

PAGES OF
PEARLS



FROM THE TALKS OF
HADHRAT MAULANA
SHAYKH ADAM
IBN YUSUF LUNAT
MANEKBURI LESTERI DEOBANDI
RAHIMAHULLAH

Hadhrat Shaykh Maulana Adam (*rahimabullah*) once said,

‘From every Islamic institution, there will always be at least a few pearls amongst the graduates. The pearls of Darul Uloom Deoband are famous until the present day. They are the likes of Hadhrat Maulana Qāsim Nanotwi, Hadhrat Shaykh-ul-Hind Mahmood-ul-Hasan, Hadhrat Husain Ahmed Madani, Hakeem-ul-Ummat Maulana Ashraf Ali Thanvi, Haji Imdadullah (*rahimahumullah*). The Ulamā’ of Deoband spread the light of Islam in every city they went to. They enlightened it with the knowledge of Deen, due to their sincerity.’

Our respected Shaykh (*rahimabullah*) has taken his place in this chain of pearls, *bi ithnillah*.

Shaykh-ul-Shuyukh Hadhrat Maulana Muhammad Adam ibn Yusuf Lunat (*rahimabullah*)
1356 Hijri to 1445 Hijri/1937 to 2024 C.E.

Hadhrat Shaykh Maulana Adam (*rahimabullah*) was one of the most senior Muslim scholars in the United Kingdom. A graduate of Darul Uloom Deoband, he taught in Darul Uloom Dabel as well as in Malawi, before settling in England. He lived and taught in the city of Leicester. He established and was the patron of multiple Islamic institutions, particularly Jame’ah Uloomul Qur’an and Jame’ Masjid which he established in 1397/1977. He was a Hafīzh, ‘Alim, Ustadh-ul-Hadith, Imam, Ashiq-e-Rasul, Shaykh Kāmil and role model for the Muslim community. He studied under giants like Qari Tayyib Qasimi and Shaykh Fakhdurddin Murabadi. He was given Khilafat by Hadhrat Shaykh Maulana Yusuf Motala, and also benefitted from giants like Shah Wasiullah, Shaykh Zakriyya Kandhlawi and Shaykh-ul-Hind Mahmudul Hasan (*rahimahumullah*).

He was a scholar who was extremely scrupulous in adhering to the highest ideals taught in Islam yet make Da’wah to these matters with such kindness that every listener left with hope in Allah Ta’ala’s mercy and a zeal to develop a stronger relationship with their Creator. He was one of those rare scholars who taught the deep and intricate lessons of Sahih al-Bukhari to advanced students then would conduct Majālis for the whole community where he spoke in a way that was grasped by every person of every level of knowledge. He was accessible to the community. Despite his busy schedule, he always found time to extend help. An incredibly humble person whose wife supported him selflessly in his efforts to progress the work of Deen in the UK and beyond, the likes of him will not be seen again. After spending time in his company, one would yearn for the day where they could meet Rasulullah (*ṣalla Allahu ‘alayhi wasallama*). If the company of a scholar from his Ummah, who exemplified his Sunnah, gladdened the heart then how gladdening the company of the Nabi of this Ummah must be!

Hadhrat Shaykh Maulana Adam (*rahimabullah*) was dedicated to commanding to good and forbidding from evil. In honour of this, we present before you some advices and sayings of his. The Ulamā’ pass away but their contributions live on to benefit the Ummah. We pray that our respected Shaykh (*rahimabullah*) continues accruing the currency of the Akhirah as he takes rest in the next world. All of his children are scholars. As one of his children once said, ‘If you want to know who a scholar was, read his words. You will find him in the text and subtext. If you want to know a work better, read about the scholar who wrote it. It will help you pick up the text and subtext.’ We ask Allah Ta’ala to accept this in His court. Āmeen.

Please note that all words are paraphrased. Any mistakes or misunderstandings that arise, belong to the scribe only. Compiled for @piousfacts. 1st edition. 1445/2024.

OH, WHAT KNOWLEDGE IT IS!

Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) is ‘Ummee’ (unlettered). This is not equivalent to ‘Jāhil’ (unlearned). Rather, he was the most intelligent of Allah Ta’ala’s creation. Allah Ta’ala, in His Divine Providence, desired that no human or Jinn ever taught Rasulullah (*ṣalla Allahu ‘alayhi wasallama*), not even how to read and write. His ‘Ilm was ‘Ladunni’. This is a type of knowledge directly granted by Allah Ta’ala.

Although Jibreel (*alayhissalām*) would bring Revelation down to him, none of it was from Jibreel himself. He would be taught by Allah Ta’ala. In turn, he would teach Rasulullah (*ṣalla Allahu ‘alayhi wasallama*). There are many instances where Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) asked Jibreel something and he said, ‘I will go and ask Allah, as I do not know’. This clearly shows that Jibreel did not say anything from his own self.

And what knowledge Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) was granted by Allah Ta’ala! This ‘Ilm is being taught and spread by his Ummah for hundreds of years yet they have not exhausted or understood all of it. They are still finding new meanings and wisdoms in his words. You will find light upon light in the words of Rasulullah (*ṣalla Allahu ‘alayhi wasallama*).

THE GREATEST OF CREATION

The Prophets surpassed the ranks of angels, even archangels such as Jibreel and Mikāeel (*alayhimassalām*). This is something which is not possible for ordinary believers. Our Prophet Muhammad (*ṣalla Allahu ‘alayhi wasallama*) surpassed the ranks of the all the other Prophets too, even greats like Prophet Musa (*alayhissalām*).

Shaykh Sa’di Shirazi (*rahimahullah*) says:

موسی زپوش رفت بیک جلوۀ صفات

تو عین ذات می نگری در تبسمی

Musa fainted by a surface illumination of Reality

Yet you witnessed the very substance of Reality with a smile!

This is in reference to Prophet Musa (*alayhissalām*) fainting when some of the Divine Veils were lifted, as mentioned in Surah A’rāf, Ayah 143:

When Musa came to the place appointed by Us, and his Lord addressed him, He said: ‘O my Lord! Show (Thyself) to me, that I may look upon Thee.’ Allah said: ‘By no means canst thou see Me; But look upon the mount, if it abide in its place then shalt thou see Me.’ When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: ‘Glory be to Thee! To Thee I turn in repentance, and I am the first to believe.’

The Prophet Muhammad (*ṣalla Allahu ‘alayhi wasallama*) witnessed the Divine Sight of Allah Ta’ala during his miraculous journey of Isrā’ and Mi’rāj; a station which no other Prophet has achieved.

IMPORTANCE OF QAILULAH

It is Sunnah to wake early before Fajr and sleep early after ‘Isha. It is Sunnah to take a short nap at midday, before or after Dhuhr. This has immense benefits. Even a person cannot fall asleep, they

should lie down and close their eyes between ten to thirty minutes, and they will attain the reward of this Sunnah. It is important to cultivate healthy habits from a young age. As you age, your mind and body will surely show the effects of the habits you have cultivated whether good or bad

THE TANK AND THE PIPE

There is a tank from which water is removed using a pipe. If the pipe has something bitter in it, it will make the water taste bitter. If the pipe is clean, then the water will come out clean. In the same way, if the heart is good, then the deeds committed by the person will be good. If the heart is not rectified and cleansed, then the recitation of the Qur'ān, performance of Salah, good deeds such as charity, Hajj and Umrah, and all other good deeds will be compromised. It will be like a clean thread going through a dirty machine; the thread too will become dirty.

KEEP GOING

Some days are such that a person feels much joy in reciting the Holy Qur'ān. Tears flow from the eyes. They feel a deep connection to what they are reciting. Yet there are other days where no joy is felt. No matter how much the eyes try to weep, tears do not flow. This state is called Qabdh. It is a feeling of spiritual constriction.

This state is a test from Allah Ta'ala, and from His Wisdom. It is a test to see whether we pray only when we find joy and avoid praying when no joy is felt, or whether we remain constant despite our fluctuating feelings. Successful is the person who prays in all states. People without knowledge say, 'What is the use of praying when we feel no satisfaction in doing so?' Rather, we should continue worshipping our Lord with devotion. Once this state of constriction departs, it will give way to a spiritually expansive feeling known as Baṣṭ. The energy, joy and pleasure will return.

One cure for this feeling is performing Sajdah to Allah Ta'ala - in Nafl Salah - and reciting the following Qur'ānic Du'ā (Surah Anbiya, part of Ayah 87) of Yunus (*alayhissalām*):

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
There is no god but You, glory be to You. Surely I have been of the wrongdoers.

JUDGE NOT

When we see a believer committing a sin, we should not hate them. If we hate them, we will carry malice and rancour for them in our hearts. These are major sins. Our hearts will also be afflicted with pride by assuming that we are better than them because we did not commit the sin they did. When we see someone committing a sin, instead of rushing to judgement, we should look at our own faults and assume that the person is not bad. Rather, the sin they are engaged in is bad.

Ponder on the example of a baby. Its parents love it no matter what. Even when the baby's nappy is full of faeces, the parents love it. Despite the foul odour, they kiss it affectionly while cleaning the faeces. They do not project the disgust of the faeces on to their beloved baby. In this way, we should not project our hatred for sins onto fellow believers committing them.

CONSULTATION WITH THE BELOVED

The Sahabah were such that even in small matters they did Mashurah (consultation) with Rasulullah (*ṣalla Allahu ‘alayhi wasallama*). They would ask his advice in matters pertaining to worldly decisions such as commerce, and buying and selling land. They would consult him in personal matters such as choosing a spouse. This was because they had deep conviction that if they followed the advice of Rasulullah (*ṣalla Allahu ‘alayhi wasallama*), they would never err or fall into loss. And they never did.

BACK TO MY BELOVED

A person who loves Allah Ta’ala will find a way to link everything back to Him. He who loves Allah Ta’ala and His Messenger (*ṣalla Allahu ‘alayhi wasallama*) will take ‘Ibrat (lessons) from everything.

The wise people have narrated a story about two people who were walking together. One of them pointed to someone in the street and remarked, ‘That man is a shoe maker’.

The other replied, ‘How do you know? Do you know him?’

He answered, ‘No’.

The other man asked again, ‘Then how do you know? Did you pray some type of special prayer whereby you got this gift of knowing things about people without having prior information?’

He replied, ‘No. However, I noticed that as the man walks, he looks at and observes shoes with peculiar interest. That made me realise he must be in the business of shoes.’

In the same way, a person will show interest and notice details about those things which they are most immersed in and love most deeply. The person who has deep love for Allah Ta’ala will see the signs of Allah Ta’ala in everything.

I ACCEPT

Before we die, we should develop love for Allah Ta’ala.

O Allah! Whatever physical state You wish to call me to You in, Call me while I am in that state.

And I shall be pleased.

Whether what I experience tastes bitter or sweet, I will drink it, as it is from You.

And I shall be pleased.

Whether what I experience is health or illness, I will drink it, as You are pouring it out for me.

And I shall be pleased.

Whether the weather you grant is hot or cold, I will accept it, as You are making the decision.

And I shall be pleased.

In the cold I am at peace, and in the heat I am at peace. All is from You.

WHO SAYS THAT WOMEN DO NOT...?

Who says women do not have a rank equal to men? Yes, women cannot be Prophets and Messengers. All the Prophets and Messengers were male. However, this is not a rank that a person - male or female - can achieve. It is given by Allah Ta’ala to a select few. Women can achieve every

spiritual rank that men can. They can be:

- ✓ Siddeeq: Highest rank after Prophethood
- ✓ Sahabiyyah : Companion of Rasulullah (*ṣalla Allahu ‘alayhi wasallama*)
- ✓ Qutub : Highest level of Wali (friend of Allah Ta’ala)
- ✓ Abdāl : The select group of Awliyā’
- ✓ Sālīh : Pious servant of Allah Ta’ala

There are women who have made Tarbiyah (spiritual upbringing) of many Awliyā’ of Allah Ta’ala.

AMMĀ JĀN - BELOVED MOTHER

When A’isha Siddeeqah (*radi Allah ‘anha*) married Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) her age was young but her learning ability was great. She spent her utmost efforts in preserving the ‘Ilm of Nubuwwat (Prophetic teachings). It was from the wisdom Allah Ta’ala that she lived a long life, 64 years, in order for the Ummah to benefit greatly from her.

Abdullah ibn Abbās (*radi Allah ‘anbuma*), the cousin Rasulullah (*ṣalla Allahu ‘alayhi wasallama*), is known as ‘Mufassir of the Qur’ān’. When it comes to meaning of the Qur’ān, the matter rests at his word. Yet, he himself says that he would go see Ammā Jān for answers. If he found any difficulty in the Tafseer (exegesis), he would go to her and she would respond by saying, ‘I heard the Messenger of Allah saying’

He is an Ustadh of the Ummah and she is his Ustadhah. This makes her an Ustadh to the whole Ummah. A’isha Siddeeqah is from jins niswāniyyah (female gender). She has an unparalleled rank. In all the Hadith Books, her name and virtues are mentioned again and again. Her virtue is even mentioned in the Holy Qur’ān in Surah Nur.

CULTIVATION OF LOVE

Sayyidina Abubakr (*radi Allah ‘anhu*) was two years younger than Rasulullah (*ṣalla Allahu ‘alayhi wasallama*). Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) was older than him in age, and greater than him in rank. They first became close friends when Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) was eighteen years of age and Sayyidina Abubakr was sixteen years of age. They formed a pakki dosti (solid friendship). This is the type of friendship when two people meet each other often, sit in each other’s company often, and spend a lot of time together.

This close friendship was part of the plan of Allah Ta’ala for them. Sayyidina Abubakr would go on to be Rasulullah (*ṣalla Allahu ‘alayhi wasallama*)’s staunchest follower when he announced his Prophethood, as well as his Khalifah after his demise. When they formed this close bond at the ages of sixteen and eighteen, there were still twenty two years left for Rasulullah (*ṣalla Allahu ‘alayhi wasallama*)’s prophethood to commence. Allah Ta’ala wanted to cultivate their love from an early start so that they were in perfect congruency, and for them to reach the highest levels of human companionship and friendship. This bond can metaphorically likened to the following poetry:

من تو شدم

تو من شدی

I became you and you became me

یک جان دو قالب

One soul in two bodies

DUROOD OF THE RICH

It is a duty to recite Durood Shareef (Salāwat) for our Prophet (*ṣalla Allahu ‘alayhi wasallama*). There is a special rank for those who recite it in abundance. What constitutes abundance? It is to recite it so much that you lose count. There are people in the world whom Allah Ta’ala has blessed with such wealth that they do not know the exact amount they possess. We count our money saying, ‘I have two thousand in the bank’ but they do not do so. In the same way, those that recite much Durood Shareef lose track of the amount they have prayed due to the sheer extent of their preoccupation with it.

DUROOD FOR THE WEAK

We should not give up our attempts to increase in Durood recitation. We are weak. When a person is ill, he cannot eat as much as he does when he is healthy. In the same way, our spiritual illness prevents us from sending abundant Durood to our Prophet (*ṣalla Allahu ‘alayhi wasallama*). There are wording of Durood for the strong and others for the weak. We should recite even a small Durood to keep ourselves spiritually nourished. We can recite this short Durood Shareef abundantly after reciting a longer form one to start off:

صلى الله عليه و سلم
May Allah send salutations and peace on him.

THE COUPLET ABOUT THE INTERCESSION

There is a long Hadith in Sahih al-Bukhari, Kitab-ut-Tauheed, where Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) outlines that Allah Ta’ala has given him the special rank of interceding for the creation on the Day of Judgement,

‘So they will come to me, and I will ask my Lord’s permission to enter His presence and then I will be permitted.’

The Qasidah Burdah (Ode of the Mantle) written by Allāmah Busairi (*rahimahullah*) has adorned the hearts, books, and architecture of the Muslims for centuries. In it, he makes reference to ‘The Major Intercession’ in a couplet,

هو الحبيب الذي ترحى شفاعته
لكل هول من الأهوال مقتحم
He is the beloved whose intercession is hoped for
as arms against a host of relentless calamities.

In some books it has erroneously been printed as,

لكل حول من الأحوال مقتحم
as arms against a host of relentless situations.

Hadhrat Shaykh Maulana Adam (*rahimahullah*) always commenced his talks with remembrance of Allah Almighty and with them mention of this couplet. This couplet can be found written on an ancient door of the blessed chamber to the resting place of Rasulullah (*ṣalla Allahu ‘alayhi wasallama*). It stands as a reminder of his rank and teaches us to never despair of Allah Ta’ala’s Mercy; a mercy he sent in the form of The Mercy to the worlds (*ṣalla Allahu ‘alayhi wasallama*).

The calamities the poet was referring to was the calamity of the day of Judgement. However, it can refer to all calamities whether in this world or the next. Even when you are extremely unwell, Rasulullah (*ṣalla Allahu ‘alayhi wasallama*)’s love will come to aid through the permission of Allah Ta’ala.

Hadhrat Shaykh Maulana Adam (*rahimahullah*) explained this through the story of his own friend. This person was pious. He became very ill, and the time of his death was very near. He saw a dream of Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) who told him not to worry; there was only a little while left. This was glad tidings of his entering Paradise after his demise, and being free from the pain of this world. Sometimes, people are given glad tidings in the world in lieu of this love.

(Scribe’s note: *Subhānallāh! ‘Adbeem*. Such was also the case for our respected Shaykh (*rahimahullah*) before his demise. Days before his demise, Hadhrat Shaykh Maulana Adam (*rahimahullah*) saw a dream of Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) kissing him on his cheek and comforting him. Upon awakening, our respected Shaykh had but one pressing need: to visit the resting place of his beloved. Our respected Shaykh was in a foreign country in hospital but Allah Ta’ala facilitated for him to travel to Madinah Munawwarah and achieve the desire of his heart. Having this need fulfilled, he returned back to his home country and passed away days after, at the age of 89. He was born of the 26th of Shawwal and departed from this world on the 26th of Shawwal.

DON’T CUT THE ROPE

When striving to build Ta’lluq (bond/relationship) with Allah Ta’ala, do not give up. We tend to give up quickly. Human relationships break after small disagreements but you cannot do this with your relationship with Allah Ta’ala. You have to be someone who keeps Ta’lluq with Allah Ta’ala by remembering Him and practicing the Sunnah Rasulullah (*ṣalla Allahu ‘alayhi wasallama*).

A person in a palace can have all the luxuries at his feet yet will be perturbed if he has no Ta’lluq with Allah Ta’ala. Look around you and you can see it for yourself. He will not be able sleep or find peace for even a moment. On the other hand, a pious person may not possess riches or luxuries but they will send Salawāt on Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) and have a sound sleep. They may not have the observable sources of contentment - a bed, pillows, air conditioning etc. - but they will have sources of contentment that are unobservable, and gifted from Allah Ta’ala.

FIRE INTO WATER AND WATER INTO FIRE

There is a prayer of Maulana Rumi (*rahimahullah*),

‘O Allah! Do not make tasteful water fire for us, and do not make fire tasty to us.’

What he means is, ‘O Allah! Please do not allow sins to feel pleasant to me and please do not allow good deeds to seem burdensome to me’.

Why is that during winter we pray Salah with Jamā’at whilst during summer we choose to pray at home? Is there no God in summer? Is the God of summer and winter different? Can death not overtake us in summer too?

If we recite Ma'mulāt (daily prayers/liturgies), leaving them after starting them shows that the person wants to break their Ta'lluq with Allah Ta'ala. May Allah save us from this. Āmeen. Once a person starts leaving these optional prayers, soon they may leave Sunnah prayers. Once they leave Sunnah prayers, it is easy for them to leave Wajib. Then they will leave Fardh, and thereby fall into spiritual ruin.

Come into the worship and love of Allah Ta'ala.
How can your heart not enjoy Allah Ta'ala's name?

YOUR COMPANY, MY LORD

In Sahih al-Bukhari and Sahih Muslim, it narrated from our mother A'isha Siddeeqah that every Prophet is given a choice when they are close to death between two things; to live for longer or to return to Allah Ta'ala. In a narration in al-Bayhaqi, it is mentioned that the Angel of Death came to Rasulullah (ṣalla Allahu 'alayhi wasallama) and told him, 'I have been given a command from Allah Ta'ala not to take your soul until you give the say-so.' Jibreel (alayhissalām) was also present. When Rasulullah (ṣalla Allahu 'alayhi wasallama) looked towards him, Jibreel said,

إن الله قد اشتاق إلى لقائك
'Verily Allah is eager to meet you.'

This Meeting means Allah Ta'ala want to increase Rasulullah (ṣalla Allahu 'alayhi wasallama) in Qurb (closeness) and Karāmah (honour). Rasulullah (ṣalla Allahu 'alayhi wasallama) said to the Angel of Death, 'Take me.' During his demise, he was reciting:

مع الذين أنعمت عليهم من النبيين والصديقين والشهداء والصالحين
With those whom You have favoured upon - from the Prophets, Siddeeqs, Martyrs and the Pious.
اللهم الرفيق الأعلى
O Allah! The Highest Companionship.

Our mother A'isha (radi Allahu 'anha) mentions, 'After that I never heard him say anything.' When Rasulullah (ṣalla Allahu 'alayhi wasallama) passed away, he was assured that he would see Allah Ta'ala without any veils between them, and he would see his abode in Paradise.

PRIDE

To remove pride is the first step to self-purification. We should supplicate:

اللهم قني شر نفسي
O Allah! Save me from the evil of my Nafs.

Instead of fixating on others and thinking of the evil that they do, we should seek refuge from our own evil. We should also supplicate:

اللهم اعصمني من الشيطان
O Allah! Save me from Shaitan.

FOUR STAGES TO REACHING THE GOAL

This is an example given by Maulana Rumi (*rahimahullah*). If a person wants to dig a well to find water, he must pass through four stages:

Stage one: Dry earth

If he gives up at this stage and thinks, ‘how can I get water from dry earth?’ he will not achieve his goal. Therefore, do not be deceived by the apparent impossibility of your goal.

Stage two: Slightly wet earth

If he gives up at this stage and thinks, ‘how can wet earth be of any benefit?’ he will not achieve his goal. Therefore, do not be deceived by the apparent imperfections you face.

Stage three: Muddy water

If he gives up at this stage and thinks, ‘how can muddy water be used to clean or quench?’ he will not achieve his goal. Therefore, do not be deceived by the apparent obstacles faced.

Stage four: Clear, pure water

It is due to not giving up that the person reaches the last and final stage where his goal is finally realised. Now he can enjoy the fresh, clean, pure water.

Similarly, if a person wishes to build Ta’lluq with Allah Ta’ala, he will find it difficult at first. He may feel no inclination, happiness or joy in worship, and will see no pious dreams or visions. If he keeps going despite this, he will reach the second stage. Now he slowly begins to see the fruits of his continued worship and obedience. He will notice that his Du’ā will start being accepted. If he stops at this stage, he will lose the progress he has made. If he continues to persevere and increases his good deeds, he will reach the last and pure stage of complete contentment with Allah Ta’ala’s will. He will become a Mu’min Muttaqi (God-conscious believer). The words that will pour from him will be,

يا الله! مجھے تیری ذات سے محبت ہے
‘O Allah! I love you completely.’

WITH THE GIANTS

انگلی کٹاکر شہیدوں میں نام داخل کرنا

To have your name listed amongst the martyrs
through just a cut on your finger.

This Urdu proverb is linked to a Hadith narrated in Sunan at-Tirmidhi, although this may not be the origins of the proverb.

عن جندب البجلي قال كنت مع النبي ﷺ في غار فدميت أصبعه فقال النبي ﷺ :
هل أنت إلا إصبع دميت وفي سبيل الله ما لقيت.

Jundub al-Bajali (radi Allah ‘anhu) narrates, ‘I was with the Prophet (ﷺ) in a cave and his blessed finger was bleeding. The Prophet peace be upon him said, ‘Are you but a finger that has bled and for the path of Allah is whatever you have endured.’

This proverb means that by doing the simplest action, one can still attain the highest rank. A martyr gives up their life for sake of Allah Ta'ala. A person can gain that rank by a small action which might be very valuable in Allah Ta'ala's court. Hadhrat Shaykh Maulana Adam (*rahimahullah*) used it to demonstrate the fact that although we will never reach the rank of the pious saints and scholars who dedicate every breath to the service of Islam, by honouring and respecting such people, we should hope to be raised up with them on the day of Judgement.

NOT ORDINARY

Do not demean the scholars and those involved in spreading the Deen by looking at their worldly possessions. Footballers and cricketers have a high wages whereas the people of 'Ilm Hadith have a low wage in comparison. This is because Allah Ta'ala is indicating to them to suffice upon what fills their stomach, and the rest they will attain and enjoy in the next life. This was the way of the family of Rasulullah (*salla Allahu 'alayhi wasallama*).

Shah Waliullah (*rahimahullah*) was once surrounded by the Moghul royals. In those days, the rulers of India were Muslim. He said whilst engrossed in a spiritual state,

‘O king and his sons! You may possess all the wealth in the world
but you do not have the peace in the heart of the friend of Allah!’

ANTHEM OF THE STUDENTS OF DEOBAND

Do not think the people of knowledge as ma'mooli (ordinary). Do not assign their worth by their salary. If you do so, you will fall into loss. They may have a meagre salary but look at the palaces of Deen (Masājid, Madāris etc.) that Allah Ta'ala has created due to them. Look at Deoband! I myself had my Tarbiyyat (spiritual upbringing) done there and what I witnessed there made me realise that this is the reality. This is it. During my student days in Darul Uloom Deoband, the students lived simply, content with whatever they were offered.

(Scribe's addition: It could be said that they embodied the spirit of Ayah 162 of Surah An'am)
Indeed, my Salah, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

They would recite the following poem:

ہمیں دنیا سے کیا مطلب
مدرسہ ہے وطن اپنا
میں گے ہم کتابوں پر
ورق ہوگا کفن اپنا
*What have we to do with the world
When Madrasah is our home and abode?
We will die amongst our books
Their pages shall be our shroud!*

ENSURING A GOOD DEATH

جسکا حضور ﷺ سے تعلق ہوتا ہے اسکا خاتمہ بالسوء نہیں ہوتا

He who has connection with our Prophet (*salla Allahu 'alayhi wasallama*), will not have a bad death.

MY TEACHER, MY SUPPORT

Mufti Azizur Rahman Usmani (*rahimabullah*) had amazing Taqwa and 'Ilm. He passed away with a Kitab on his chest. Once, he was teaching Jalalain of Allāmah Suyuti (*rahimabullah*), which is a great Tafseer Kitab that myself and my students have studied. As he was making Mutāli'ah (pre-study), he came across Surah Najm, Ayah 39:

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى
And that man can have nothing but what he strives for.

He thought to himself, 'There are many Hadith of the Messenger of Allah (*ṣalla Allahu 'alayhi wasallama*) that affirm that a person can receive reward for actions he has not done, such as someone interceding on his behalf or Sadaqah Jariyah.' He remembered this Hadith from Sahih Muslim,

إذا مات ابن آدم انقطع عمله إلا من ثلاث : علم ينتفع به ، وصدقة جارية ، وولد صالح يدعو له
When the son of Adam dies his actions come to an end except three things, knowledge which gives benefit, a continuous charity, and a pious child who prays for him.

He thought to himself, 'O ho! There seems to be an apparent conflict which I am not able to reconcile in my understanding.' He started to get worried thinking, 'If I die tonight not knowing the answer, I may pass away with a doubt in my belief of this topic of theology.'

He could not sleep and travelled around thirty miles from Deoband to Gangoh that very night. He went to meet his teacher who was very knowledgeable. He was at ease thinking, 'If I die now, I do not mind for I will die in the pursuit of knowledge.'

His teacher was Hadhrat Maulana Rasheed Ahmad Gangohi (*rahimabullah*) who was unparalleled in his time. He is Hadhrat Shaykh Maulana Adam (*rahimabullah*)'s teacher's teacher. Hadhrat Shaykh Maulana Adam (*rahimabullah*)'s teacher is Qari Tayyib Qasmi (*rahimabullah*) and his teacher is Hadhrat Gangohi.

When he reached Hadhrat Gangohi's place, the teacher was performing Wudhu. The teacher asked, 'Who is it?'

The reply, 'Azizur Rahman.'

'The one from Deoband?'

'Jee (Yes sir).'

'When did you come?'

'Just now.'

He relayed his thoughts to his teacher. Hadhrat Gangohi told him that in Ayah the effort described is the effort of Iman. Every person will have to bring Iman himself and no person's intercession will be accepted regarding belief and disbelief. As for the Hadith where a person can benefit from others, this relates to the effort of actions and deeds. When Mufti Saheb heard this from his teacher, he exclaimed, 'You have opened up a sea of knowledge to me.'

Hadhrat Shaykh Maulana Adam (*rahimabullah*) comments on this, 'These were the types of people that have passed in Ummat-e-Muhammadiyah! When I teach, I remember them.'

(Scribe's note: Our respected Shaykh (*rahimabullah*) was too humble to know that he himself was from this line of paragons who will be remembered by name for their immense contributions.)

THE BLESSINGS OF WUDHU

Without respect, you cannot experience the Barakāt and Anwār (blessings and celestial light) in life. You will find the Anwār of Salah if you perform Wudhu whilst making Dhikr.

Whoever supplicates with the following Du'ā before making Wudhu, for as long as he keeps his Wudhu, the angels make Du'ā for him.

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ

In the name of Allah and all praise be to Allah.

During Wudhu, we should recite the first and second Kalimah, as well as Durood Shareef. One Du'ā taught by Rasulullah (ﷺ) is:

اللهم اغفر لي ذنبي ووسع لي في داري وبارك لي في رزقي

O Allah! Forgive me my sins, and make my home expansive for me, and bless me in my provision.

Whoever practices this will see many blessings in their life. To talk of worldly matters during Wudhu and other acts of worship is not good.

THE MOTHER OF ALL DISEASES

Shaykh-ul-Islam Hadhrat Maulana Zakariyya Kandhlawi (rahimbullah) categorised Takabbur (pride) as Umm-ul-Amrādh (the mother of all diseases). He has penned a Kitāb titled 'Umm-ul-Amrādh' that deals with its cure.

The mother is called 'Umm' in Arabic as she is the root. In the same way, pride has been labelled the root disease because other diseases are borne and manifested through it. Therefore, to destroy pride is the first step to self-purification. If this disease is present in a person, recitation of the Holy Qur'ān and remembrance of Allah will not benefit (in raising the person's ranks and wiping his sins) until this disease is removed.

If we had a sudden accident - may Allah Ta'ala save us from that - we wouldn't remember the bad things others have done to us. This is due to the fact that at that precise time, pride is released from us and we are in a humbled state. Hadhrat Shaykh Maulana Adam (rahimabullah) used this to explain that if we can forget about people's wrongs at that time, we should make a concerted effort to develop this mind set, and live by this mind set.

CURING PRIDE

If a person has a digestive issue where they cannot maintain food in their stomach and they excrete or vomit it out, they will not be able to savour food, regardless of how flavourful or expensive it is. Until the digestive issue is not addressed, the person will not benefit from this food. In the same way, if a cure from spiritual diseases such as pride is not sought after but merely reciting Wazhā'if (liturgies) is hoped to keep one spiritually healthy, this will not work. In fact, the recitation of Wazhā'if when one has pride will only have the devastating effect of increasing one's pride because they will consider themselves to be pious.

Pride is the mother of all diseases. If it is not eliminated then the situation is grave indeed. Pride is a barrier that prevents one from being influenced by pious' advice. Some ways to eradicate it are:

Cure one: Stay silent when there is no need to speak.

Cure two: Think of yourself as low and others in the world as superior, rather than the other way round.

Cure three: Ponder everyday upon the graveness of your sins and their amount. Think about the sins of your ears, your eyes, your senses. Ask yourself, ‘What will become of me if I die with this sin on my conscience?’

WHEN I WAKE

أصبحنا وأصبح الملك لله رب العالمين
اللهم إني أسألك خير هذا اليوم فتحه ونصره ونوره وبركته وهداه
وأعوذ بك من شر ما فيه وشر ما بعده ذلك

*We have awoken and the kingdom has woken belonging to Allah, Cherisher of the worlds.
O Allah! I ask you the best of this day, and its opening (to good) and its help and its light and its blessings
and its guidance. And I seek refuge in you from the evil in it and the evil after it.*

This is a Du’ā that was recited daily by Hadhrat Shaykh Maulana Adam (*rahimabullah*) as recommended by our beloved Prophet (*ṣalla Allahu ‘alayhi wasallama*). It is narrated in Sunan Abu Dawud by Abu Musa al-Ashari (*radi Allah ‘anhu*).

THE GREAT GIFT

Maulana Rumi (*rahimabullah*) writes,

با ادب با نصيب
بے ادب بے نصيب

With manners, comes good fortune.
Without manners, lose out on good fortune.

If we become Sāhib Adab, only then will we have the willingness to respect our parents, elders, Ulamā’ and Huffāzh. Respecting the signs of Deen is also from the Deen. (Surah Hajj, Ayah 32:

ومن يعظم شعائر الله فإنها من تقوى القلوب
Whomsoever honours the symbols of Allah, Verily that is from the piety within the hearts.
(Surah Hajj, Ayah 32)

THE TWO DIMENSIONS TO REQUEST

On the twenty seventh night of Ramadhan 1433 Hijri, Hadhrat Shaykh Maulana Adam (*rahimabullah*) gave advice to request and beg for two things from Allah Ta’ala, especially during the blessed month of Ramadhan. Both of these things are homophones; same pronunciation but different meanings and spellings.

‘O Allah Ta’ala! Please grant me Your Darr and Your Dar.’

دَرّ means fear and دَر means door. One is essentially saying, ‘O Allah! Grant me your fear to avoid wrong actions and to repent from them. Grant me your door; the ability to beg of your mercy, hope in your forgiveness, trust in You above others and turn to You for my needs.’ Āmeen.

THE CORRECT CONNECTIONS

Imam Tabarāni (*rahimahullah*) compiled Tabarāni Shareef, a famous Hadith book, and was very pious. This following story about him is mentioned in Tadhkirat-ul-Huffāzh by Imam Ibn al-Qayyim (*rahimahullah*):

Imam Tabarāni was studying in Madinah Munawwarah. His provisions had run short and he did not have enough food to survive on. He was not one to beg from the people. In this desperate state, he went to the noble resting place of the (*ṣalla Allahu ‘alayhi wasallama*) and said, ‘Ya Rasulullah! Al-Joo’! Al-Joo’! Al-Joo’! (Hunger! Hunger! Hunger!)’

He fell asleep in this agitated state. When he awoke, someone came to give him food. The person mentioned that he had seen Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) in a dream instructing him to gather food to feed Imam Tabarāni. The man quickly awoke, gathered all he could and went straight to Masjid Nabawi. He told Imam Tabarāni that from now on, he would see to his meals and take of them for him as long as he was in Madinah Munawwarah.

Hadhrat Shaykh Maulana Adam (*rahimahullah*) then mentioned that it is our belief that our beloved Messenger (*ṣalla Allahu ‘alayhi wasallama*) is alive in his grave. Whoever chooses not to believe, it is their choice. The reality will be shown to all in the next life. It is our - Ahl Sunnah wal Jamā’ah - belief that the Prophets (*‘alabimussalām*) pass away and are given a different life in Barzakh (realm between this world and the hereafter) after their demise. They are alive in their resting places; a type of life which we do not fully understand. There is no doubt regarding that.

زنده ہے، زنده ہے، زنده ہے

He is alive (with the life of Prophets in the Barzakh). He is alive. He is alive.

COOLNESS OF MY HEART, FRAGRANCE OF MY SOUL

عَنْ يَغْلَى بْنِ عَطَاءٍ عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الْأَسْوَدِ السُّوَائِيِّ عَنْ أَبِيهِ قَالَ رَأَيْتُ النَّبِيَّ ﷺ فَقُلْتُ :
يَا رَسُولَ اللَّهِ ، نَأْوِلِي يَدَكَ ، فَتَأْوِلِنِي ، فَإِذَا هِيَ أَبْرَدُ مِنَ الثَّلْجِ وَأَطْيَبُ رِيحًا مِنَ الْمِسْكِ .

Yazeed ibn Aswad (*radi Allah ‘anhu*) narrates, as reported in Mu’jamul Kabir lil Tabarāni:

‘I saw the Prophet (*ṣalla Allahu ‘alayhi wasallama*) and I said: ‘O Messenger of Allah! Please extend your hand to me (so that I may pledge Bay’at at your hands).’ He extended his hand to me and it was cooler than snow and more fragrant the musk.’

One of the miracles of our beloved Prophet (*ṣalla Allahu ‘alayhi wasallama*) is the blessing of the coolness of his blessed hands. This was not due to any illness but as a healing. The climate is extremely hot in the Arabian Peninsula. His blessing is so great that even his hands brought coolness and peace. Whoever these blessed hands touched with compassion, that person was blessed in both worlds. There are many such proofs from the lives of the Sahabah.

The fragrance emanating from his blessed hands was also a miracle specific to him. The Sahabah of our beloved Prophet (*ṣalla Allahu ‘alayhi wasallama*) who performed his Ghusl after his demise noted for many days afterwards, their hands smelt of musk. His Ghusl was not performed like other people. An unseen voice told them that his Ghusl should be done with his blessed clothes kept on his blessed body.

WHAT IS WILĀYAT?

Wilāyat is the friendship of Allah Ta'ala. Every believer is the friend of Allah but the most pious and close friends of Allah are known as Awliyā'. A Wali can be your local butcher, Imam, doctor, a widow, an orphan child, a king or his servant. But they all have this in common: They achieve this rank by gaining the M'arifat (recognition) of Allah Ta'ala.

How does one gain this rank?

The first step is to act on the rulings of Shari'at. Shari'at is the Divine law. Then one needs to adopt Tariqat. Tariqat is the aspect of Islam that relates to self-purification and the inward state of a person. By adopting both, one reaches Haqiqat. Haqiqat is the correct understanding of reality.

This path can be understood by a metaphor:

Shari'at is a boat and Tariqat is the sea. The boat alone will get nowhere without water. Without the boat, one will drown in the sea. By travelling on the sea whilst in the boat, one can reach the pearl at the bottom. This pearl is a metaphor for Haqiqat.

This pearl of Haqiqat is the highest level of servanthood because it enables the recognition of Allah Ta'ala Who is Al-Haqq (The Absolute Reality). One finally achieves the M'arifat of Allah Ta'ala and enters into the door of Wilāyat. Beyond this door lies true contentment and success. May Allah grant us all this. Āmeen.

NEVER DISPAIR

Hadhrat Shaykh Maulana Adam (*rahimabullah*) often quotes a beautiful line from Maulana Rumi (*rahimabullah*)'s 'Mathnawi':

این درگه ما درگه نا امیددی نیست
Our door is not the door of dejection.

This line is enough to shake the hearts with its profoundness. When we go to the kings of this world with our pleas, we fear rejection. But the door of The King of kings is different! It is not manned by guards. Anybody can raise their hands and make a plea and to Allah Ta'ala. He turns none away. If someone has disobeyed a worldly ruler and is brought to the court, he fears punishment. How different is the court of The Judge of all judges! He welcomes the sinner who sincerely repents. His is not the door of losing hope. His is the door of hope and mercy.

HONESTY IN HADITH

One of the specialties of the Hadith Pāk - the pure saying of Rasulullah (*ṣalla Allahu 'alayhi wasallama*) - is that the ruwāt (narrators) were very truthful and reliable in everything they narrated. If they had the smallest hint of a doubt, they would mention it and point it out.

Hadhrat Shaykh Maulana Adam (*adām Allahu barakātuhu*) then explained a particular Hadith where the narrator says, 'There was another man who I think was Usaid ibn Hudhair (*radi Allahu 'anhu*).' In another Hadith, it is confirmed that it was in fact Usaid ibn Hudhair. The lesson for us is that the narrators ensured absolute honesty. If they were not a hundred per cent certain about something, they would clarify it, so as not to deceive anyone.

SACHE DIL KI TAWBAH

Before Ramadhan finishes, let us make ‘Sache dil ki Tawbah’ (a sincere repentance) to Allah Ta’ala that we will no longer disobey him. He is ready to forgive despite everything. The people of the world are such that if want something from them, we have to go to them and spread our hands to beg. Whereas Allah Ta’ala is so Merciful and Gracious that He is waiting, ready to receive us with His forgiveness.

DU’Ā AND WASEELAH

Hadhrat Shaykh Maulana Adam (*rahimahullah*) taught us the belief we have regarding Waseelah of Rasulullah (*ṣalla Allahu ‘alayhi wasallama*).

We should not ask the Messenger of Allah (*ṣalla Allahu ‘alayhi wasallama*) to accept our Dua because this is Shirk (associating partners with Allah). This is the unforgivable sin, never forgiven without repentance. When in front of the Raudha Pāk - the blessed resting place of Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) - we say, ‘O Rasulullah! I know that you can hear me. Please ask Allah Ta’ala to grant me forgiveness, and such and such.’ When we go there, we should ask Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) to ask Allah Ta’ala on our behalf.

His intercession is very powerful. In fact, it is so powerful that many times a person makes Du’ā in Masjid Nabawī and as soon as they leave, their Du’ā is accepted. (Scribe’s note: There is such an incident which occurred with our respected Shaykh but perhaps it may be told later.)

When we are not in the presence of the Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) i.e. at his resting place, we can ask Allah Ta’ala through the Waseelah (intercession) of Rasulullah (*ṣalla Allahu ‘alayhi wasallama*). We can say, ‘O Allah! Accept my Du’ā in lieu of the love you have for your beloved Messenger.’

We should understand the great rank of our beloved Messenger (*ṣalla Allahu ‘alayhi wasallama*), and strive to build a connection with him. It should not be that we do not pray Durood Shareef for four months, or do not mention him for one year. Then all of a sudden we start complaining, ‘I made Du’ā to Allah Ta’ala and interceded with Him to accept my Du’ā by requesting through the Waseelah of Rasulullah (*ṣalla Allahu ‘alayhi wasallama*), yet it wasn’t accepted.’

BENEFIT OF THE LOVE OF RASULULLAH (*ṣalla Allahu ‘alayhi wasallama*)

In one Majlis, Hadhrat Shaykh Maulana Adam (*rahimahullah*) focused on the love of our beloved Messenger (*ṣalla Allahu ‘alayhi wasallama*). He mentioned that whoever’s heart was linked to Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) by loving him, would be saved from sins. If he were to commit a sin, he would be given difficulties in the world to atone for his sins. In this way, Allah Ta’ala assures that the person enters Paradise.

(Scribe’s note: This should not be doubted. There is a Hadith narrated via a weak chain on the authority of Ibn Umar (*radi Allahu ‘anhumā*) as narrated in Hilyatul Awliyā’: ‘My love does not mix into the heart of any servant such that he loves me except that Allah makes his body forbidden for the hellfire.’)

BARAKAH IN TIME

وقت نکالو گے تو وقت ملے گا

If you take time out (to carry out what pleases Allah Ta'ala)
then you will be given (blessings in your) time.

IMPORTANCE OF TILĀWAH

This is a quote from the Kitab titled 'قرآن کریم اور حافظ قرآن کی عظمت' which is a transcript of one of Hadhrat Shaykh Maulana Adam (*rabimahullah*)'s talks.

قرآن پاک کی تلاوت نہیں کرتے تو وظیفوں میں وزن پیدا نہیں ہوگا

If one does not recite the blessed Qur'an
then other supererogatory prayers will not have weight.

INCREASING THE VALUE OF GOOD DEEDS

This is a quote from the Kitab titled 'قرآن کریم اور حافظ قرآن کی عظمت' which is a transcript of one of Hadhrat Shaykh Maulana Adam (*rabimahullah*)'s talks.

اگر نیت صحیح ہو تو اللہ جل شانہ تھوڑے سے وقت میں بھی بہت زیادہ عطاء فرما دیتے ہیں

If one's intention is correct
then Allah Ta'ala will give much more blessings in even a small amount of time.

KNOWLEDGE WITHOUT ACTION

علم عمل کا مقدمہ ہے
اگر عمل میں نہ لاؤنگے تو رنگ نہ آئے گا

'Knowledge is the prelude to action.

If it is not bought into action, then the colour of knowledge will not seep through.'

DO NOT THINK OF EVERY FOREST AS EMPTY

The difference between a person of Allah and the average person is that the person of Allah sees a lesson in all of life's experiences and uses it to better themselves. The following is one such incident which Hadhrat Shaykh Maulana Adam (*rabimahullah*) narrated - in a Ramadhan 1432 Hijri Majlis - about his own life. It has been paraphrased and may not reflect the exact wording as spoken.

'When I was in Madinah Shareef, I met a man who was launderer by profession. I grew very fond of him and took a liking to him. I jovially asked him if he wanted to come to England.

He said, 'Can you get everything there?'

I said, 'I would try my utmost best for you.'

He said, 'But this is not there' and he pointed towards the Gumbad (blessed Dome of Masjid Nabawi).

When he said this, I felt abashed. When looking at him, you see a launder who is struggling to provide financially for himself and his family. Yet, he would choose such a life a hundred times over a financially comfortable life in any city which is not Madinah Shareef.'

Hadhrat Shaykh Maulana Adam (*rahimabullah*) explained that when looking at someone, you may see a labourer or launderer but he can be greater than Qutub Abdāl (highest levels of Awliyā'); friends of Allah Ta'ala from whom we can witness outwards signs of their level of greatness. Hadhrat Shaykh Maulana Adam (*rahimabullah*) quoted:

Do not think of every jungle as empty, for there might be a lion inside!

TWO BOOK RECOMMENDATIONS

Hadhrat Shaykh Maulana Adam (*rahimabullah*) mentioned the following Kitab as a source when relating a story:

'Hilyatul Awliyā' wa Tabaqātul Asfiya'

'The Adornment of the Saints and the Ranks of the Spiritual Elite' by Shaykh Abu Nu'aym Ahmad Isfahani (*rahimabullah*)

This Kitab provides glimpses in to the lives of more than 200 Awliyā' (Saints) of this Ummah from the first three centuries.

Another book which is a need for every household is:

'Beheshti Zewar'

'Heavenly Ornaments' by Shaykh Hakim-ul-Ummah Mujaddid-ul-Millah Maulana Ashraf Ali Thanvi (*rahimabullah*)

It covers advices and rulings and was a book especially written for women. All sisters are advised to read it. Even those sisters who are scholars should revise it.

TO BE HUMAN WITHOUT HUMANITY

In a Majlis on the 27th Ramadhan 1432 Hijri, Hadhrat Shaykh Maulana Adam (*rahimabullah*) mentioned the quote of a Buzurg (pious elder):

بہیر تو بہت ہے لیکن اس میں انسان چند ہی ہونگے

There is a large crowd. Yet from amongst them all, there will be few humans.

This quote is amazing because outwardly it seems like a paradox i.e. a self-contradictory statement that when explained may prove to be well founded or true. The Buzurg was indicating to the fact that people are plenty but only a few have characteristics that differentiate them from animals. Only a few have humane hearts and upstanding character. We must cultivate our humanity in order to truly deserve being called human, not merely Homo sapiens.

BE CAREFUL WITH LOANS

During a Majlis, Hadhrat Shaykh Maulana Adam (*rahimabullah*) was once giving valuable advice about the necessity of repaying loans. Some way through the Majlis, he humoured the listeners with the following quote of the great Shaykh Sa'di Shirazi (*rahimabullah*) mentioned in his book 'Gulistān':

'If somebody repeatedly comes and bothers you, then the solution is as follows:
If he is rich, then ask him for a loan. He will not return.
If he is poor, then loan him money. He, too, will not return!'

(Scribe's note: Our respected Shaykh (*rahimabullah*), in his early years of teaching, taught the 'Gulistan' and 'Bostan' of Shaykh Sa'di. These books are filled with interesting poems, anecdotes, life advices and deep wisdom. Shaykh (*rahimabullah*) would often quote from these books in their original Farsi, a language he was an expert at.

It was our respected Shaykh (*rahimabullah*)'s habit, in adherence with the Sunnah, to create a comfortable environment for all who attended his Majālis and Durus. He would sometimes mention light hearted jokes and stories - which always had some wisdom behind them - to refresh the mind and energy of the listener. In one Dars, he referred to it as being like a short tea-time break.)

HUMILITY INSTEAD OF PRIDE

Hadhrat Maulana Rasheed Ahmad Gangohi (*rahimabullah*) had many khādimeen (people who willingly devote themselves to serving saints, without being asked by the saint). Allah Ta'ala grants such aids to his pious servants to further their service of Deen, and puts their qadr (appreciation) in the hearts of khādimeen. One bedouin would visit Hadhrat Gangohi and was unreserved in his speech and manner with Hadhrat Gangohi. In accordance with his manner, he once said to him, 'You must be loving all these khādimeen serving you!' Hadhrat Gangohi replied, 'On the contrary. I am a weak old man and they rub my feet out of their own insistence. It gives me some relief in my feet, and I make Du'ā for them. How does this service make me a lofty person?'

Hadhrat Shaykh Maulana Adam (*rahimabullah*) used this story to explain how we should have humility in all situations. Hadhrat Gangohi was at such a lofty level and people were willingly serving him, yet he thought of himself as nothing derived no pleasure from this. This is humility and this is true greatness.

ACCEPTED TILAWAH

*The month of Ramadan in which was revealed the Qur'ān; guidance for mankind
and clear proofs for the guidance and the criterion (between right and wrong).
(Surah al-Baqarah, Ayah 185)*

There may be someone who recites only half a Juz of Qur'ān but his eyes shed tears and his heart is moved. He is the one who has succeeded. His Ramadhan is, *insbā Allah*, accepted. He who reads many Ajzā' but does not feel this state cannot reach the level of the former. We must, therefore, focus on the quality of our Tilawah and not just the quantity.

DON'T GO OFF FEELINGS, GO OFF ACTIONS

دل کا لگنا شرط نہیں ، لگانا شرط ہیں

It is not a condition of acceptance that one enjoys worship
but it is a condition of acceptance to be involved in worship.

Do not let Shaitan mislead you into giving up good deeds. If you are struggling with good deeds and do not find satisfaction in carrying them out, understand that this is part of the test. You must continue on despite this. We do not base our obedience to Allah Ta'ala on our level of enjoyment in the obedience but rather on our level of adherence to the obedience. If you continue on despite this, you will surely start finding pleasure in these good deeds.

VARIOUS REACTIONS PERMITTED IN ISLAM

In a Sahih al-Bukhari Dars, under the chapter of 'Mantles and Shawls', Hadhrat Shaykh Maulana Adam (*rahimahullah*) mentioned a beautiful story:

A man went to the Khānqah (also known as a Zāwiyah or Ribāt; lodging for Islamic education and spiritual rectification) of Imam Junaid Baghdadi (*rahimahullah*). He wanted to observe the spiritual state of the people.

He went to one person and slapped him. The person slapped him back in the same way, no harder, no softer. The person then said, 'Why did you do that to me?'

He went to another person and slapped him. The man caught his hand to stop him from slapping him a second time.

He went to a third person and slapped him. The man asked out of concern, 'Is your hand hurt by hitting me?'

Hadhrat Shaykh Maulana Adam (*rahimahullah*) explained that all three were a manifestation of different levels of teachings within the Shari'ah Mutahharah (pure Shar'iah). If somebody oppresses us, we have the right to seek retribution like the first man did. If somebody oppresses us, we can prevent them from doing so again by taking appropriate action. If somebody oppresses us, we can show mercy and pity to the oppressor. The highest form of Shari'ah is to try and show them the straight path.

A LOOK IN THE MIRROR

In a Sahih al-Bukhari Dars, under the chapter of 'Dharirah', Hadhrat Shaykh Maulana Adam (*rahimahullah*) mentioned the following story:

An unkempt, unsightly person looked into a mirror. He saw how he looked and became enraged. Out of anger, he threw the mirror down and broke it. This person blamed the mirror for how he looked and took his anger out on it. However, the mirror only tells the facts.

In the same way, some people revile and rebuke Islam. Islam is like a mirror; if you are a good person, you will see goodness in it. If you are a bad person, you will see bad in it. It is not the fault of Islam but rather a reflection of the person's own state. The teachings of Islam contain only goodness.

NO TAKING BAD OMENS

In a Sahih al-Bukhari Dars, under the chapter of ‘Ruqya’, Hadhrat Shaykh Maulana Adam (*rahimahullah*) mentioned the following story:

There was once a king who was very proud of his fair skin. He was heading off to a hunting trip. On his way, he saw a dark skinned man. When he saw him, he took a bad omen for his hunting trip from him, and decided to punish him by throwing him into jail. When the king went hunting, things turned out the opposite of how he feared they would. He returned back safely. The king felt remorseful and asked for the dark skinned man to be released. The man said to the king, ‘When you saw me you had a successful hunt but when I saw you I was thrown into jail. Now tell me which one of us is the bad omen?!’

The moral of the story is that we as Muslims do not believe in caste systems nor do we assign good luck or bad luck to people, objects, dates etc. The difference between a good and bad person lies in their conduct and character and not their outward appearance or circumstance.

THE TRUE LEADERS

In a Sahih al-Bukhari Dars, under the chapter of ‘The fondness of sneezing and the dislike of yawning’, Hadhrat Shaykh Maulana Adam (*rahimahullah*) mentioned the following story:

Once the Umayyad king Haroon Rasheed (*rahimahullah*) was in his palace. He heard a thunderous sound with many voices raised in unison. He became frightened and worried. His wife told him that Imam Abdullah ibn Mubarak (*rahimahullah*) had just sneezed. When the people heard it, they all rushed to say ‘Yarhamukallah’ to him. The city walls were echoing with their united supplication for him.

She told him, ‘If you were to sneeze ten times, not one person would answer. You kings are only outward rulers. It is the scholars like Ibn Mubarak that rule the hearts of the people.’

POWER OF THE SUNNAH

سنت پر عمل کرنے سے ایک درود کا درجہ ہزار درود جیسا ہوجاتا ہے

‘If one practices on the Sunnah,

Then the rank of reciting one Durood will be like that of a thousand.’

Rewards are multiplied by practicing upon the Sunnah, as worship is done with more love, devotion and conviction. The more love, devotion and conviction, the weightier the deed.

A PREVENTATIVE FOR PRIDE

استغفار سے آدمی تکبر سے بچتا ہے

By making abundant Istighfār, a person is protected from developing pride.

No person besides the Prophets is innocent of sin and flaws.

Safar 1429 Hijri

DO NOT BE HEEDLESS

غفلت کی زندگی نہ گزاروں
لا اَبالی والی زندگی نہیں ہے

Do not live a life of heedlessness. Life is not be lived with carelessness.

قليلُ عُمْرِنَا فِي دَارِ الدُّنْيَا
ثم مرجعنا إلى بيتِ التُّرَابِ

How short is our life in this worldly abode.
Then to the home of dust, we must return.

THE ONE DESTINED TO FALL

جو مستقل بالذات ہوتا ہے وہ مستقل بد ذات ہوتا ہے

The one who deems himself self-sufficient is, in reality, sufficiently misguided.

Dhul Hijjah 1426 Hijri

A person who does not seek knowledge from the knowledgeable and does not seek out the company of the pious, instead pick and choosing what views and actions his Nafs considers correct, will fall into misguidance. This is an arrogant position to take, as every person needs to be advised and rectified by those above them in their field. One should be on guard against their own Nafs leading them to misguided thought and actions.

YEARNING FOR ALLAH TA'ALA

When a man and woman are engaged to be married, they count down the days to their marriage. The closer the time comes, the more they think about their wedding. When death draws closer and closer, a pious servant of Allah Ta'ala desires to meet Allah Ta'ala. It is constantly on his mind and he yearns for the meeting with his Lord. He increases his recitation of Durood Shareef. Therefore, we should make it a practice to recite Durood Shareef often.

THE PARABLE OF THE WORLDLY LIFE

Upon occasion, Hadhrat Shaykh Maulana Adam (*rahimahullah*) has compared the unstable and temporary nature of the worldly life to the illusion of a balloon. The balloon seems full of substance to the observer but it only has empty air inside. Similarly, the Dunya presents itself in a manner where we think it is full of substance so we hanker after its luxuries. When the balloon is popped by a single pin-prick, it releases its air. All that remains are strewn pieces of the balloon. In the same way, when death comes to us, we will realise that the Dunya is no avail. Only our deeds will be of benefit. Therefore, we should look at the world from the inward eye rather than outward eye, as it can deceive you with its many temptations.

HOW TO BE A SCHOLAR OF HONOUR

If an 'Alim wants to achieve honour, he needs to work for the Deen with sincerity. Otherwise, people of worldly education may outstrip him in the hereafter. An indication of sincerity is that fear appears in our hearts as soon as we have done or witnessed an unlawful act. Wherever you

encounter ‘Ilm Deen, show respect for it. When you come across those involved in spreading the Deen, try to help them in their endeavour. Never look behind you to check who is watching how well you are doing; just keep working for Allah Ta’ala and see what ‘spiritual salary’ he bestows upon you in this world and the next.

TUBBA’

Tubba’ is a name of an ancient people. The king of Tubba’ was the king of Yemen. He became known as Tubba’. He travelled to different places to conquer land. When he came to Madinah Munawwarah, the scholars told him, ‘You will never be successful here. The last Prophet will come and live in Madinah Munawwarah. Allah will protect it.’

He was a good hearted man and accepted the truth. He brought some land in Madinah and erected houses for the scholars. He gave a letter to one of the scholars to give to pass on to the Prophet upon his arrival. Generation after generation treasured the letter and passed it on. Allah Ta’ala made it happen that when Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) came to Madinah, the people all wanted him to stay with them. They held onto his camel Qaswa, trying to stop it at their houses. He did not want to hurt anybody so he said, ‘Leave it. It is under command (from Allah).’ The camel stopped at Abu Ayyub Ansari (*radi Allahu ‘anhu*)’s house. This is whom Rasulullah (*ṣalla Allahu ‘alayhi wasallama*) initially stayed with before his wives’ homes were built. This is the area where he built his Masjid. This is the area where he is resting.

Abu Ayyub Ansari was from the descendants of the scholars to whom Tubba’ gave the letter to. He brought out the letter that Tubba’ had left for the last Prophet, and it read:

شهدت على أحمد أنه رسول من الله باري النسم
فلو مد عمري إلى عمره لكنت وزيرا له وابن عم
وجاهدت بالسيف أعداءه وفرجت عن صدره كل هم

Hadhrat Shaykh Maulana Adam (*adām Allahu barakātuhu*) then mentioned that this story is recorded by Shah Abdul Haqq Muhaddith Dehlwi (*rahimahullah*) in his book ‘Rāhatul Quloob.’ He is a Mu’tabar (reliable) ‘Alim and a Wali of Allah. He would not have included this story had he not found it sound. It is also mentioned in ‘Tāreekh-e-Madinah’ (and our respected Shaykh mentioned another book which the scribe cannot recall).

THE SUPPLICATION OF THE CHILDREN OF THIS UMMAH!

Madāris hold such a high status in the community that if they are managed correctly, the children will leave as Awliyā’.

Hadhrat Shaykh Maulana Adam (*adām Allahu barakātuhu*) mentioned regarding himself that upon occasion he was afflicted with a migraine. He placed a chair at the entrance of the Madrasah and as each child passed by he greeted them with Salām. Salām is a Du’ā for peace. He recognised that these young children are coming to learn ‘Ilm of Deen and thus their prayers are readily accepted. By them greeting him with the prayer of peace, he hoped for his migraine to be removed. That is exactly what occurred, *bi ithmillah*. This is the power of the prayer of the child who is involved in studying ‘Ilm of Deen.

THE TIME FOR REPENTANCE IS NOW

A man had much audacity in committing sins. People kept encouraging him to repent but he said he would repent later. Ten days before he died, he could say everything except the words of Tawbah. He could use the letters of Tawbah in other words but just couldn't form this word. Which intellectual can give an explanation for this phenomenon? Only a man of Allah, a Sufi (someone with a pure heart) like Maulana Rumi (*rahimabullah*), can. The reason is because Allah Ta'ala did Maskh (metamorphosis) of his heart and closed it off from repentance. This is a true story that occurred in Hadhrat Shaykh Maulana Adam (*rahimabullah*) mentioned the countr. He immediately mentioned that this does not mean the country is bad. Worse things happen in other countries. This is an incident to ponder about. How do we know whether tomorrow will come? We could die at any time with the burden of sins on our head.

*And had We willed, We could have transfigured them where they were,
so that they could neither progress forward nor turn back.
(Surah Yāseen, Ayah 67)*

The supplications of Nabi (*ṣalla Allahu 'alayhi wasallama*) are from his miracles. We should make Du'ā to Allah Ta'ala with the Sunnah supplications as much as we can.

اللهم باعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب
O Allah! Distance me from my sins like you've distanced the East and West.

اللهم آت نفسي تقواها، وزكّها أنت خير من زكّاها، أنت وليّها ومولاها
O Allah! Grant my Nafs piety and purify it. Surely, You are the best one Who can purify it.
You are its Wali and its Mawlā.

O brothers! Friends! Elders! Pious ones! Muslims!
Ummat of Muhammad (*ṣalla Allahu 'alayhi wasallama*)!

Those sins that you always commit, leave them immediately. The pleasure of sin is fleeting. It is not worth it. Tawbah is a zabardast (powerful and great ranking) deed. Maulana Rumi (*rahimabullah*) referred to the person who makes Tawbah as 'Sarmast'; a Farsi word meaning 'elevated person in an ecstatic state'.

A form of punishment for a person adamant in sin is that he develops doubts in Islam. And if he has doubt in Islam, why will he leave his sin? In this way, he never leaves his sin. When he dies, he does not taste the sweetness of the love of Allah but he tastes the sin. May Allah make us all from His beloved servants. Āmeen.

THIS CONNECTION IS WHAT IT IS ALL ABOUT

Keep a connection with Allah Ta'ala. You will not then have hatred or enmity towards any person. If you are conversing with Allah Ta'ala by supplicating, where will there be room for these things? Keep talking to Allah Ta'ala. You will not become mad, but you will become a pious friend of Allah. When performing a good action, keep asking Allah Ta'ala to accept it. Acknowledge, 'I have made many mistakes even within this good deed.' Through these acts of humility, *insha Allah*, your heart will be reformed. May Allah Ta'ala give us the ability to listen attentively and take heed. Āmeen.