelevant. The basis of my existence is *‘ibādat* and this business venture is also *‘ibādat*. It is compulsory for me to speak the truth and not tell lies.’ Therefore, he sticks to the truth. When serving a customer he explains: *“This item is very old. It won't last long, so don't buy it. If you are thinking of using it for a few days only, then that is fine. Take it! However, my advice is to buy one of those – this one is faulty, but that one is in perfect order. The faulty one costs so much, the good one costs so much.”*

He speaks the truth and points out the defects in the items he sells. The customer may feel unhappy at such forthrightness and may leave the shop to go buy somewhere else. This shopkeeper has apparently lost out because of his honesty. At the end of the day, he has hardly any sales. The other shopkeepers, on the contrary,

are very busy and appear very successful. However, the customers are not fools and are busy assessing their purchases. *“What’s this? The other shopkeeper told me it would last a lifetime, but here it’s broken already. He was obviously lying to me. But I see my friend has had no problems with his goods. And he buys from that new shop where the owner points out all the faults in his goods. He is not foolish, just truthful. He is not concerned merely with making a sale. He is no cheat like the others.”*

After a while, the first shopkeeper’s business picks up very well and the other shopkeepers find their business slows down.

*(Majālis Masīḥul ‘Ummah: For Friends – Vol. 1, page 229)*



## **15. Making Hearts Happy**

At times, provided that there is no worldly or *Dīnī* (religious) harm, to perform a certain task that will bring joy, bring cheer to another, bring pleasure to the person and make him happy as an act of kindness, is also an ‘*uṣūl*’ (principle). This is also one type of order among other orders as far as the *Ahlullāh* are concerned. And whosoever does so, is from the *Ahlullāh*!

*(Majālis Masīḥul ‘Ummah: For Friends – Vol. 1, page 428)*



## 16. Kindness to Parents

One is to make *du'ā* for oneself and one is to request others to make *du'ā* for you - both of these are necessary. But even better is that you be of such service to your parents, your elders, your teachers that they passionately make *du'ā* for you from the bottom of their hearts, even without your asking them!

*(Heard by Mawlānā Muḥammad Patel)*

One's behaviour towards one's parents should be such that one does not incur their slightest displeasure. One should not allow unpleasantness to develop between them and oneself. That is how one should live with one's parents.

In the entire creation, after Rasūlullāh ﷺ of course, the status of the rights of one's parents as far as obedience is concerned, supersedes the rights of all others! Others do not enjoy the same rights. To this degree, you are in the house making *'ibādat* (carrying out a particular act of worship), performing *nafl namāz* (optional *ṣalāh*/prayer) or reciting the *Qur'ān*. Your father is ill. He calls you. Interrupt your *'ibādat*, break your *namāz* and run to attend to him immediately!

To repeat: in the entire creation, the pre-eminence that the rights one's parents enjoy, no other creation's rights can match. This pre-eminence has been determined by Allāh ﷻ. The status of one's mother and father is such that one's relationship with them should be of the utmost cordiality and kindness. One should not cause them the slightest harm, grief or upset them. Yet, what do we see?

*(Majālis Masīḥul 'Ummah: For Friends – Vol. 1, page 142)*



## **17. The Husband and Wife Relationship**

My dear children! I am sure you all want to get married one day? Who doesn't? But remember what this old man is telling you: When one day your wife in her informal way says: 'You fool!' At that time take a mirror and look at your face. If there are signs of anger (a frown) on your face then know that you are not a true man yet!

*(Heard by Mawlānā Muḥammad Patel)*

Wives are normally personal and informal, as they should be. Husbands and wives have a special intimate and informal relationship which allows them to talk openly to one another. What type of relationship would they have if this informality was not there? But a pity and shame! In this day and age there are no men left – men in the true sense, whether they are husbands or noble heads of families. I have seen another age where



the gentry consisted of noblemen and husbands who were men of superb qualities. But times have changed and this age is as different from that, as the heavens differ from the earth.

It is a wife's privilege to be personal and informal to whatever degree. Even if she uses the informal 'tū' (you) instead of the respectful 'tum' (thou) when speaking, she does it out of love. Dear servants of Allāh ﷻ, do not take her to be disrespectful and rude! Please bear in mind that Allāh ﷻ is addressed mostly as 'tū'.

*(Majālis Masīhul 'Ummah: For Friends – Vol. 1, page 98-99)*

Ḥadhrat Wālā (Ḥakīmul 'Ummah) used to say that: *“A person who has love for his wife – what is real and true love, what doubt can there be in his being a walī (friend) of Allāh ﷻ?”*

Its explanation is as follows: The apron of *wilāyat* (saintly status) demands an extremely exquisite and fantastic degree of chastity. This means that, in order to aspire to the high state of being a *walī* of Allāh ﷻ, an extremely high degree of modesty and chastity are absolutely essential. So, upon having true love for one's wife, it follows that one will not gaze lustfully at others. Thus, this person will have an extreme degree of chastity and therefore, what doubt can there be that this is the degree of chastity required for *wilāyat* and therefore of this person being a *walī*?

To love one's wife is not love for someone other than Allāh ﷻ. This love is for the sake of Allāh ﷻ.

(*Majālis Masīhul 'Ummah: For Friends – Vol. 2, page 72*)



## 18. Youth and Friends

One youngster started coming home very late. Several days passed in this manner, One day the father asked: “*Son, you come home late every night. Where do you go?*” The son replied: “*Abbājān (Dear Father), I have a friend. I visit him every night. We sit and talk and that is why it gets so late.*” The father said: “*Really? Does one still find friends in this age? I was under the impression that friends existed in previous times. What use is a friend these days? Are there really such friends in this age?*” The son replied: “*Yes Abbā (Father)! He is such a friend, one who says that he will shed his blood where my sweat drips!*” The father said: “*Very well. Tomorrow, when you go to visit him, take me with you.*”

The following evening the father deliberately delayed setting off, with the result that it was past the normal time of his visit when they reached the friend's house. The front door was locked. The son knocked and also called out to his friend. After having called out several times, from inside of the house, the friend asked:

*“Who is it?”* The son replied: *“It is I, your friend.”* The friend said: *“You have come rather late.”* He came and opened the door. Before the son could say a word, this friend of his, the one who had said he was prepared to shed his blood where the son’s sweat drips, quickly spoke: *“I slept rather late. I’m still feeling very drowsy. At this moment my nature does not feel right. I ask to be forgiven.”* Saying this, he closed the door and went back inside.

The father spoke: *“You had said that he is your friend. How has he turned out to be? Come. Let me show you. I have a friend living nearby. I have gone old and so has he. I have not visited him for several years. Come. Let us go to him. Then you can judge for yourself.”* They set off again. When they reached the father’s friend’s house, the father called out to his friend. Immediately the friend replied from inside: *“Hang on. I’m coming! It’s been many years since you have visited me!”*

Kindly note that the son’s friend did not recognise the voice of his nightly visitor, but the father’s friend immediately recognised who it was, even after a lapse of several years!

After a short delay the door opened, but what a spectacle the friend presented! On his head was a dish, in his one hand he held a bag and in the other hand a staff. After *salām* (greeting) and formalities were over, the father

asked his friend, pointing to the items he was carrying: *“What is all this?”* The friend replied: *“I thought to myself, ‘My friend has come after such a long time, at such an odd hour! He must be in some difficulty! It is possible that he is impoverished and hungry. So, this dish contains some food. I shall feed him from this. Or, it may be possible that he owes somebody money and this person made life difficult for him. So, this bag contains some money to give to him. Or, it may be possible that some enemy is after him and a fight is imminent. So, this staff will serve some use. Dear friend! I’m somewhat old, but I’ll still be able to dish out a hit or two!’”*

The father reassured him: *“There is no fight, there is no debt and I am not famished. This here is my son. He has found himself a friend. I have seen this friend of his. So, now I have brought him to see my friend.”*

*(Majālis Masīhul ‘Ummah: For Friends – Vol. 1, page 413-414)*



## **19. Ignore Stray Thoughts**

To ignore stray thoughts (that come into mind unintentionally) is the remedy for many problems. For example, you are ill and everyone comes to visit you except your best friend. A thought flutters through the mind, ‘He was the first one at my wedding, *walīmah*, etc. But where is he now?’ You now begin doubting the

sincerity of this friendship. If one pays attention to this thought then gradually it becomes stronger in the heart, building up to voluntary hatred towards this friend. Thereafter it becomes difficult to even speak to or associate with him anymore.

*(200 Translated Quotes Compiled by Ḥājī Fārūq ﷺ)*



## **20. Name and Fame**

The important thing is work (good actions), not name or fame. Name is subject to work. In this world, an item is first manufactured and then a label is attached to it. One has to first write a book and only then is one called an author. Likewise, one has to carry out good actions and only then can one be termed a pious servant by Allāh ﷻ.

*(200 Translated Quotes Compiled by Ḥājī Fārūq ﷺ)*



## **21. Selflessness**

In Islām, an elevated level of good character in a person is the following: To take upon oneself such a burden which one is capable of bearing, with that thought in mind of bringing ease and comfort to the next person. Islām teaches us to adopt selflessness (*ithār*).

For example, one person sitting here has a cold. However, the room is hot and stuffy and the room is full. On one hand, putting on the fans will relieve the stuffiness, but on the other hand, this person may start sneezing and his nose may start running. His attitude should be, ‘I will tolerate the discomfort. Put on the fans for the benefit of the others.’

This is what Islām teaches. One should tolerate that *taklīf* (difficulty) that is within one’s capacity, out of consideration for others. What a lofty and noble teaching! This is such a lofty *ta’līm* (lesson) that, O Muslim, there is absolutely no question of you deliberately causing harm and difficulty to others! We are not speaking of that situation where the other person thinks, without any basis, that he has been caused *taklīf* by you. When this conclusion is merely imaginary, then you are not culpable. From your side, you should have taken the necessary care and vigilance (*ihtimām*) to see that no *taklīf* comes to the next person.

*(Majālis Masīhul ‘Ummah: For Friends – Vol. 1, page 117)*



## **22. The Quality of Ḥilm**

One quality found in a good character is *ḥilm* (forbearance). To illustrate this quality: Somebody has made a very nasty remark, so much so that it has struck

one deeply in the heart. The heart is grieved and it finds the remark most burdensome. But one shows no reaction. It is as if having heard and not having heard are the same. Consequently, one does not say anything. This is called *hilm* in Arabic, meaning to ‘lift/bear a burden’. The burden placed on the heart is being lifted or borne.

This is one quality found in the heart of a person with *husn-khulq* (good character). Among one of the qualities that Allāh ﷻ has, one is that of Him being *Hālim* (One who has *hilm*). So, this earthly Muslim has taken on this quality of *hilm* and is also *hālim*. Why has he taken on this quality of Allāh ﷻ? Because he is of the *Ahlullāh*!

*(Majālis Masīhul ‘Ummah: For Friends – Vol. 1, page 309)*



### **23. Care and Vigilance in Speech**

*“What! Saltiness in speech! No! No! It is loved in food,  
not in speech.”*

*(Narrated by Shafīqul ‘Ummah, Hājī Fārūq رَحْمَةُ اللهِ عَلَيْهِ)*

Take the necessary care and vigilance, that ‘neither from my speech, nor from my actions, will others be harmed or placed into difficulties.’ There is absolutely no question of causing *taklīf* (difficulty) to others deliberately. On the contrary, one has to take the necessary care and vigilance, with the correct concern

(*fikar*), that whenever one has to speak to anybody, one should think: ‘It should not happen that my statements should hurt the feelings of others.’

Think and ponder before you speak. This is what Islām teaches. Before speaking, think as follows: ‘I wish to say something. The words, the phrases, the sentences that I am about to use - if the next person were to address me using those very words, would I be grieved and feel hurt or not?’

This is the crucial point one has to identify. If one concludes that those very words, if directed at you, would hurt you, then why should you direct them at others?

This is a basic principle and rule. By living according to this rule, by observing this principle, both in one’s home and outside, will there be peace or will there be anarchy? It is obvious that there will be peace.

*(Majālis Masīhul ‘Ummah: For Friends – Vol. 1, page 296-297)*



## **24. Expecting Praise**

One’s concern should be neither with praise nor with censure, whether one is in one’s home or outside; whether praise or censure emanates from those close to



you or from outsiders – more so if it comes from those close to you. From time to time you are bound to have dealings with relatives and others close to you. You are bound to face both pleasant and unpleasant situations. Should you get upset at some bitter experience, then you are no *walī* of Allāh ﷻ.

*(Majālis Masīḥul ‘Ummah: For Friends – Vol. 1, page 116)*

It may happen that an elderly person may honour a young *ṣāliḥ* (pious) person. He may stand up in respect, even take his hand and kiss it respectfully. However, should this young man expect his father and grandfather also to stand up for him when he meets them? Obviously not! Do not even turn your thoughts in that direction. It is a different matter if they, on their own, show respect.

One does find parents who recognise the goodness and piety in their children and respect them accordingly. But one should not be desirous of such respect. Such a desire is a fault in *wilāyat* and should not be present.

*(Majālis Masīḥul ‘Ummah: For Friends – Vol. 1, page 117)*



## **25. Pride: A Lesson from Shayṭān**

*Shayṭān* has left us an exemplary lesson! He has not done anything for himself. Whatever transgression he committed is a different issue. However, he has left us a

very huge lesson, in that he has proclaimed: ‘Oh you group of scholars! Oh you group of worshippers! Just look at me! Was I in any way deficient in knowledge? Why do scholars become overawed with my knowledge? Why are they terrified? Did I lack in knowledge in any way? I had abundant knowledge! Did I lack in any way as far as *‘ibādat* is concerned? My *‘ibādat* was unlimited! You cannot possibly make as much *‘ibādat*! Thousands of years I prostrated with my head in *sajdah*!’

Yes, he had even performed *‘ibādat* for thousands of years. So, what was lacking? The answer is: There was no *tarbiyat* (character reformation)! And the factor that was an obstacle to *tarbiyat* was *takabbur* (arrogance)! That is why I am saying that he has left us a lesson and has shown us that it is impossible that merely through teaching and learning, arrogance will go away and that through more and more *‘ibādat*, arrogance will go away. This just cannot happen. ‘Just look at me!’ is what *shayṭān* is telling us.

As more and more *zāhirī* (outer) means arise for carrying out good actions, so too does *takabbur* increase; as there is progress in *‘ilm*, so too does *takabbur* increase; as *‘ibādat* increases, so too does *takabbur* increase; as the means of worldly progress increase, so too does *takabbur* increase. As long as the special and specific measures are not adopted to remove the intoxicating effects of the sins of the inner self, this intoxication will

not disappear. This *nisbat* (connection) is weak. This *nisbat* is a feeble connection.

(*Majālis Masīhul ‘Ummah: For Friends – Vol. 1, page 393*)

It is not *jā’iz* (permissible) to be proud or boastful of any excellence that one may possess. That excellence is not self-generated: it is a gift from Allāh ﷻ. If such a gift can be snatched away without a person transgressing, what chances are there that the gift remains if one deliberately does wrong? The fear of a decline in that excellence should be ever present.

(*Majālis Masīhul ‘Ummah: For Friends – Vol. 1, page 194*)



## 26. Taṣawwuf and Culture

Culture is something else from what we understand it to be. There is a saying in Arabic: *‘Hadh-dhabash-shajarah’* – ‘He has pruned the tree’. There are orchards belonging to ordinary people and there are orchards belonging to the noble people. The worker in the noble person’s garden will prune the tree in such a manner, cutting off the branches at the bottom and trimming the branches above; so that one can spread a *chārpaī* (a traditional woven bed) below it and lie down. This is the grammatical meaning of the Arabic word *‘hadh-dhab’* - in other words, to trim the branches so that they are

level. This is referred to as ‘*tahdhīb*’ - to be cultured, and is taken from the root of the Arabic word ‘*hadh-dhab*’.

Those who are horticulturists know that even flowers can be cultured. So, this ‘*tahdhīb*’ is not only for humans, but also for trees and even flowers.

*(Majālis Masīhul ‘Ummah: For Friends – Vol. 2, page 467-468)*

The very existence of man is comprised of the physical body and the *rūh* (soul). When the order is given to cleanse the physical body, which is the external part of man, then why would there not be the order to cleanse the *rūh*, which is the metaphysical part of man, and on which is dependant the existence of the physical body and its maintenance? The cleansing of this metaphysical part is termed *Taṣawwuf*... Now do you understand the culture of Islām?

Culture is not only our behaviour towards human beings, but also towards trees, flowers, dogs and horses etc.

*(Majālis Masīhul ‘Ummah: For Friends – Vol. 2, page 475)*

*[Comments by Mawlānā Muḥammad Patel: If someone used to shut the door with a bang (rather than gently closing it), or drop his books with a great ‘thud’ on the bench, Shaykh Masīhullāh ﷺ would gently reprimand as follows]*

Learn to show respect even to those things which you consider lifeless (but are actually alive in their own

particular way). If you learn to do this, why would you not show respect (be gentle with) those creatures whom you clearly consider to be alive?



## 27. The Role of the *Khānqah*

Let us now proceed in another direction, towards that place that is called the *khānqah* (place of self-rectification). The *khānqah* is not '*khāmakha*' (useless/nonsensical)! It has its place: the concentration here is on the important aspect of *tarbiyat*. Great, great '*ulamā*' (scholars) have spent lengthy periods in the *khānqah*, after graduating from the *madrrasah*, to benefit from the *shān* (splendour) that *tarbiyat* offers.

(*Majālis Masīhul 'Ummah: For Friends – Vol. 1, page 76*)

In this age of our decline, just as the present tutors suffice, similarly, you will find in the *khānqah*, that *Shaykh* (spiritual guide), who is capable of making the *tarbiyat* of others. *Zamānah khālī nahī* (no age is desolate). If you abandon the one, abandon the other as well. If you do not abandon the one, there is no question of abandoning the other! This is deception.

The emphasis in the *darsgah* (classroom) is on *ta'līm* (lessons/study) and the approach is through tutorials. The emphasis in the *khānqah* is on *tarbiyat*, by tackling

*akhlāq* (character). Comparatively, *akhlāq* takes priority, as seen by the fact that the 13 years of the *Makkan* period were spent in building character. A good character is impossible without proper *tazkiyah* of the *nafs*.

(*Majālis Masīhul ‘Ummah: For Friends – Vol. 1, page 77*)



## **28. Intention for Seeking the Knowledge of Islām**

O Students! Study as Imām Ghazālī رحمته الله (the famous scholar and sage) had done! The honourable Imām used to study in the Religious Institute; Madrasah Nizāmiyah established by Nizāmul Mulk Ṭūsī رحمته الله (the king).

One night, in disguise, Nizāmul Mulk went to survey the students in the *Madrasah* whilst they were busy studying their *kitāb* (books). He walked around the campus posing the same question to many a *ṭālibul ‘ilm* (seeker of knowledge i.e. student): “*What is the purpose of your studies? What do you hope to achieve?*” One student replied: “*My father is a Qādī (Judge), I hope to replace him when he retires.*” Another said: “*My father is a Wazīr (Minister), I hope to follow in his footsteps and also become a minister in the government.*” Each student enumerated his worldly motive and aspiration, much to the profound disappointment of the Nizām.

Then Nizām thought to himself: ‘Knowledge of Dīn being acquired for purely worldly motives, it may be best to close the *Madrasah*, and demolish the buildings!’

Lost in thought, then Nizām continued with his tour, suddenly he saw one *ṭālibul ‘ilm* with a lamp in front of him, totally engrossed in his kitāb, unaware of the world around him! The dedication of the student brought a smile to the lips of the King and he addressed the student startling him: “*Young lad! What are you reading?*” The student gave the name of the text he had been intently studying.

The King then posed the question he had been asking all evening. The young scholar addressed the King: “*I have recognised through my ‘aql (intelligence) that surely there exists a Supreme Being who is our Khāliq (Creator) and Mālik (Master/Owner). Common sense dictates that every Master has orders and commands to be obeyed by those under His rule. Without ‘ilm, it is neither possible to comprehend these aḥkāmāt (commandments) nor is it possible to make ‘amal (act and obey) upon them. This is the reason why I am here to study.*”

The King’s sadness turned to joy when he heard this answer to his question. The next morning the King informed his ministers about his investigative visit to the *Madrasah*: “*All the students are there solely for their*

*stomachs (i.e. only for this world) and I had intended to close the institute but due to one exception I have decided to keep it running. I found one true tālibul ‘ilm who was there only for the Raḍā of Allāh ﷻ (Pleasure of Allāh ﷻ).”*

Do you know who that one student was? That student was none other than Imām Ghazālī رحمته.

*(Miftāḥul Khayr – Vol. 2, page 11-12)*



## **29. The Role of the Glorious Qur’ān**

Allāh ﷻ has revealed His *Kalām* (Word) as a substitute for speaking directly to Him. By reciting His *Kalām*, one is conversing with Him. This *Kalām* is the secret communication with Him. By reciting the *Kalām*, one is speaking with Him and one is seeing Him as well. There is mutual visualisation as well as mutual conversation. Allāh ﷻ is virtually saying: ‘If you want to see Me, look at this *Kalām*; if you want to speak to Me, recite this *Kalām*.’

The demand of the *shiddat-muḥabbat* (strength of love) of the *mu’min* (believer) is to be in *dhikr* (remembrance) of Allāh ﷻ all the time. The time is not specified, *ṭahārat* (purity) is not specified, facing the *qiblah* is not specified and the etiquettes to be observed in a *majlis* are



not specified. So, whenever you wish, in whichever manner you wish, as much as you wish, converse with Him. Provided that there is no harm to your health and there is ease.

*(Majālis Masīḥul ‘Ummah: For Friends – Vol. 2, page 330-331)*

There is no greater blessing than the *Kalām* of Allāh ﷻ, the Noble Qur’ān. The whole basis of life, the whole of life’s functioning, with its peace, with its comforts, with its luxuries, with its happiness, with its cheer, in this world and in the hereafter – which is our original home from which we had been sent, i.e. *Jannat* (Paradise) - the basis of all aspects of our lives in this *dunyā* (world) and the *ākhirah* (hereafter), is the Noble Qur’ān, the *kalām* of Allāh ﷻ.

*(Majālis Masīḥul ‘Ummah: For Friends – Vol. 2, page 248)*



### **30. A Special Method of Reciting the Noble Qur’ān**

Before you start reciting the Noble Qur’ān, lower your head for a few seconds and think: ‘Who am I and what is this Qur’ān? This is the *Kalāmullāh*, the Pure Word of Allāh ﷻ and what am I? Nothing but a humble creature full of impurities!’ Such reflection will create a strong awareness of Allāh ﷻ.

Thereafter, recite ‘*ta’āwudh*’ followed by ‘*tasmiyah*’ and imagine that you are reciting with the tongue in the mouth as well as the tongue in the heart. Over a period of time when such a method of recitation has become ingrained move a step further...

Imagine that every cell in your body is reciting the Glorious Qur’ān, your body has become like the tree of Mūsā ﷺ.

*‘...he was called from the right side of the valley, in the blessed place, from the tree: “O Musa! Verily, I am Allāh, the Lord of the ‘Ālamīn (mankind, jinn and all that exists).”’*

[Qur’ān: Surah 28, Verse 30]

During recitation engross yourself in this thought, when firmly established in this way progress further...

That Allāh ﷻ Himself is reciting His *Kalām* and He Himself is Listening, the Voice is from all directions and the *Sālik* (Seeker) is totally lost in it...

Dear Friend! When you will perfect yourself in this stage surely by the Bounty of Allāh ﷻ the inner secrets of the *Kalām* of Allāh will be opened for you!

*(Summarised from Shari’at & Taṣawwuf – Vol. 2, Page 58)*



### 31. Bequest (*Wasiyyah*)

[Final advices which were imparted a month before Shaykh Masīhullāh ﷺ passed away.]

I can hardly muster enough courage to stir my tongue, weakness having sapped my strength to this extent. It is with great difficulty that I speak. Even then, a few points need stating. Listen attentively!

Take care to perform good deeds with *istiqāmat* (steadfastness), always with good character and good speech. Also, take care to take it upon yourself to perform *namāz*, keep fasts and perform what is *sunnah* and *mustahab* (recommended), taking into account your health and ease of performance. In the same way, *dhikr* and *tilāwat* (recitation of the Noble Qur'ān) should continue, taking into account opportunity and ease of performance.

(*Majālis Masīhul 'Ummah: For Friends – Vol. 1, page 248*)

Be punctual with and be drawn towards good deeds, with *ḥusn-khulq* (good character) and *ḥusn-kalām* (good speech). And refrain from evil deeds, with feelings of distaste for them. And let your tongue be *dhākir* (in remembrance of Allāh ﷻ) and your heart be *shākir* (grateful to Allāh ﷻ). Cleansing of the *nafs* (lower self)

and rectification of the *nafs* should be a ‘*dhun*’ (passion); and the ‘*dhiyān*’ (focus/attention) on Allāh ﷻ .

What has been outlined is the whole summary, the essence, of *Taṣawwuf*. This is sufficient. Continually act on it. These are the noble statements of my guide, Ḥakīmul ‘Ummah, Mawlānā Muḥammad Ashraf ‘Alī Thānwī ﷺ.

*(Majālis Masīḥul ‘Ummah: For Friends – Vol. 1, page 251)*



*“One lecture is enough  
to change a sincere person.”*

**- Shaykh Muḥammad Masīḥullāh Khān ﷺ**

## BIOGRAPHY: SHAYKH MASĪḤULLĀH KHĀN ﷺ



Shaykh Muḥammad Masīḥullāh Khān ﷺ was born in 1329 AH, in Sara'i Barlah, in the district of Aligarh, India. The lineage of Shaykh Masīḥullāh ﷺ is linked to the noble Sherwānī family of landed nobility and the lineage is also *Sayyid* (descendants of Rasūlullāh ﷺ). Shaykh Masīḥullāh ﷺ initially studied in his home town. Thereafter, he enrolled and graduated from the world renowned Islamic Institute, Dārul 'Ulūm Deoband.

At the early age of 21, Shaykh Masīḥullāh ﷺ became a spiritual representative (*khalīfah*) of Shaykh Ashraf 'Alī Thānwī (Ḥakīmul 'Ummah) ﷺ. This was in the same year that he qualified from Dārul 'Ulūm Deoband. Ḥakīmul 'Ummah ﷺ placed Shaykh Masīḥullāh ﷺ in Jalālabād, where he established the Madrasah Miftāḥul 'Ulūm and also a *khanqah*, where seekers of Allāh ﷻ stayed for their self-rectification.

The level of piety Shaykh Masīḥullāh ﷺ possessed, earned him high respect from great scholars of his time. His own teachers would turn to him for spiritual guidance, which is testimony of this great personality.

Shaykh Masīḥullāh ﷺ passed away in Jalālabād on Friday 17<sup>th</sup> Jumādul Ūlā 1413 AH, corresponding to 13<sup>th</sup> November 1992 CE.

*A detailed biography of Shaykh Masīḥullāh ﷺ can be found under the biography section at [www.miftahuljannah.org](http://www.miftahuljannah.org)*

A **TRUE HUMAN BEING** is a compilation of short sayings and advices from the spiritual discourses of Shaykh Muḥammad Masīḥullāh Khān رَحْمَةُ اللهِ عَلَيْهِ، a renowned student of the eminent Shaykh Ashraf ‘Alī Thānwī (Ḥakīmul ‘Ummah) رَحْمَةُ اللهِ عَلَيْهِ.

Shaykh Masīḥullāh رَحْمَةُ اللهِ عَلَيْهِ was a master in guiding individuals with a range of spiritual illnesses. Having spent time under the direct supervision of Ḥakīmul ‘Ummah رَحْمَةُ اللهِ عَلَيْهِ، he was spiritually trained from a young age and highly qualified, to the extent that great senior scholars of his time did not hesitate in seeking guidance from him, especially in the field of *Tazkiyah*. The reminders herein, are a drop in the ocean from the vast range of discourses that were delivered throughout his lifetime.

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*“Good character is a Divine weapon.*

*The Holy Prophet ﷺ was granted good character through which he conquered his entire nation.”*

*“Remain happy; adorn yourself with good; prosper and flourish in virtue; swallow grief and anger, but feed others with sweetness. With the will of Allāh ﷻ, the world will fall at your feet.”*

- Shaykh Muḥammad Masīḥullāh Khān رَحْمَةُ اللهِ عَلَيْهِ

