

200 USEFUL ADVICES

*Of Hazrat Maulana Muhammad Maseehullah
Sahib Jalalabadi (Rahimahullah)*

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For the Isale-Sawaab of the entire Ummah of Nabi K]

1. Open permission is granted for reprinting of this booklet provided it is not for gain and without any alterations rendered. The publishers will appreciate copies for their own records.

2. A humble appeal is directed to readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah reward you for this.

3. The author, sponsors and typesetter humbly request your duas for them, their parents, families, Mashaikh and Asatizah.

INTRODUCTION

السلام عليكم

This booklet is a compilation of 200 malfoozaat (pearls of wisdom) from the lips of Maseehul - Ummah, Hazrat Maulana Muhammad Maseehullah Sahib Jalalabadi (Rahimahullah)

It was compiled by Hazrat Maulana Hajee Muhammed Farouq Saheb (Rahimahullah) of Sukkur, Pakistan - Senior Khalifah of Hazrat Maseehul Ummah.

These advices maybe taken as the very maxims of Tasawwuf and Islah (reformation) i.e.its fundamental principles. If adopted and practised consistently, it will make a fine human being out of any person. The advices should be studied deeply and frequently until they become embedded in the reader's life.

May Allah accept this work and make it a means of benefit to the Ummah.

Mufti Zubair Bayat
Durban, South Africa

200 Useful Advices

1

All (stages of spiritual) progress is dependent upon steadfastness on following the Shari'ah

2

The wealth of wusool (reaching Allah Ta'ala) is attained by acquiring the knowledge of Shari'ah and following the Sunnah

3

Income is beyond one's control - spending is within one's control

4

Shari'ah is Ilm (knowledge) and Tariqat is Amal (putting into practice)

5

Tariqat is the name of putting the Masa'il (laws) of Shari'ah into practice

6

Islah (reformation) of the Nafs is Fardh (compulsory)

7

The very object and purpose of this path (of Tasawwuf) is to acquire the pleasure of Allah Ta'ala

8

The pleasure of Allah Ta'ala is obtained by completely following the Shari'ah

9

The taking of Bay'at (spiritual pledge taken at the hand of a Shaikh) is Sunnah

10

For the Islah (reformation) of Razaa'il (evil qualities) it is Waajib (compulsory) to make Ta'alluq (contact) with a Muslih (qualified spiritual guide)

11

Do continue to engage in Ihtisaab (self- reckoning and introspection)

12

Regard Muraaqabah-Maut (meditation on death) as Laazim (compulsory) for yourself

13

Do regard oneself as useless and insignificant

14

Bay'at (spiritual pledge taken at the hand of a Shaikh)
is a practice established from the Sunnah

15

Success lies in Ittilaa' (informing one's Shaikh of one's
conditions) and in Ittibaa' (following the prescribed
advices of the Shaikh correctly)

16

Perfection can not be acquired without an Ustadh
(qualified religious expert)

17

Nobody can ever become Kaamil (worthy and perfect)
without the companionship of a Kaamil

18

Never meddle or interfere in the prescription of one's
Murabbi (spiritual mentor)

19

Pious Suhbat (companionship) leads one towards piety

20

Spiritual benefit is dependent upon Munaasabah
(spiritual affinity or compatibility)

21

The hearts of the Awliya are enlightened with the Nur
(effulgence) of Allah

22

The Dua of one's Shaikh (for one) is by the permission
of Allah

23

The Dua of one's Shaikh is an indication of the Fadhl
(special graces) of Allah Ta'ala upon one

24

Never reject the words or advises of one's Murshid
(spiritual guide)

25

Hold the conviction that the error of my Shaikh is better
than my rectitude

26

The fruit of silence is Najaat (salvation)

27

Do not speak much (i.e. unnecessary speech)

28

Always uphold the practice of Mujaahadah (fighting base and evil desires)

29

The reality of Mujaahadah is to oppose the Nafs

30

The need for Mujaahadah exists for all times

31

Eat well, sleep well, meet (socialize) less, speak less

32

Weigh your words (carefully) before you speak

33

Keep this thought very firmly in mind (at all times):
My Allah Ta'ala is pleased with me, my Nabi ﷺ is pleased with me, my Shaikh is pleased with me. You will never experience decline

34

There are two Usul (principles) to observe in life:
Sabr (tolerance) and Shukr (gratitude)

35

There are two powerful formulas to avoid harm:
Istighfaar (repentance) and Isti'aazah (seeking of
protection from Allah)

36

It is the combined experience and finding of thousands
of wise men that to increase acquaintances and
friendships is detrimental to oneself

37

Abstain from the companionship of Hakeems and
(worldly) poets; There is apprehension of harm to one's
Imaan and wealth

38

Love Khalwah (privacy and solitude)

39

Association should (only) be with the
Awliya (pious persons)

40

Following the commands, abstaining from the prohibitions and remaining steadfast on ma'moolaat (devotional practices) is a clear sign of advancement and progress

41

By trying to keep the creation of Allah happy, Allah becomes happy (i.e. within the Shari limits)

42

Always sit in the company of elderly people

43

Good character is a divine weapon

44

Do not become enslaved to Tabiyat (emotion), use your 'Aql (intelligence), obey the Shari'ah

45

Adopt a policy of Qana'ah (contentment) in lawful worldly matters

46

Be ardently desirous of Tableegh, Ta'leem and Tadrees (propagating and imparting Islamic teachings through

lectures and lessons)

47

Make the intention of one's own Islah (reformation) as being Laazim (incumbent upon one's self), and the intention of reformation of others as being Malzoom (a subservient matter to this)

48

The signs of Intihaa (perfection and completion) are at times manifested in the Ibtidaa (very initial stages) of some (persons)

49

It is necessary to perfect and complete one's Taubah (repentance from sins)

50

The reality of Taubah is simply to regret and feel remorseful (for wrongs committed)

51

The Zikr (remembrance) of Allah must be with the (conscious) intention of gaining the Muhabbat (love) of Allah

52

Young people must reflect on the qualities of the might
and wrath of Allah

53

The elderly, the weak and sickly must consider the
qualities of mercy and compassion of Allah and keep
their hopes high

54

Living in this world, maintain the desire for the
Aakhirah (the Hereafter)

55

Ask only of Allah and seek help only from Allah

56

Meditate on the destruction of the world -
(Muraaqabah-fanaa-e-aalam), you will achieve Qana'ah
(contentment of heart)

57

The need to adopt Sabr (patience) is found
in every action

58

Shukr (gratitude) is Fardh (compulsory)

59

Through Shukr the practice of Sabr becomes easy

60

Through Ta'ammul (careful thought), Tahammul (tolerance and forbearance) becomes easy to acquire

61

True Sabr is to give up committing sins.

62

True Shukr is to regard one's self not worthy of a single Ni'mah (favour)

63

Protection (of one's favours) is attained through Shukr

64

A Shaakir (truly grateful person) is a Mutawaadi (humble person)

65

A Saabir (patient person) is a Mutawakkil (reliant person)

66

A Zaahid (ascetic person) is a Qaani' (content person)

67

The summary of Imaan is perfect Taqwa (piety)

68

The summary of Islam is perfect Tawaadhu' (humility)

69

The outcome and result of Durood (salutation on the Nabi ﷺ) is the following of the Sunnah

70

The result of following the Sunnah is the intercession of Rasulullah ﷺ

71

The jewel of the love of Sahaabah (Radiyah-anhum) is the perfection in attaining Hidaayah (guidance)

72

The love of the Awliya is the means to acquire the love

of Allah Ta'ala

73

The person who is the beloved of the Awliya is close to Allah Ta'ala

74

Sitting in the company of the Awliya is like being in the presence of Allah

75

To be pleased with the decree of Allah Ta'ala from one's heart is to acquire the stage of Ridha (Allah's pleasure)

76

To give up one's schemes and to have conviction in the wisdom of Allah's doings is Tafweedh (true resignation)

77

Opposing the Nafs and engaging in abundance of Zikr is the road to Fanaa (annihilation of one's self)

78

To acquire steadfastness on Akhlaaq- Hamidah is to acquire Baqaa (permanence in one's spiritual stages)

79

A true and sincere Mureed (disciple) is very eager for the spreading of the Silsilah (spiritual order) of his Shaikh

80

Curbing the urges of Nafs causes Tama' (greed) to diminish

81

Anger is a very good thing - when directed against the enemy (i.e. Nafs, Shaitaan and evil)

82

To achieve unity between Muslims, it is allowed to even speak a lie

83

Love for Allah Ta'ala is the cure for Khud- Pasandi (self-admiration)

84

To be haughty before haughty people is (a form of) humility

85

Beware of honouring a man of bi'dah (an innovator),

else the greatness of Deen will leave your heart

86

Keenah (malice) removes the Nur of a person

87

Abstain from places of lust and fame

88

Any enjoyment or pleasure which does not result in a gain in the Aakhirah is (in reality)
Dunya (the worldly things)

89

True remembrance of death is not to indulge in long ambitions and in accumulating possessions.

90

Uns (attachment and affinity) must only be for Allah Ta'ala otherwise one will become entangled with the Makhlooq (creation)

91

Inclination towards good and virtue is a result of Ilhaam

(divine inspiration)

92

It is Fardh to become a Wali (friend of Allah)

93

From among the signs of becoming a Wali is to engage
in perpetual obedience and excessive Zikr of Allah
Ta'ala in one's heart

94

Stay way from opposing the Sunnah

95

Abstain from the temptation of women and beardless,
handsome lads

96

Being vulgar and foul-mouthed is a sign of being
deprived (of Allah's grace)

97

The sign of Munaasabat (spiritual affinity or
compatibility) with one's Shaikh is to like and accept
readily what ever the Shaikh says

98

Every Ghair-Ikhtiyaari (involuntary) problem is a means of one's relationship with Allah Ta'ala increasing

99

Ikhtiyaari (volitional) actions are very easy to practice

100

Always abstain from Yaas (hopelessness) and Naaz(haughtiness) and adopt Aas (hope) and Niyaaaz (humility)

101

Only attempt Shagl (rigorous spiritual exercises) with the permission of one's Shaikh

102

Regard the studying of Malfoozaat (advises) and Mawaaiz (discourses) as being equal to the Majlis of the Shaikh

103

Abstain very much from meeting known people as this will waste your time

104

Do not adopt pretences as this causes hurt (to people)

105

The first step is Ikhlāas (sincerity), the last step Ihsaan (awareness of Allah's presence); this is the straight path

106

To be jealous of one's fellow companions is a sign of (spiritual) destruction

107

In entertaining Husne-Zann (a good opinion) about any person it is not necessary to have any Daleel (evidence) for it

108

For those who wish to work and strive, no season is an obstacle; For those who are lazy and uninterested, every season is an obstacle

109

In any Madrasah, there are only a handful who are dedicated students

110

Be-Takallufi (informality) must be just to the extent of

not being disrespectful (with one's Shaikh)

111

Eating more does not create more strength or energy in the body

112

Every person is desirous of bringing others on to his point of view

113

Any work that is undertaken in a proper manner will certainly show its benefits

114

If one finds enjoyment in Ibaadat (acts of worship) it is to be regarded as food and if not so, then it is to be regarded as medication

115

Any journey that is undertaken, must be to derive some moral or lesson

116

In speech, it is important to keep in mind the level of

the person being addressed

117

What kind of person is he who does not have any eagerness for Khidmat (service to the creation) in him!

118

Who can help who? It is just ability from Allah that is of any help to anyone

119

If a person is strongly inclined to virtue, it is sufficient for him to meditate over (the meaning of his) name for his reformation (e.g. Zahid, Sadiq, etc.)

120

That person is not a Wali who is not on the way of the Nabi

121

To distinguish between the varying ranks of people is an important matter

122

It is important to have system and organization in

everything one does

123

It is important for the principal or head of any institution to be alert and vigilant and also to be hardworking and diligent

124

During any journey, some form or the other of inconvenience will be felt

125

Even the Shaikh must not be heedless regarding his Islah (self-reformation)

126

There is no connection between intelligence and wealth

127

Elevation of stages (in the Hereafter) is dependent upon good deeds performed

128

The reality of Tasawwuf is to grant preference to Faraidh (compulsory duties) upon Nawafil (optional duties)

129

Khalwah (solitude and seclusion) is in the heart; not necessarily in remaining aloof from people

130

Become Be-Zaar (disinclined) towards the bazaars (shopping-places)

131

The Mashaikh (saints) must also remember their childhood days

132

Criticism stems from Jahaalat (ignorance)

133

To develop love of something, seeing it is not necessary; concentrating or focussing upon it is necessary

134

To be totally unconcerned about Ghair-Ikhtiyaari (involuntary) thoughts is the cure from many worries

135

The Ulama' must not become arbitrators in public

quarrels (i.e. when they could become disgraced)

136

It is not a behoving habit for responsible and senior persons to make long, drawn-out talks

137

It is a detestable habit to look for and to reveal the faults of others

138

A life of knowledge is one that is centered around research and practicing

139

Entertaining evil thoughts about others is the basis of all defects

140

If a Saalik (traveler towards Allah) is not prepared to give up mixing and associating with people, it becomes very difficult to traverse Sulook (the path of Allah)

141

According to one's determination, (divine) assistance is

received

142

As will be a person's courage, accordingly will be the assistance received

143

According to determination, help is guaranteed; the determination of man brings the help of Allah

144

The Shaikh must be the tongue and the mureed, the ears

145

It is necessary to keep a watchful eye over one's subordinates

146

A real Shaikh is he who reprimands his subordinates upon their blameworthy actions

147

The greatness of the elders are manifested in the juniors when they have truly appreciated their elders

148

When a person is considered to be among the Ulama',

then it is very important for him to protect the
image of this knowledge

149

The real object is work, not name and fame. Name is
subservient to work

150

There is no place for imaginary fears and doubts in
Tasawwuf

151

A greedy person always remains disgraced

152

The television is a tool to destroy the
Imaan (faith) of Muslims

153

People say that to aspire is difficult. This is not correct.
Yes, to persevere is difficult

154

By delaying in Mukaatabat (correspondence) with one's
Shaikh, one's Munaasabat eventually decreases

155

Today the greatest (spiritual) danger is the free mixing of boys with each other. The youth are thus destroyed

156

These days, every person considers his own self to be worthy

157

By keeping one's determination strong, many difficult matters are made easy

158

What to say of the Awaam (general public), today even the Khawaas's (elite) condition is deteriorating

159

If a person verifies (his information), the possibilities of controversy arising are very rare indeed

160

This is not an era of collective efforts; whatever can be achieved individually must be done

161

These days, there is an abundance of cleverness and

shrewdness, but a scarcity of intelligence

162

People are very desirous of becoming fathers, teachers and Shaikhs yet they are not worthy of it. Why?
Because they are not kind & compassionate

163

Nowadays there are many Qaaris, Aalims and Huffaaz;
But no Adamis (human beings) are to be found

164

Nowadays even women have a great craving to go on travels, which is very detrimental

165

There is a great difference between assuming a position of importance and being placed in a position of importance

166

He who does not possess the quality of tolerance is a disgraceful person

167

If ever I find anger anywhere, I will slaughter it!

It has caused a great deal of damage

168

It is easy to claim to be brave, but to prove one's
bravery at the time of a problem is difficult

169

These days, people are quick to make claims but very
few live up to their claims when the time comes for it

170

The Mashaikh need not be concerned about displaying
nor concealing (their achievements)

171

Do not look at yourself with the eyes of Ujub (self-
admiration) and Kibr (pride), nor look down on others
as being low and despicable

172

Make Husne-Akhlaaq (noble character), Husne-Kalaam
(excellent speech) coupled with Taqwa (piety) and
Tawaadhu (humility) your disposition for life

173

Let Shafqat (kindness) overwhelm your Tabiyah

(temperament)

174

Do not take offence for little, little things

175

Make Shukr to Allah Ta'ala for the gift of Nisbah (connection with His being); continue to make Dua for Nisbah to increase

176

May Allah Ta'ala grant Farooqiyyat (the ability to distinguish between Haqq and Baatil); may he protect from Jiddat-Pasandi (modernistic tendencies)

177

The person who makes Dua will not be deprived

178

The person who fears will be granted protection

179

Make a habit of forgiving people

180

There is a great need for lengthy Suhbat

(companionship); if this is not possible, then Mukaatabat-ba-Mutaaba'at (correspondence coupled with practice) is the substitute for Suhbat of the Shaikh

181

The remedy for Hasad (jealousy) is Sakhaawah (magnanimity)

182

The continuous refreshing of Ikhlaas (sincerity) and Ishaan is a means for progress

183

Be ever-mindful of your own Mansab (status) and Nisbat (link) and be considerate to that of others

184

As you will reckon (with yourself over your actions), accordingly will be your rewards

185

A truly intelligent person is one who can discern

regarding the occasion and person (Moqa- shanaas and Mardum-shanaas)

186

The heart of a man is the land, La-ilaha-illallaah is the seed; This seed will have to be irrigated with the water of good, virtuous deeds

187

Tariqat is the name of those ways which lead a person through Shari'ah towards the Creator (i.e. His pleasure)

188

Keep your Nafs occupied (with useful things) before it occupies you in its (evil) pursuits

189

By the dissemination of Deen, (divine) assistance will be received

190

By the remembrance of Allah, the closeness of Allah will be obtained

191

"Hud" means a person who shuns useless and futile

things; this is why the person who does not shun this is called "be-huda." Every Saalik (traveller towards Allah) must become a "Hud"

192

The times are very trying; there is a need to recognize the times. Never be hasty in regarding any person as one's close associate or confidante; hypocrisy has become rife

193

To tolerate undesirable matters unwillingly is called Tahallum (tolerance by pretension) and to do so willingly is called Hilm (genuine tolerance). i.e. if the latter is not present at least acquire the former

194

There should be tremendous respect for the Ulama' in the heart

195

Let there be no criticism, condemnation or taunting of those that may not be participating in the work of Tableegh

196

Whilst living in the Khanqaah (spiritual hospital), the

tongue must be silent, the heart reposed and no
friendship with anyone

197

Regard the religious services of the Ulama' as the
noblest and loftiest effort of Islam

198

Consolidate this thought in mind: "My Allah is looking
at me very lovingly"

199

Spend the annual vacations under the supervision
of one's Shaikh

200

Be happy, live well, make progress, prosper, "eat up" all
worries, "drink up" anger, "give sweets" to people -
InshaAllah, the world will fall before you and
kiss your feet!

*By the graces of Allah Ta'ala and the Dua
of the Ahlullah, the translation was
completed on 15 Rajab 1418*

Final Advices of

Hazrat Maseehul-Ummah (r)

Hereunder follow a few Malfoozat of Hazratwala Maseehul-Ummah during the last few days of his earthly existence.

1

Carry out good deeds with steadfastness; and coupled with this, always adhere to good character and good speech. Be punctual in Salaah, Saum, Sunan and Nawafil according to one's ease and health, as well as Tilawat and Zikrullah

2

Be very steadfast on Muta'lah (studying of Kitabs) as this is extremely important. Always keep Hazrat Thanwi's "Shariat-wa-Tariqat" and Imam Ghazzali's "Tablighe-Deen" under study. Hazrat Thanwi (rahimahumullah) used to emphasize and instruct it's study even to great, great ulama; hence Hazrat Thanwi's "Bayanul-Quran" should also be studied

3

Abstain to the best of one's ability from Haram and doubtful matters As mentioned in the hadith of Bukhari Shareef: "Halal and Haram are clearly defined matters...." so doubtful matters should be avoided. This is the true and real Taqwa

4

Entrench good Akhlaq (character) in one's life with zeal and fervour and eradicate evil Akhlaq with vehemence and dislike. The result of this will be the acquisition of good speech and good character

5

The definition of good speech is to speak politely and courteously with a soft voice and tone. The definition of good character is to possess the quality of Hilm - tolerance. Whenever anything occurs against one's liking and desire, ignore it with tolerance and good character. Allah Ta'ala says: "And when they hear nonsensical speech, they turn away from it (with tolerance)"

Advices of Hajee Farouq Saheb (r)

1. Benefits Of Remaining In The State Of Wudhu At All Times

Make it a habit to remain at all times with Wudhu. This has many benefits:

- One who remains with Wudhu becomes Maqboolud Dawaat i.e. one whose Duas are always accepted.
- If such a person dies, resurrection (on Qiyamat) will be among the Shuhadaa (Martyrs).
- Shayateen can never take control of such a person.
- He always obtains Jamaat from the first Takbeer.
- Rulers, leaders, etc. become subservient to one always with Wudhu.
- The speech of such a person becomes very effective. The beauty of the face increases tremendously.

One should therefore always remain in the state of Wudhu. This is not difficult at all. Once man makes a firm intention, the assistance of Allah embraces him (thus facilitating the performance of the intended deed).

2. Participation In Deeni Gatherings

If in your Masjid, Deeni educational programs are

conducted after Salaahs, then join in these talks. The virtue of such participation is indeed great. There should at least be some Deeni discussion after Isha. Allah Ta'ala has promised the reward of a Maqbool (accepted) Hajj for this practice (of attending the Masjid to hear or deliver a Deeni talk).

3. Spreading The Salaam

Remember so say “Assalaamu Alaikum” when arriving at home. It appears in the Hadeeth Shareef that Salaam should be made even when going into an empty house. Rasoolullah ﷺ also said that Allah Ta'ala makes Jannah Wajib for one who greets his family with the words “Assalaamu alaikum”, and such a home shall never be stricken with poverty. Today people will make Salaam to their friends, but feel embarrassed to greet their own family, whom in actual fact are their true friends with Salaam. Husband and wife should greet one another, while emphasis should be laid on greeting first. The Hadith commands us to spread the Salaam. This is a practice that must be given popularity among people. Another Hadith mentions that Allah Ta'ala makes Jannah obligatory upon one who greets with Salaam twenty times a day.

4. Muhaasabah (stock-taking)

When getting ready to sleep, carry out an important action - Muhasabah. Think of all the good deeds performed from

the morning till evening and offer thanks to Allah for these in the following words: O Allah! By myself I could never have achieved this good: You assisted me in the fulfilment of these deeds. You made me offer Salaah with Jamaah, and a host of other good acts. Tomorrow too, allow me to do the same. When any sin comes to mind, make Istighfar. Always renew the Imaan before sleeping.

It is quite possible that you may not wake up from this sleep, for the Hadith states that, sleep is the sister of death. So at this stage think of Maut or death.

This brief recollection of the days doings is called Muhasaba. And thinking of death, reflecting on the horrors of Qiyamah, etc. is called Muraqabah. Muhasabah and Muraqabah are Sunnah acts, both of which the elders have taken from the Hadith.

5. Muraqabah of Maut (Pondering on death)

Reflect on the moment of death. Imagine that you are dying, the Ruh is being extracted and is ebbing away; the wife and children are crying in anguish - O Allah! What will become of me! Imagine that the Ruh has now emerged from the body.

The ghusl or bath of the dead body is now in progress. This is followed by the wrapping of the Kafan. Salaah of Janazah is then performed. Soon you are being entered into the grave, and tons of sand are being heaped over you by funeral attendants.

Alone in the qabr, Munkar and Nakeer now appear to ask the following questions:

- Who is your Creator?
- What is your religion?
- What do you know about the great personality (Hazrat Muhammad sallallahu alaihi wasallam) who was sent unto you?
- Did you practice on whatever knowledge was granted to you?

These are four questions that will be put to me, what answer will I give? Going further, imagine that the trumpet has already been blown, and the plains of Qiyamah are before you. (Tell yourself) I am present on these plains and it is one tremendously hectic moment, with each man for himself. None is prepared to part with even one good deed. I shall have to appear before the Glorious Throne of Allah. Again, what answer will I have, when I have brought along a mountain of sins?

6. Unique Intention Of Sleep

When going to bed make an intention of abstention from sin.

Once, a man said to Hazrat Moulana Thanwi (r): Hazrat, your sleep is also Ibadah! Hazrat replied: Dear friend, that is the status of great people. We are not on that level. When we sleep, we are avoiding sin, hence, we make an intention of abstaining from sin when we sleep. Blessed indeed is that sleep which keeps a man away from sin!

It is the perfect wisdom of Allah that he increased the desire for sleep in man during the age when he is most likely to commit sin, and that is the period of youth.

Young people tend to sleep a lot. The sleep of the youth is quite famous. This is indeed a great favour from Allah, for through sleep Allah has saved man from sinning (for the duration of his sleep).

7. Exercise

Upon getting up do some exercise e.g. eleven sit-ups and eleven push-ups. This too was the daily practice of our

elders. We have also seen our Hazrat Moulana Maseehul-Ummah, when getting out of bed in the early morning, do this exercise very quickly. He used to remark that through this exercise a man does not age quickly, and it keeps one alert and fresh the entire day.

8. Recitation of Quran in Accordance with The Five Daily Salaah

Apart from the practices mentioned thus far, I wish to discuss one or two more items of importance. One is the five Surahs that are recited after each of the five Salaah. For a Hafiz of Quran, this is a very simple affair. Even for a non-Hafiz, this should not be too difficult. Do we not read newspapers, magazines and journals? What is so difficult about reading Quran? These five Surahs are:

- After Fajr, Surah Yaseen

Through the barakah of Yaseen Allah Ta'ala solves all our problems.

- After Zuhr, Surah Fatah

Through the barakah of Surah Fatah Allah grants one great knowledge and wisdom.

● After Asr, Surah Naba

Through the blessings of Surah Naba He saves us from evils and fitnah (corruption, misguidance)

● After Maghrib, Surah Waqiah

Through the blessings of Surah Waqiah the business prospers and a situation of poverty and hunger never arises

● After Isha, Surah Mulk

Through the barakah of Surah Mulk He saves us from the punishment of the grave.

Besides the above Surahs, what is more important is to maintain regular Tilawah of Quran from the beginning to the end. For this, fix a time when you are free from other obligations. If one has free time after Fair then commence this form of Tilawah after the recitation of Surah Yaseen.

Since Duas are readily accepted after recitation of The Holy Quran, follow up your Tilawah with the Masnoon Duas of the book Munajaat-e-Maqbool (This is a book containing Arabic duas from Quran and Hadith.) There are seven Manzils (sections), one for each day of the week which make for convenient reading throughout the week.

9. Abstention From Sin

Now the precautionary measures to adopt, along with the fulfilment of these deeds:

- Caution regarding the tongue for all fitnah (evil and strife) stems from here.
- Extreme caution regarding the eyes.
- Extreme caution regarding the ears.
- Extreme caution regarding the heart.

When moving into the work-place, or the office, or the school, or amongst the public, you will encounter many different situations. The eyes will observe, the tongue will speak, the ears will hear, and diverse thoughts will flutter through the heart.

Hence, constantly take stock of how these four faculties are being utilized. For, the seeker of truth is actually the seeker of The Master (Allah). Constantly review and examine in detail the use of the tongue, the eyes, the ears and the heart. Is there no disobedience of Allah, perhaps, that is emanating from these pathways? Or, for that matter, any major sins? The reason for this is that the tongue also commits zina, as well as the ears, the eyes, and the heart.

So, keep a regular check on the usage of these limbs, lest one of these dams bursts, thus causing the entry of a flood of sin.

10. The Muraqabah of Ihsan (Pondering on His Omnipresence)

A most wonderful and powerful means of assisting this process of control and check, is a concept termed Muraqabah Ihsani (Contemplation of the Omnipresence of Allah).

This entails a constant thought at all times, be it in the business, the work, the educational sphere, or at home among the wife and children, that: My Allah is with me; He is watching me; My Allah is closer to me than even my own soul; He is well aware of my movements (outside) and my staying (indoors); He is even aware of my intentions. He states in The Quran:

*He knows the abuse of the eyes, as well as
what the breast conceals.*

Therefore take special note of this factor. When will life and spirit come into these devotional practices that have been conveyed to us? Remember, the greater grounding

one has in Muraqabah Ihsani, the more lustre and glitter in the Mamoolat. By Ihsan here is meant an awareness of Allah that has reached the stage of perfection, the stage of acceptance and proximity to Allah.

There is a great need for one to have this thought uppermost in the mind in every statement, action and deed, day in and day out, that, "My Allah is watching me; My Allah is close to me."

Sayings of Hazrat Maulana Thanwi (R)

When The Pious Are Not Around

“A time may dawn when you are unable to find the company of the pious. Remember, at such a time, study my works - comprising of my Mawa'iz and Malfoozat (Speeches and Advices). You will gain much benefit and guidance from it.”

An Easy Prescription For Salvation

"If a person does not find any affinity or attraction towards any one of the Mashaikh (Tasawwuf experts) for his spiritual reformation, then I have found a way out even for such a person, because no person should be left deprived in the path of Allah. Let him acquire the necessary amount of knowledge (by reading authentic literature), and perform his essential duties such as Salaah, Fast, Zakaah, etc. and let him try to identify and eradicate his spiritual weaknesses as much as possible, and engage in Istighfaar for whatever shortcomings remain and make Dua to Allah for guidance and assistance. This much will suffice for his salvation, Insha-Allah, and that is the real objective.”