

Last (Akheri) Bayan by Hazrat Jee Yusuf (Rah.)

1st April 1965, at Bilal Park Masjid in Lahore, Thursday night

[Note: The following day on the 2nd of April, 1965, after Jumah Salat, Hazrat Jee (Rahmatullah alaihi) departed from this world. Inna lillahi wa inna ilaihi rajeoon.]

Whatever Allah Ta'ala has created in the entire universe, it is all transitory. Hunger and thirst, respect and disgrace, life and death, every thing is temporary. Good health is for a short while, enjoyment for a short period, again, tolerance of sorrow and hardships, and fulfillment of needs, all are transitory; but Allah Ta'ala has kept such a resource in man, by which man can achieve transitory respect and everlasting respect, transitory peace and everlasting peace, he can profit on both sides. And with this resource, on one side, as man can be successful in this world, on the other side, he can be successful after death, forever. Therefore, the value of this wealth of man is more than that of the seven heavens and earths. And, if this wealth is destroyed once, then this loss cannot be recovered in exchange of all the universes. The first word and the first step of this noble resource is to say "Allah". This saying of "Allah" is such a powerful wealth that only by the blessing (Barakah) of this, all the universes are still intact. That is, as long as only one such person will exist who will say "Allah" on the surface of this earth, for that long the seven heavens and earths will stand steady. And when not a single one will exist to say "Allah" in this Universe, on that day, the Kuthrat in this planet of the Universe will be destroyed into pieces. Salat, fasting, Hajj, Zakat, if nothing at all exists in man, but only this one resource of saying "Allah" uttered simply by mouth externally exists, then by only the blessing of this, the earths and the heavens will all stand steady. And if this one and only resource becomes extinct, then even though five billion people may be on the surface of the earth, all will be destroyed in a moment. All creatures in water and on land, hills and mountains, forests and trees, stars and planets in the sky will vanish in a moment. One utterance of "Allah" is such a noble wealth that the existence of the heavens and the earths depends only on this.

Allah is our "Rabb", meaning Sustainer; this is not just a word, rather it is a name for an effort. If someone says that I am sustained through shop or agriculture or job or politics or my kingdom sustains me, then this is not only a word, rather, it is a referral to his work for sustenance. After this, his work begins. Now, his land, plough, seeds and cows must be bought. Overall, as soon as that word is uttered, his great

efforts and labors of life will start. In this way, when it is uttered that my Rabb or Sustainer is Allah, saying only this is not the end of it. Rather, from here starts a great sequence of efforts. That means, when Allah is my Rabb or Sustainer, then this conviction (Yaqeen) that anyone else will sustain me must be removed from the heart. The first effort is this, that I am not sustained by the earth, heavens or anything in between, I am only sustained by Allah. After that, by making effort and struggling through the Wasila (means) and intermediary of Rasulullah (Sallallahu alaihi wasallam), this Yaqeen and belief can be made firm in the core of our hearts and veins and nerves.

I am sustained by Allah alone; to make the original Haqikat and significance of this statement firm in our hearts, is not the effort of kingdom and wealth, or trades-businesses; instead, if effort is made on these things, then the Yaqeen that "Allah is my Rabb" will come out from the heart and end up as only a saying of the mouth. Therefore, the effort of all the prophets and of Rasulullah (Sallallahu alaihi wasallam) has to be made on that statement, meaning that, through effort that stage has to be reached where we are being directly sustained only by Allah Ta'ala. My Lord does not need agricultural land or business to sustain with. He sustains through His own commands only. When the Haqikat of this statement will set in our hearts, then America and Russia will acknowledge our obedience; but the condition is that, 'Allah is my Rabb', this statement should not be limited to only our tongues, rather, this belief has to be made firm in the core of our hearts. Then success will be achieved in this world also, salvation from chastisement of the grave will be obtained. The most beautiful 'Houries' (Heavenly Damsels) and everlasting spring gardens, palaces constructed with gold and silver, everlasting youth, lovely attractiveness and smooth health will be achieved only with that Yaqeen.

Rasulullah (Sallallahu alaihi wasallam) had been sent only to fit this belief into the core of our hearts. Whatever is in this universe, everything is limited and destroyable, and whatever is with Allah, everything is everlasting and eternal. When my sustenance is with the Eternal, then effort must be made in the way (Tarika) of Rasulullah (Sallallahu alaihi wasallam). Taking Allah as Ma'bud, through His worship only, one will be sustained. If effort is made to be sustained through the line of Ibadat, then that Yaqeen will set in the heart. Ibadat is Salat. For beasts and animals of the land, or for the system of automobiles, making so-called Salat is not Salat. Rather, using one's own eyes, ears, nose, and hands, feet and heart, mind, according to the Mubarak Tarika of Rasulullah (Sallallahu alaihi wasallam), is called Salat. To be benefited in

the line of farming, effort has to be made in the way of farming; to be benefited in the line of business, effort has to be made in the way of trade; to be benefited in the line of kingdom, effort has to be made in the way of kingdom. But what is Salat? It is not from any Tarika of the created universe, but from the infinite treasures of the Creator Himself, Almighty Allah Ta'ala; the way (Tarika) of obtaining, according to one's own demands, in this life and in the hereafter, in both worlds, is called Salat. Allah Ta'ala alone will sustain us. In this matter, we have to make effort in the Tarika of Rasulullah (Sallallahu alaihi wasallam) only. The day of migration, in the 'Gare Shur', how did Rasulullah (Sallallahu alaihi wasallam) receive protection from the surrounding enemies? With a handful of weapon-less Sahabah in the field of Badar, how did Rasulullah (Sallallahu alaihi wasallam) attain victory against the equipped armies? In the battle of Khandak, how was protection received from the combined attacks of all of Arabia? The only answer to all these questions is that submission was made to the court of Almighty Allah through repetitively making Salat. Therefore, Almighty Allah had resolved everything. Whatever types of problems used to appear in front of Rasulullah (Sallallahu alaihi wasallam), he used to resolve those problems only through Salat. It is stated in Hadith, that Rasulullah (Sallallahu alaihi wasallam) used to make such long Salat that he used to become emaciated like a dried Moshk (leather water container); due to long periods of time in Qiyyam (standing), both feet used to become swollen. If at any time, some courageous Sahabi also would stand to make Nafil Salat behind Rasulullah (Sallallahu alaihi wasallam), then he (the Sahabi) used to feel pain in his body all day long. Rasulullah (Sallallahu alaihi wasallam) used to recite up to five to six Juz of Qura'an in every Rakah. In the same way, he used to spend the same amount of time in Ruku, Sajdah, Kawma, Jalsha (sitting); he used to finish four Rakah Salat this way. Whoever used to stand behind Rasulullah (Sallallahu alaihi wasallam), they used to have a very hard time. In the morning Rasulullah (Sallallahu alaihi wasallam) used to say, if I had known, then I would have shortened it some. By repetitively making Salat, he (Sallallahu alaihi wasallam) pleased Mowala-e-Karim Allah Ta'ala. Allah Ta'ala said, "Ask what you want from me". Rasulullah (Sallallahu alaihi wasallam) made Duaa for the stability of his Ummah until Qiyyamah, so that no enemy could destroy them by uprooting them. Rasulullah (Sallallahu alaihi wasallam) had the Faisala (decision) made for his Ummah's forgiveness and salvation in the hereafter. Lastly, he (Sallallahu alaihi wasallam) made Duaa that they (his Ummah) would not quarrel and clash among themselves; Allah Ta'ala said that this will continue to go on. But the punishments for evils-doers will take place in

this world. In essence, Rasulallah (Sallallahu alaihi wasallam) had the solutions made for all kinds of problems of this world and the hereafter. For that purpose, which Tarika was adopted? And how was it possible? Only through Salat. Rasulallah (Sallallahu alaihi wasallam) had made such Salat by which Mowala-e-Karim opened the treasures of mercy. When Rasulallah (Sallallahu alaihi wasallam) used to cry for his Ummah in Salat, then the ground used to get wet with his tears. Allah Ta'ala called upon Jibraeel (Alaihis salaam), go and ask my friend, why he is crying so much. Rasulallah (Sallallahu alaihi wasallam) said I am crying only for my Ummah. The response came: don't cry any more, I will satisfy you concerning your Ummah. How was this possible? Only through the Wasila of Ibadad and Salat.

One day Rasulallah (Sallallahu alaihi wasallam) prostrated for so long that Sahabah started presuming that Rasulallah (Sallallahu alaihi wasallam) had died. After that, Rasulallah (Sallallahu alaihi wasallam) said with satisfaction that, my desire has been fulfilled: the glad tidings of forgiveness for my Ummah have been obtained; in gratitude for that, I prostrated for so long.

Once Rasulallah (Sallallahu alaihi wasallam) starved himself for three days. Without mentioning his need to any of his beloved Sahabah, he (Sallallahu alaihi wasallam) went straight away to the Masjid and stood for Salat. And he (Sallallahu alaihi wasallam) begged from Allah, 'O Allah! Provide me with bread'. Upon returning home he (Sallallahu alaihi wasallam) called and asked Ummul-mu'minin Aisha (Radiallahu anha), the response was that nothing had come yet. Again he went to the Masjid and made Salat. He (Sallallahu alaihi wasallam) made Salat in this way, three to four times, after which, upon returning home, Ummul-mu'minin Aisha (Radiallahu anha) at last said, yes, Allah Ta'ala has provided. That is, Hazrat Othman (Radiallahu anho) came and gave some bread; he left weeping while saying that, ask for whatever is needed from my home. Rasulallah (Sallallahu alaihi wasallam) had said that, pray to Allah Ta'ala, even for torn shoelaces. Since Allah Ta'ala is our 'Rabb', this Haqiqat of recognition of 'Rabb' is to solve all problems through the Wasila of Salat. Otherwise, it will remain as only lip service. Bread, offspring, shelter, health, respect and peace, all of these can be acquired through Salat. Individual needs can be fulfilled through individual Salat, and collective needs and needs of the kingdom, can be fulfilled through collective Salat. Consequently, all individual, social, or village problems have to be solved through Salat; this only is the effort of recognition of Rabb. Rasulallah (Sallallahu alaihi wasallam) made all Sahabah stand on this effort.

The Kesrah and Kaisar of that time were like Russia and America of the present. All wealth and riches of both blocks fell under the feet of those who were people of Salat. And even a village Bedouin from Arabia had become governor. All these things became possible because of Salat only.

During the caliphate of Hazrat Omar (Radiallahu anho) the conquest of Islam was accelerating continuously. Once in Madinah, a severe famine suddenly broke out. People from all directions rushed towards Madinah. To make sure that no one died of starvation, a huge arrangement was made by Hazrat Omar (Radiallahu anho). Hazrat Omar (Radiallahu anho) wrote a letter to Amr bin As (Radiallahu anho), the governor of Egypt, 'Send provisions from Egypt as soon as possible'. Amr (Radiallahu anho) responded that, I am sending such a big caravan of camels loaded with provisions to Madinah Munawwarah that the first camel of that caravan will reach Madinah while the last camel will still be at the border of Egypt. In this condition, every day, approximately forty thousand people used to eat food in the *Langurkhana* of Omar (Radiallahu anho), and food used to be delivered to houses far and wide. In spite of such a huge arrangement, the famine was steadily increasing. At this time, one Sahabi had slaughtered a goat. Besides bone, blood, and skin, there wasn't any trace of meat in the goat. The Sahabi, becoming restless shouted, "Alas! Where are the days of Hazrat Mohammad (Sallallahu alaihi wasallam)?" Then, his chest wet with tears, he fell asleep. The Ziyarah (visit) of Rasulallah (Sallallahu alaihi wasallam) occurred in his dream. Rasulallah (Sallallahu alaihi wasallam) told him to convey his Salaam to Omar and tell him, "You used to be extremely intelligent, what has happened to you now!" As soon as he opened his eyes, he went to the presence of Omar (Radiallahu anho) and said, 'O Amirul-Mu'minin! Listen to one who has been sent by Rasulallah (Sallallahu alaihi wasallam)'. Thinking of the time of Rasulallah (Sallallahu alaihi wasallam), Hazrat Omar (Radiallahu anho) immediately rushed to the Masjid, but then he realized his error, that this was not the period of Rasulallah (Sallallahu alaihi wasallam). Then, after hearing all the details, he started shivering from fear. Right away, after collecting all the people of Madinah, he asked, "Say! What change has come into my life? Listen to what this person is saying." Everyone understood the matter, but only Omar (Radiallahu anho) did not understand. The purpose was this, that when your Salat and Du'aa are accepted in the court of Allah, then why did you get caught up with this huge arrangement? Why are you not raising your hands in Du'aa!

Immediately, Hazrat Omar (Radiallahu anho) raised his hands for rain and made Du'aa to the court of Allah Ta'ala for protection of the Ummah from the grip of famine. The Du'aa was short. The rain started before his hands rubbed his face. All beings and animals became revived. The villagers came and said, we heard a voice in the clouds, "Atakal ghao-so aba Hafseen", O Omar! You have prayed for rain, so it started to rain. 'Allah is the only Rabb'; based on this they made this type of Salat. To realize the reality of 'Allah is our real sustainer', by making effort on Salat, the Salat of Rasulullah (Sallallahu alaihi wasallam) has to be performed. The effort to know Fazail and Masail has to be made. The effort on Wazu, Imamate, and to be Muqtadi has to be made. If this type of Salat is not performed, then effort for achieving this has to be made. By making the external appearance of Salat, the internal has to be corrected. Whoever doesn't come to the Masjid, attempt has to be made to bring them to the Masjid, and training has to be provided. During the time of Sahabah, a dynamic field of effort was prepared. Salat was established based on the sovereignty of Allah Ta'ala. The elevation of human lives will only be possible, when attempts to establish Salat will continue in the way of Rasulullah (Sallallahu alaihi wasallam), on the face of the earth. We cannot accomplish this by ourselves; rather, Allah Ta'ala will make it happen. By leaving the idea of sustenance through shops and farmlands, exertion for Salat has to be made to get sustenance from Allah Ta'ala. This is the first field of the effort of a dynamic struggle: 'There is none worthy of worship, but Allah Ta'ala'. After that, such Salat has to be made by which the way of "Allahu Rabbuna" becomes wide; it has to be such Salat by which death with Iman, salvation from punishments of the grave, and light in the darkness of Qiyyamah, can be obtained. By taking out some time from the time for earning for oneself, complete faith in Allah Ta'ala has to be created. Dawah of only this must be given; the greatness of the infinite treasures of Almighty Allah Ta'ala has to be described, and this has to be listened to so much so that, that Almighty Absolute floats in front of our eyes. For only this reason, it has been stated, 'Worship Allah Ta'ala in such a way, as if you are seeing Him'.

Through Zikr and Ikhlas, the Ilm of the benefits of Kalimah and Salat has to be achieved. Effort has to be made to achieve this in our own selves and in others. Thefts, robberies, lootings, burglaries, cheatings, frauds, all will come to an end, if we revive the Aamal of the Masjid in the way of Rasulullah (Sallallahu alaihi wasallam). Rasulullah (Sallallahu alaihi wasallam) started the Aamal of the Masjid, even while suffering from hunger and thirst. The body was shivering due to extreme cold, but the Halqaa of Taleem in the Masjid continued on. Hazrat Abu Sa'eed

Khudri (Radiallahu anho) said that, in the mean time, Rasulullah (Sallallahu alaihi wasallam) came, recognized me only, and sat down saying, "O poor foreign Muhajireen! Congratulations for a glad tidings; you people will enter Jannah 500 years before wealthy people". For Salat, Imamate, Iqtidah, concentration and devotion, straight rows, effort has to be made on all of these, and through this type of Salat, Allah Ta'ala will bring a transformation through which shameless acts and evils will come to an end. But the condition is that the environment of Salat has to be created; only then will the image of its extremely beautiful power be seen. If we recognize that 'Allah Ta'ala is Rabb', then He will sustain us only on Salat and Taleem of Salat. Through only that, health will be acquired and debts will be paid off. From the Taleem of Fazail, you will come to know that because of those people who frequent the Masjid, outside people are receiving protection. Otherwise, there is no other way to get protection from the punishments and retributions of Allah Ta'ala. This is a saying from Hadith, a saying of the greatest truthful person Mohammadur Rasulullah (Sallallahu alaihi wasallam).

Where are we searching for respect, protection, and fearlessness? These lessons can only be found through Salat. Complete Yaqeen must be in Dawah, Tilwat, and Zikr etc., and within and outside of Salat. After saying 'Allahu Akbar', recite 'Suhanakallahumma', then 'Alhamdulillah Rabbul Alameen', meaning, only Allah Ta'ala is the sustainer of all the universes; Allah will sustain us only on Ibadat. Again, if Ruku, Sajdah, Qira'at, and facing Qiblah are according to the ways of Rasulullah (Sallallahu alaihi wasallam), only then will He sustain us on these. In the Tasbih of Ruku and Sajdah, those same words are echoing. If the head, lower back, and upper back are in the way of Rasulullah (Sallallahu alaihi wasallam), then Allah Ta'ala will sustain us through that.

How will Salat be perfected? By creating the Yaqeen, intention, appearance, zeal, and devotion in oneself, effort has to be made on others. Jawla has to be made in one's own locality and in others' localities. There should not be any one who does not make Salat in the cities and in the villages; in this way, attempt has to be made for the entire world. After receiving Nabuwat, Rasulullah (Sallallahu alaihi wasallam) did not adopt any method for obtaining from people. He corrected the Salat of the people of Taif, Tabuk, Yemen, Hajra-mauth, and Najd. Salat made with the Yaqeen of Kalimah will change the system of Dunya. Salat has to be corrected internally; the relation of Masail is with the internal. When Salat will be correct, then based on Salat, three lines have to be corrected: family life, methods of earning, and social dealings.

The methods of earning that were given to Rasulallah (Sallallahu alaihi wasallam) are the methods that have to be adopted. There are methods for running household affairs and for earning in the Tarika of Rasulallah (Sallallahu alaihi wasallam). There are manmade structures for running household affairs and for earning. Earnings based on the Sustainer, meaning, when the Sustainer is not dependent on earnings, then why is there a need to earn? By obeying the commandments of Allah Ta'ala, acquire your sustenance. But, even after Salat, there are two ways: earning and not earning. If leaving the path of earning, just through Salat, you want to ask from Allah, then it's all right; but the conditions are: leaving earning you must not abuse the wealth of others.

Do not disclose your difficult condition to others, do not ask, do not enquire too much about others, do not complain for hardships, and in all conditions be pleased with Allah. If this much comes, then there will not be anymore need for earning. For example, Awliya of four Tarika, Rasulallah (Sallallahu alaihi wasallam) himself, Hazrat Esa (Alaihi Salaam), As-hab-e-Suffah, etc., thousands of thousands of Nabi and Awliya, used to get things done only through Salat. If any earning has to be done, then it has to be within the strict boundary of law (Sha'riah). And if you don't earn, then thefts, robberies, looting, asking outwardly, asking inwardly, anxiety, and restlessness should not occur. If any earning has to be done, then by correcting Yaqeen, if the Tarika of Rasulallah (Sallallahu alaihi wasallam) is adopted and Salat is performed, then Allah Ta'ala will provide for me. I am not running a business to earn money; rather, in my earnings, I have adopted a method of earning to continue the Tarika of Rasulallah (Sallallahu alaihi wasallam) in the world. And to revive the fact that earning is one of the commandments of Allah Ta'ala is the reason for my business. My complete Yaqeen in the Absolute Allah Ta'ala is that He is the only one who will sustain me.

We shall not sell novels or books of drama containing images and consisting of evil. We will not earn in Haram ways. There are also two ways to earn Halal things: one is through Halal Tarika; the second is through Haram Tarika. Eating pork, dogs, cats, etc., is Haram; eating goat, cows, buffalo, rooster, deer, etc., is Halal; but, among these, they can be either Halal or Haram. Slaughtering by saying 'Bismillah-e Allahu Akbar' makes it Halal; otherwise it is Haram. Again, slaughtering of a goat through the stomach, although saying 'Bismillah-e Allahu Akbar', is Haram, because the Tarika is wrong.

The main point is that, earning is not for money or currency; rather, it is for starting the Tarika of Rasulallah (Sallallahu alaihi

wasallam) in the world, and to please Allah Ta'ala. Earn with the desire for Faza'il and the discipline of Masail. Therefore, whatever has been said for Salat has also been expressed for earning. Now, livelihood, business, agriculture, and all other fields, are connected with the Absolute Allah Ta'ala. When this stage is reached, then you will see the progress and success of the world. In this condition, during earthquakes, tidal waves, and even heavy bombing, not a signal hair in shops, houses and dwellings will be bent. Because, this is the Tarika of the beloved (Mahbub), and with the Tarika of the beloved, even if a shop is built of mud, it is stronger than an atomic bomb. After that, on that Tarika of earning, family lives have to be conducted.

Some garments are Haram and some are Halal; some behavior are in Haram Tarika, some are in Halal Tarika; by leaving all of these, Yaqeen has to be made that Allah is our only Rabb. In the Tarika of Rasulallah (Sallallahu alaihi wasallam), we will spend money; dresses and arrangements for food will be in his (Sallallahu alaihi wasallam) Tarika; then Allah Ta'ala will sustain us. A hut in the Tarika of Rasulallah (Sallallahu alaihi wasallam) is better than the well protected fort of Kesrah. It is better than the palaces built with hundreds of thousands of Rupees by the Mushrik, Fasek, and Fajer. Rather, the peace that can be acquired from a hut, made with five Rupees in the method of Rasulallah (Sallallahu alaihi wasallam), that peace cannot be found in a gorgeous palace built through spending five million Rupees by the Jews and Christians. In the Tarika of Rasulallah (Sallallahu alaihi wasallam), the pleasure of garments worth five cents cannot be found in the garments worth a hundred thousand Rupees in the method of Christians. This is what is called Iman.

If we adopt the Tarika of Rasulallah (Sallallahu alaihi wasallam), Allah Ta'ala will sustain us; He will ruin us if we follow the Tarika of the Jews and Christians. If the structure of houses is in the Tarika of Rasulallah (Sallallahu alaihi wasallam), in the Tarika of Abu Bark Siddiq (Radiallahu anho) and Awliya-e-akram, then Allah will sustain us; otherwise, He will ruin us. In marriages and weddings, medicine and prescriptions, life and death, in all sectors, the Tarika of Rasulallah (Sallallahu alaihi wasallam) has to be adopted. Tarika based on desires has to be changed. If the structure of houses is in the Tarika of the Jews and Christians, then with the shove of a little mud, it will break into pieces. But if the structure is in the Tarika of Rasulallah (Sallallahu alaihi wasallam), then even an atom bomb cannot destroy it.

Using metal or stone for Masjids is useless. Yes! Precious is the Tarika of Rasulallah (Sallallahu alaihi wasallam). The Tarika that came

out from the holy body of Rasulullah (Sallallahu alaihi wasallam), that is precious. If the order of Allah Ta'ala and the Tarika of Rasulullah (Sallallahu alaihi wasallam) are upheld, then the Sunnah of using the toilet in the way of Rasulullah (Sallallahu alaihi wasallam) is more precious than a world full of buildings decorated with diamonds and pearls.

When both earning and spending will be according to the Tarika of Rasulullah (Sallallahu alaihi wasallam), then you will not have to be dependent on anyone else. Russia and America and all kingships of the whole world are nothing in comparison to two Rakah of Fajr Salat. Someone went to Africa spending five thousand Rupees. Due to that, many people became Namazi there. Congratulations to this business; in England and in France many Masjids have been made; therefore, the wealthy should go there and spend their money. If life is led simply, then our enthusiasm for earning will decrease.

Even today, the zeal for earning is not according to the pattern of Rasulullah (Sallallahu alaihi wasallam), Abu Bakr Siddiq, Omar Farooq, and Othman (Radiallahu anhum). Instead, it is attempting to follow the ways of Qaroon, Shaddad, Pharaoh, drunkards and adulterers. When we will learn how to earn according to the Tarika of Rasulullah (Sallallahu alaihi wasallam), then we will see enough money and time is being left over in excess. When the rich and the poor can be put together, then it will be a tremendous favor on the humanity of the whole world. Allah Ta'ala will give reward with His own hands. In lieu of each and every Salat, a Jannah equal to the seven heavens and the seven earths can be received. After that, towards practical and social life, attention has to be given with justice and care. A few of us will reside in hundred thousand-Rupee-palaces, but hundreds of thousands of Allah Ta'ala's bondsmen will not have a small hut or shelter to rest their heads. This is an extreme oppression on humanity, and is nothing but tyranny.

Jews and Christians are sucking the blood of others for their own ease and comfort, and by following them we are satisfying ourselves. Whereas, the beloved, universal prophet, not due to need, but rather for the sake of humanity, used to tolerate starvation over and over again. For the sake of our elevation, he shed his own blood. Today, we are not fond of his Tarika. The starvation of Rasulullah (Sallallahu alaihi wasallam) for one time, and one drop of his blood, is better than the whole world. Lovers of Rasulullah (Sallallahu alaihi wasallam) used to place piles and piles of wealth and riches at his feet, and he would starve while limitlessly spending everything on his Ummah.

Fatimah (Radiallahu anha) had become sick; Ali (Radiallahu anho) decided to marry the daughter of Abu Jahl. On hearing this news,

Rasulullah (Sallallahu alaihi wasallam) ascended the pulpit and said, I am not stating Halal as Haram; but this marriage will cause pain in the heart of my beloved Fatimah, and that pain will also cause me pain. Such a great center of affection, the apple of the eye, the most beloved, at the marriage of Fatimah (Radiallahu anha), Rasulullah (Sallallahu alaihi wasallam) did not spend even twenty-five Rupees. Fatimah (Radiallahu anha) used to mill flour with her own hands at the grinding-stone. Ali (Radiallahu anho) used to labor carrying a Moshk (leather water container). Six children were provided for in this way.

Once, many men and women slaves were received in the presence of Rasulullah (Sallallahu alaihi wasallam). Ali (Radiallahu anho) called for Fatimah (Radiallahu anha) and said, go ask for and get one or two maids or slaves for the household chores. Ali (Radiallahu anho) requested Rasulullah (Sallallahu alaihi wasallam) for a maid, showing the marks on Fatimah's (Radiallahu anha) hand and waist, due to grinding flour and carrying the Moshk. In reply, Rasulullah (Sallallahu alaihi wasallam) became a little angry and said, it cannot be that my Ummah will remain hungry and I will provide you with slaves. Giving up his own and his relatives' peace and comfort, Rasulullah (Sallallahu alaihi wasallam) thus prepared his Ummah. We also have to sacrifice our ease and comfort in order to make concern for the Ummah. We should not take pride in and be trapped by lineage, tribe or birthplace; instead, we should live for Allah. The path of oppression should not be widened by raising the issue of native and foreign countries. By saying Sindhi and Patthan, the seed of oppression should not be sown in the society and nation. Whoever will help localism and nationalism of the era of ignorance, their Salat and fasting will be thrown back onto their faces. Even the question of Muslim or non-Muslim should not be raised. If any Muslim oppresses any Hindu, in this condition I will be considered a tyrant for helping this Muslim brother. Who the tyrant is and who the oppressed is has to be determined through the right definition, then we should come forward to help the oppressed. A Panjabi kills a Sindhi, a Sindhi looted a Patthan's property, in this condition, if justice is maintained without considering nation and religion, Allah Ta'ala will bestow us a noble status. Through pride in nationalism, tribalism, and lineage, the help of Allah Ta'ala cannot be attained.

In the three directions mentioned, by taking Allah as Rabb, meaning Sustainer, and adopting the Tarika of Rasulullah (Sallallahu alaihi wasallam), Allah Ta'ala will protect us from rockets and atomic bombs. First of all, one's own Ibadat has to be strengthened. After that, one's own earning, family life, and social life, have to be established based

on the Sovereignty of Allah Ta'ala and on the Tarika of Rasulallah (Sallallahu alaihi wasallam). Rasulallah (Sallallahu alaihi wasallam) has prepared the Tartib and the Nitham for everything.

Europeans are taking blood and Rasulallah (Sallallahu alaihi wasallam) had given blood. By opening the eyes a little, as soon as the ways of sucking blood of the Mushrik, Jews and Christians in present times is seen, the Tarika of Rasulallah (Sallallahu alaihi wasallam) will become beloved. And the Yaqeen that Allah is the real Rabb will become firm.

For this, Rasulallah (Sallallahu alaihi wasallam) had established the Tartib for time as well. The Sahabah of Madinah used to go out in the path of Allah Ta'ala with their own wealth, four months every year, with the intention that the environment of Ibadad should be created in the world. The remaining eight months, while staying at home, they used to spend half the day in the Masjid and half the day for trade and business; again, they used to spend half the night in the Masjid and half the night at home.

When a group of people will be ready on the Tartib and pattern of the Sahabah of Madinah, then Deen will be propagated and extended. This is the higher class Tartib; the lower class Tartib is four consecutive months once in a lifetime, forty days a year, three days a month, two Jawla a week, daily Taleem and punctual Tasbihat, and attendance of weekly gatherings. This is like having one's name written among the Shaheed (martyrs) by cutting the finger.

When this Tartib of Ibadad will be established, then our Salat will be strong and Allah Ta'ala will make us shine in this path.

Now say who is prepared to pursue which Tartib.