

The Difference Between Deen and the Knowledge of Deen

**BY:- HADRAT MAULANA ABDUL
HAMID SAHEB D.B.**

ظالم ہے عدل کے خلاف غیر کو دل دیا اگر
جس نے دیا ہے دل تجھے دل کو فدا اسی پہ کر
اس کا سکون چھن گیا مرکز سے جو ہوا جدا
مرکز دل خدا ہے بس دل نہ فدا کسی پہ کر

*He is an oppressor, if he has given his heart to anyone contrary to
justice,
The one who has given you a heart, sacrifice your heart upon Him,
His contentment has been snatched away, the one who has been
separated from the headquarters,
The headquarters of the heart is Allah, therefore don't sacrifice
your heart on anyone.*

**Title: The difference between Deen and the
knowledge of Deen**

**Transcription of a Majlis delivered by: Hadhrat
Maulana Shah Abdul Hamid Is'haq Sahib Dâmat
Barakatuhum**

Transcribed By: Mufti Mohammed Desai

Edited By:-

First Edition: Rajab 1436 / May 2015

Publication no. Kabo40

Published by:

Khanqah Akhtari, Azaadville;

Tel:(+2711) 413-2785/6,

Fax: (+2711) 413-2787,

Email: enquiries@ka.org.za;

Web: www.ka.org.za

Blog: hameediyah.blogspot.com

Contents

FOREWORD.....	5
OUR ACTIONS ARE NOT WORTH ACCEPTANCE	6
GREAT WISDOM IN THE DUA OF IBRAHIM ﷺ.....	6
CATER FOR THE ADULTS	7
TALEEM-E-KITAAB.....	8
OUR GREATEST ENEMIES.....	9
POEM OF OUR SHEIKH ﷺ.....	11
ABANDONING THE WORK OF TAZKIYA.....	12
THE CONCERN OF HADRAT SHEIKH ﷺ.....	12
NO CONCERN FOR ONE'S ISLAAH.....	13
WHAT IS ISLAAH?.....	14
OUR WORK IS CONFINED TO THE OFFICE.....	15
SPEND 40 DAYS IN THE KHANQAH OF SOME BUZURG	17

FOREWORD

In Rabi-ul-Aakhir 1436 an Islaahi Jalsa was held at Darul Uloom Azaadville over a period of three days. On Yamus-Sabt an Ulema programme was held after the Asr Salaah. In this Bayaan Hadrat Maulana Abdul Hamid Saheb had discussed the need for the Ulema to make their Islaah by spending a minimum of 40 days in the Khanqah.

الحمد لله وكفى وسلام على عباده الذين اصطفى اما بعد فقد قال الله تبارك وتعالى

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ صدق الله مولانا العظيم

OUR ACTIONS ARE NOT WORTH ACCEPTANCE

Maulana Idrees Saheb Kandelhvi ﷺ has written that one shouldn't just ask for acceptance of his effort but should make Dua using the word 'Taqabbal'. This word is from the Baab of Tafa'ul which has the speciality of 'Takalluf.' In other words, the action that I am carrying out is not worthy of acceptance but You accept it out of your kindness.

Allah ﷻ loves those actions wherein there is humbleness in the ending. Thereafter a person makes Dua, "O Allah, we have made an effort as far as making the correct Niyyat, exerting ourselves, having desire to carry out the act, etc. but it is absolutely nothing, therefore you accept it out of Your kindness. O Allah, the aspect of acceptance from Your side is very far, if you forgive us it is purely Your kindness."

GREAT WISDOM IN THE DUA OF IBRAHIM ﷺ

This was the Dua of Ibrahim ﷺ in which there is great lesson for us. Then he had made Dua for Rasulullah ﷺ, who is the leader of all the Ambiya ﷺ and the building of the Ka'aba Sharif. There is a connection between the two. The Ka'aba Sharif is the mother of all Masajid. In order for the work to take place in the Ka'aba Sharif

there is need for a Rasul. What work will the Rasul carry out? This has already been explained in the Dua of Ibrahim ﷺ. These works should be implemented in every Masjid. The Ulema are the inheritors of the Ambiya and in particular the inheritors of the leaders of the Ambiya which is Rasulullah ﷺ. Therefore, the work of the Nabie is the work of every Alim.

If these three duties are performed then all our matters, whether political or domestic will be made easy. The first aspect discussed in this verse is recitation of the Kitaab. Hadrat Shah Abdul Ghani Phulpoori ﷺ who was amongst the senior Khulafa of Hadrat Thanvi ﷺ and chosen in Darul Uloom Deoband for teaching Hadith says, “In our times recitation of Quraan refers to the Makaatib where Quraan is taught.” We should make Dua and an effort to ensure that with every Masjid there is a Maktab-e-Quraani. There shouldn't be a single Muslim child in the world that is unable to recite Quraan Sharif correctly.

CATER FOR THE ADULTS

This shouldn't only apply to our little kids but those burdened with the responsibility of Shariah are those that are Baaligh (mature). The Imaams of the Masajid, the Huffaz and Qurra should make some arrangement for the education of the elders as well. It is up to the public whether they wish to attend or not, but we should make arrangement and provide a service to the public. Once or twice a week, approximately 15 minutes before the Salaah a slot should be allocated for the correct recitation of the Quraan Sharif. The minimum requirement is that the Makharij and the basic laws of Tajweed should be corrected. The bare minimum is that Surah Fateha and a few Surahs are recited correctly as this is Fardh on

every individual. The correction of recitation is one responsibility which the Ulema have been burdened with. The basis of our success in the world and the hereafter is on the Quraan Sharif. If the Quraan Sharif is recited without understanding then too Allah ﷻ will bless such a person.

TALEEM-E-KITAAB

The second aspect mentioned in this verse is Taleem-e-Kitaab. Hadrat Shah Abdul Ghani Phulpoori ﷺ used to say that this indicates towards the Darul Uloom. The basic Aqaaid, basic acts of Ibaadaat are all taught in the Maktab. The in depth details are then taught in the Darul Uloom. This is the second responsibility of the Ulema mentioned in the verse. The knowledge of Deen shouldn't be taught so that we have the knowledge but we should impart the knowledge of Deen with the fervour and desire of practising upon Deen.

There is a great misunderstanding amongst us. We regard the effort of Deen to be Deen. The sentence, Taleem of Deen or effort of Deen is termed as Mudhaaf / Mudhaaf ilayh in Arabic grammar which demands individuality. This means that the effort of Deen is a separate aspect and Deen is a separate aspect. The effort of Deen is only a means, but the objective is Deen. Deen is where the knowledge or the information of a person is acted upon according to Hadrat Thanvi ﷺ. The efforts of Deen whether in the form of Maktab, Darul Uloom, Khanqah, Tabligh, etc. are all efforts of Deen and not Deen. This is also necessary, without the correct knowledge there will be evil practices, innovations, customs. In the name of Deen there will be so many things. However, a person cannot suffice on the knowledge of Deen.

Hadrat Thanvi رحمته has given an example that the time of Maghrib is approaching. A person made Wudhu, called out the Adhaan but didn't perform Salaah. He did the same at Esha time and Fajr time. The people will say that there is something wrong with this person. This is exactly the example of a person who makes the effort of Deen but personally doesn't practice upon Deen.

In approximately 1955 Hadrat Maulana Muhammad Umar Saheb Palanpuri رحمته went out with a Jamaat to Palestine. They reached during the late hours of the night. They performed their Esha Salaah and spent the night. In the morning the Muazzin came in and called the Adhaan. When the time of Salaah approached the Imaam was not present and the Muazzin was also nowhere to be found. Time was running out so they performed their Salaah. After Salaah, they looked around and found that there wasn't a single person that attended the Fajr Salaah. This is something to cry about. When the Muazzin came for the Zuhr Salaah the brothers enquired about his absence after the Fajr Adhaan. He replied, "I am being paid for calling the Adhaan and not for performing the Salaah." Hadrat Maulana Muhammad Umar Saheb رحمته commented that this Masjid cannot remain in the hands of the Muslims. The conditions that we are facing is due to our actions. Allah سبحانه uses the governments and people against us. In reality these people are not our enemies. Our actual enemy is Nafs and Shaytaan and the sins that we commit. Our mind doesn't even think of the fact that the Nafs is our enemy in fact we deal and show great love to the Nafs.

OUR GREATEST ENEMIES

If the thought passes our mind that there is a snake nearby, what will be our condition? Allah سبحانه has declared that 'Verily Shaytaan is

your open enemy.' Nafs is a greater enemy than Shaytaan. Our Sheikh رحمته used to say that no other Shaytaan had appeared to lead Shaytaan astray, but he was misled by his Nafs. He regarded himself to be superior than Adam عليه السلام.

Coming back to our topic, the actual objective is Deen. Alhamdulillah, we are serving Deen, teaching the little kids, etc. In some places the Hifz Asaatizah came and said, "Deen is the objective, our personal Tilaawat is the objective. We are teaching Hifz but don't get the opportunity to recite Quraan Sharif." The effort of Deen is taking place as we are teaching, but we are not really concerned of ourselves. Our personal Tilaawat is the objective. The question is which Deen is the objective? The Salafis also have a Deen, the Americans also have a Deen, the Kuwaitis have a Quraan, the Qadianis and Shias are misguided. We are required to follow the Deen mentioned in the Quraan Sharif,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

The help of Allah is with Deen. Anyway, we have all been to the Makatib, we have passed the stage of Darul Uloom and we are now involved in serving Deen. The example of this is like a certain item that is manufactured in a certain factory. This items then produces other factories. However, that which is required by the public is not being manufactured.

For example, in the factories machines are manufactured to grind the wheat and slice the meat. The manufacturing of these machines are increasing all the time. What about slicing the meat and grinding the wheat and giving it to the people. This is totally forgotten. This aspect of serving the people will only be found amongst the people when their spiritual condition is corrected. Hadrat Thanvi رحمته has

mentioned that there isn't any verse of the Quraan and Hadith which doesn't discuss the aspect of Tasawwuf.

POEM OF OUR SHEIKH ﷺ

Our Sheikh was returning from New York to Karachi and he was in transit at Damascus airport. Hadrat composed this poem there,

لالہ مقدم ہے کلمہ توحید میں غیر حق جب جائے ہے تب حق آجائے ہے

La Ilaha is brought first in the Kalimah of Tawheed, when falsehood leaves then the truth will come.

The heart has to be cleansed from everything besides Allah ﷻ. We should not have any trust on other than Allah ﷻ. We should only bring Allah into the heart. A person may acquire millions or multi millions, then too there is no harm as long as it remains out of the heart. This is called Tasawwuf, Tazkiya, Islaah-e-Nafs. This is called Tazkiya and Islaah-e-Nafs.

When everything besides Allah leaves the heart, Allah will come into the heart. If a glass is dirty on the outside or merely has a few curry marks on the outside but the inside of the glass is absolutely clean then too a person will not drink municipal water in such a glass. Similarly, if a heart is impure then how will Allah ﷻ enter such a heart? If a person wants to cleanse a glass he should use water. If a person wants to cleanse the heart then make the Zikr of Allah. The name of Allah is absolutely pure and the one that recites His name will also be purified.

ABANDONING THE WORK OF TAZKIYA

Anyway, we were discussing the aspect of Tazkiya. When a person graduates or even prior to graduating he is appointed as an Imaam of a certain Masjid. The effort of Tazkiya is left out, so the question of making this effort on someone else does not exist. The work of Tazkiya makes up one third, teaching Quraan and Hadith another third, and recitation of the Quraan Sharif makes up the last third. When all three departments are completed then one is regarded as a true graduate.

When a student graduates in final year, the parents, teachers are all very pleased with their child's achievement. The Asaatizah are very pleased that so many students have graduated at our Madrasah this year but actual graduation is when the work of Tazkiya is also completed.

THE CONCERN OF HADRAT SHEIKH ﷺ

Hadrat Maulana Ayub Surti Saheb of Bartley met me and narrated an incident. He then took a pledge from me that I will narrate this incident to the Ulema whenever I meet them. Hadrat Maulana Zakariyya Saheb ﷺ was returning from Nizaam-ud-Deen Markaz to Saharanpur by road. On the way they were passing Jalalabaad, so they decided to meet Hadratjee Maulana Maseehullah Saheb ﷺ. When they stopped, Hadrat Sheikh ﷺ enquired first whether Hadratjee was engrossed in some work. Students will always be students, so they said that Hadrat is resting. Hadrat Sheikh ﷺ said, "Come on, Come on, Lets go! We shouldn't cause inconvenience to anyone. The next day Hadratjee ﷺ found out that Hadrat Sheikh ﷺ had come to visit, so he reprimanded the students. He said, "I wasn't resting and even if I was resting then too you should have

awoken me as Hadrat Sheikh ﷺ had come. The following day Hadratjee visited Hadrat Sheikh ﷺ and met him. Hadrat Sheikh ﷺ then asked all those that were in his room to leave. Finally, only Hadrat Sheikh and Maulana Maseehullah ﷺ remained. Hadrat Sheikh then cried for at least fifteen to twenty minutes. In between Maulana Maseehullah ﷺ tried to say a few words but was unable to do so due to the excessive crying of Hadrat Sheikh ﷺ.

When he calmed down, Hadratjee asked, “What is the problem?” Is there a domestic problem that you are unable to discuss with anyone? We are at your service. If you require financial assistance we will organize whatever amount you require without any person coming to know. Hadrat Sheikh ﷺ then said, “In previous times when students would graduate, they would make their Islaah and then work in the Ummat.” Nowadays they start serving the Ummat without paying any attention to their Islaah. What will the condition of the Ummat be when Ulema are unconcerned of their Islaah, whereas they are the leaders of the Ummah?

NO CONCERN FOR ONE’S ISLAAH

Maulana Akhlad Saheb of Muraadabaad who is the principal of Shaahee Madrasah and the grandson of Hadrat Madni ﷺ had come to South Africa. He mentioned that in previous times the students as well as the teachers understood the importance of Islaah. Nowadays, a large number of students are involved in worldly activities and employment. This is not Haraam but the actual work of the Ulema is teaching in the Madrasah. Those that remain either take up an Imaamat post, or teach in a Maktab, or Muslim school, or even take up a post at the Radio station. The Ulema at the Madaris are also not concerned of making Islaah of the people. The thought

doesn’t even cross their minds that Islaah of the Nafs is the actual thing.

Maulana Yunus Poona said with great pain in the heart, “Think a little we have reached the age of fifty or sixty, have we even made the Islaah of a single person?” Hadrat Madni ﷺ, Hadrat Maulana Ilyas ﷺ were always uneasy being concerned of the Islaah of the people. They would sometimes be harsh, sometimes affectionate, sometimes give someone a Hadya, sometimes accept a Hadya, etc. all in the concern of Islaah. They will accept a Hadya so that the person will become pleased and then accept what will be said. Let us ponder, we are Imaams of Masajid and perhaps we are leading the community for the last fifty years, did we ever think of the fact that the Mutawalli doesn’t have a beard, telling him of his beard is farfetched. Did we even make mention of it in the Bayaan, did we tell an associate of his to inform him? In most of our Masaajid the Adhaan is pronounced incorrectly. Did we ever consider correcting the Muazzin? Perhaps we fear the Mutawalli, what is the need to fear the Muazzin? This is the consequence of not making one’s own Islaah.

WHAT IS ISLAAH?

Islaah is to think and ponder how one’s life can be in conformity with Deen. Think, did we make Tilaawat of the Quraan Sharif today which is a basic requirement. The Huffaz recite in Ramdaan and cover up for the entire year. How important is Durood, do we recite a single Durood Sharif or not? The favours of Allah and His Rasul upon us are enumerable. This is one way of saying Jazakallah to Rasulullah ﷺ. A dog that receives a piece of bread at your door is so loyal. We are so disloyal that we cannot say Jazakallah even once whereas we don’t even have to spend a single cent in recitation of

Durood. It is necessary to express love as well. A person says that he loves his wife, neither does he pay the rental, nor the light bill, nor does he purchase the groceries, etc. Is this love? Certainly not! We should make an effort to bring Sunnats into our lives and the lives of people. These are important aspects for which we should be concerned. We have heard from Mufti Mahmood Saheb ﷺ on several occasions that in the previous times a person would graduate, make his Islaah, then the Sheikh would send him to serve the people of a certain place.

How did Deen reach Hindustan? Khwaja Nizaam-ud-Deen Chisti ﷺ and others were sent by their Mashaikh to make an effort and correct others. This was their concern, how will the Islaah of the people be made? This should be our concern as well. Nowadays, work takes place on a computer in an office. The actual way of propagating Deen is by mixing and developing a relationship with people.

Hadrat Shah Ismail Shaheed ﷺ had been to an area filled with evil women. Outwardly, what a terrible scenario. What was in his heart that lead him to this! How didn't he make the Islaah of the people!

OUR WORK IS CONFINED TO THE OFFICE

A friend of ours started a Madrasah in India. He then wrote a letter that he wishes to build offices and thereby control all the Madrasahs from there. This is also necessary but generally we have all become office people. Our works are confined to books and computers. The Islaah of people and making the minds of people have been left out.

I complete my talk with an example, a certain person required an operation and reached the hospital as per appointment. The doctor

noticed that the patient is very restless so he asked him, "Why are you so restless?" He replied, "I have a young wife with little kids, what will happen to them if I do not recover?" In order to console him the doctor said, "This is your first operation and it is also my first operation." The poor man will expire even before his operation. If a doctor had 100% in theory but didn't train under an experienced doctor then his surgery won't only be closed down but he will be imprisoned. This is in regards to the body of a person. Every Alim is a spiritual doctor. The Ulema have studied books of Hadith such as Bukhari and Muslim, translation and Tafseer of Quraan for a period of six years and become doctors of the soul. They are unable to fulfil their duty as they have discarded the practice of remaining in the companionship of the senior Ulema. By remaining with the senior Ulema they would come to know the Fikr of the seniors, the way they spend their day and night, etc. In fact, nowadays we make a mockery of this in our Madaris.

Allah ﷻ mentions in the Quraan,

كونوا رباين بما كنتم تعلمون الكتاب وبما كنتم تدرسون

Become people of your Rabb because you are teaching the book and because you are studying it

The objective of the Darul Uloom and learning and teaching is that a person becomes Allah Wala. Today, if a person inclines towards this path of becoming Allah Wala the Asaatizah make a mockery of such a person by commenting, "look at this Soofie Saheb". We complain of outsiders but we as people of the Madrasah make a mockery of this path. Hadrat Sheikh ﷺ says, "When people regard medication as poison and poison as medication what hope can we have of cure?" May Allah ﷻ grant us the concern that we have to make our

Islaah as well as the Islaah of people; how can people come onto Deen and how can Deen come alive in our lives and the lives of the people. May Allah ﷻ grant us Taufeeq.

SPEND 40 DAYS IN THE KHANQAH OF SOME BUZURG

We all agree that we require a medical hospital, in a similar manner we require a spiritual hospital as well which is the Khanqah. On such occasions our Sheikh ﷺ used to quote the words of Maulana Anwar Shah Kashmiri ﷺ, Imaam Ghazali ﷺ, MI Thanvi ﷺ. The gist of which is that after completion a person should spend at least 40 days in the company of some Allah Wala to whom you incline. This doesn't mean that you are Jannati. When we graduate we think that we have reached a very high position as people are now respecting me and holding me in high esteem. On the day of Qiyaamah that contents of the heart will be poured out. We should be worried about this. Anyway, we should make Niyyat of spending time in the company of some Allah Wala and see how Allah ﷻ will make the way easy for us. Allah ﷻ makes every difficult task easy. Hadrat had made me spend a Chilla in the Khanqah and I did the same with my friends, and I can see the benefit. By spending a Chilla a person won't become a Jannati and Soofie, and be protected from all sins. A person will come onto track. If you keep treading the path you will reach your destination.

Hadrat Madni ﷺ used to tell the graduating students, "Whoever thinks that he has become an Alim will remain a Jaahil." The one that learns, makes an effort, there is hope that he will become an Alim. Similarly, after spending a Chilla continue treading the path and Allah will make us reach our destination Insha'Allah. Ameen!