

The speech delivered by Ameer Ahl al-Sunnah قَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ
in 1989 (approximately 38 years ago):

The Punishment for DISRESPECT

The blasphemer of the Awliyā
became Insane

Two Calamities Caused by Wealth at
the Time of Death

Is It Appropriate to Test the Awliyā and
Scholars by Asking Them Questions?

Saying of Shaykh ‘Abd al-Qādir al-Jilānī
رَحِمَهُ اللَّهُ عَلَيْهِ

Shaykh al-Tareeqah Ameer Ahl al-Sunnah,
Founder of Dawat-e-Islami, Hazrat Allamah Mawlana

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوَةُ وَالسَّلَامُ عَلٰى خَاتِمِ النَّبِيِّنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Punishment for Disrespect¹

Attar's Prayer

O Allah! Whoever reads or listens to the booklet *The Punishment for Disrespect*, protect them and their future generations from disrespecting the *awliya'* and from the evil of disrespectful people, and forgive them, their parents and their family without accountability.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The Virtue of Ṣalāt

The Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Remembering Allah frequently and reciting ṣalāt upon me removes poverty."²

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

The Punishment for Disrespect

Sayyidunā Abū Saʿīd ʿAbdullāh Muḥammad al-Tamīmī al-Shāfiʿī رَحْمَةُ اللّٰهِ عَلَيْهِ related his account in the Jamia Masjid of Damascus in 580 AH:

I had a classmate named Ibn Saqā. We were friends and used to memorize lessons together. In Baghdad Sharif, we heard about a pious person who was considered the *Ghawth* of his time. His famous miracle was that whenever he wished to appear,

¹ This speech was delivered by the leader of Ahl al-Sunnah and founder of Dawat-e-Islami, ʿAllāmah Mawlānā Abu Bilal Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ in 1410 AH/16 November 1989, at the Sunnah-inspired gathering at Kakkri Ground, Karachi. It was compiled by the "Speeches of Amīr Ahl al-Sunnah Department" of Al-Madina-tul-Ilmiyyah.

² Al Qawl al Badi, p. 273

he would become visible, and he could also suddenly disappear from sight while sitting there.

We decided to meet him. At the time, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ was also our classmate. He said, "I will go too." Ibn Saqā said, "He is considered a great Ghawth, but I will ask him such a difficult question that he will not be able to answer it." I (meaning Abū Sa‘īd ‘Abdullāh Muḥammad) said, "I will also ask a very difficult question and see what answer he gives." However, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ said something different to both of us. He said, "I will not ask any question, as one does not speak before pious elders. Instead, I will only visit him."

The three of us went to his home with our own intentions. He was not sitting on his seat, so we sat down. Suddenly, we saw him sitting and he glared at Ibn Saqā and said, "You want to ask a question that we will not be able to answer? Listen! Your question is this, and its answer is this." Since he was spiritually enlightened, he told Ibn Saqā his question and answered it before Ibn Saqā could even ask it. He then said, "O Ibn Saqā! I can see the fire of disbelief blazing within you."

He then cast an intense gaze at me and said, "You wanted to see how I would answer your question. Then listen! Your question is this and its answer is this. (However, your disrespect was not like that of Ibn Saqā, for Ibn Saqā had a bad assumption that I would not be able to answer his question, but you also showed disrespect. Due to this disrespect,) I can see that you are drowned in the world up to the lobes of your ears."

After looking angrily at both of us and answering our questions, he stood up from his seat, embraced Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ, and said with great love and kindness, "Son! I can see you announcing in a gathering of the awliya' in Baghdad al-Mu‘allā: "قَدَمِيْ هَذِهِ عَلَى رَقَبَةِ كُلِّ وَالِيٍّ اِلٰهُ" My foot is upon the neck of every Walī of Allah."

Sayyidunā Abū Sa‘īd ‘Abdullāh Muḥammad al-Tamīmī al-Shāfi‘ī رَحْمَةُ اللهِ عَلَيْهِ says: "Everything that the pious elder foretold happened exactly as he said. The rank of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ was elevated, and it was also witnessed that he made the announcement on the pulpit that: 'My foot is upon the neck of

every Walī of Allah.’ All the saints bowed their necks and offered them for him to place his foot upon.”

Ibn Saqā acquired extensive religious knowledge and became a great scholar and such a skilled debater of Islam that no Christian or Jew could compete with him. He would present powerful proofs regarding Islam that his opponents would be defeated and forced to concede. In this way, he overcame them all and his fame spread to other countries.

He became very close to the Caliph of the time. Then the Caliph sent him to Rome, and when he arrived there and became a guest of the king, he debated the Christian priests and defeated them all.

One day, Ibn Saqā saw the king’s daughter and fell in love with her. Day and night, he wasted away in his love for her. Eventually, he expressed his desire to the king and asked for the princess's hand in marriage. The king said, "How can this be possible? You are a Muslim and a great scholar of the Muslims, while we are Christians. We cannot give our daughter to you; therefore, remove this thought from your heart." He replied, "I cannot live without her, no matter what sacrifice I have to make." The king said, "If you accept Christianity, I will give my daughter to you in marriage." Thus, he was overcome by his love for her.

It is narrated: "Lust turns kings into slaves."¹

Ibn Saqā submitted to his lust, abandoned his religion and accepted Christianity in order to marry her.

Dear Islamic brothers! It is clear that whoever disrespects and insults the saints of Allah is destined for destruction. Initially, sometimes lasting for years, a person may not realize the consequences and may think that what he is doing and the views he holds are fine, although it is not so. I (meaning the Amīr of Ahl al-Sunnah) have seen other cases like this. There have been many young men in this world who were

¹ Mukashifat al-Qulub, p. 255

very intelligent, but they became insane while still young because of their disrespect.

For example, a youth became insane. His younger brother came to me for an amulet and other matters and told me that his elder brother made disrespectful remarks about the awliyā' رَحْمَتُهُمُ اللَّهُ in his presence. After that, something happened to him and he became like this. What could I have done to treat such a person? The young man passed away from that illness.

Remember! Disrespecting the saints brings disgrace in this world and humiliation and misery in the hereafter. May Allah Almighty keep us alive with love for the saints, and may He grant us death upon faith before we ever insult them. May Allah protect us!

Enmity towards the Saints

A Hadith Qudsi (a Hadith in which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ conveys the words of Allah) mentions: "Whoever shows enmity to my Walī (and in one narration, insults him), I declare war against him."¹

It is clear that whoever insults or disrespects the saints رَحْمَتُهُمُ اللَّهُ, Allah Almighty declares war against him. When Allah declares war against someone, no power in this world can save him, nor can he be saved in the grave or on the Day of Resurrection. Look at Ibn Saqā! He disrespected a Walī of Allah, his knowledge, deeds, character, eloquence, excellence as an orator and commentator, skill as a debater, vast scholarship, and piety could not save him, and he died in disgrace.

(The third person of the incident) Sayyidunā Abū Sa'īd 'Abdullāh Muḥammad al-Tamīmī al-Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ said: "I did not intend to ask a question that he would be unable to answer; rather, I only wanted to see what answer he would give."

This too is, in a sense, disrespect to a scholar. Remember! If a scholar cannot answer a question we ask, it should never be said, "We tested him and he failed, therefore

¹ Bukhari, vol. 4, p. 248, Hadith: 6502; Mu'jam al-Awsat, vol. 1, p. 184, Hadith: 609

he is not a scholar.” For example, if a Hafiz of the Quran forgets a few verses during *Tarāwih*, someone gives him a prompt. No one says he is not a Hafiz. Rather, it simply means that he has temporarily forgotten them. It is clear that one should not ask a scholar a question to test him; scholars should be treated with respect. Yes, if there is a genuine need to ask a question, that is a different matter. Likewise, if a senior scholar formally examines another scholar, that is not what is meant here. What should be avoided is testing a scholar without need.

In any case, I also wanted to test him, and he prayed against me, saying, “I can see that you are drowned in the world up to the lobes of your ears.” Therefore, Sultan Nūr al-Dīn Zangī Shahīd رَحْمَةُ اللهِ عَلَيْهِ appointed me as the minister of the Department of Awqāf. I realised that becoming a minister and acquiring wealth and riches is not a blessing, but rather a great calamity. Sayyidunā Abū Saʿīd رَحْمَةُ اللهِ عَلَيْهِ says: "As a result, the world came crashing down on me from every direction. An abundance of wealth and riches fell upon me, and I became extremely wealthy. Thus, the word of the pious Ghawth رَحْمَةُ اللهِ عَلَيْهِ was fulfilled; the world had reached the lobes of my ears."¹

Dear Islamic brothers! Whatever I tell you, I tell you in light of the noble Quran and Hadith. The Holy Quran explains this very clearly, as Allah Almighty says in Surah Al-Takāthur:

أَلْهَكُمُ التَّكَاثُرُ ۚ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۚ كَلَّا سَوْفَ تَعْلَمُونَ ۚ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۚ لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۚ

*The desire of amassing wealth has made you heedless. Until you saw the graves.
Certainly, soon you will come to know. Then certainly, soon you will come to*

¹ Bahjat al-Asrar, p. 19 summarised

***know. Of course, had you known with certain knowledge, you would not have loved wealth*¹**

What is the Ruling on Kissing a Banknote?

Today, if you give someone a banknote, they kiss it, place it on their eyes and become happy. I look at this in amazement because they are following the ways of Satan unknowingly. O you who are absorbed in the love of wealth, listen carefully! It is narrated that when dirhams and dinars were created, Satan picked them up, placed them on his forehead, kissed them and said, "Whoever loves them is my slave."²

Unfortunately, there is no shortage of the slaves of Iblis in the world today. Everyone loves wealth; I also feel the love of wealth in my heart; may Allah Almighty remove it. Among hundreds of thousands of people, perhaps only one or two do not love wealth. They may be living in caves or have gone to shrines; otherwise, it is rare to find people in the marketplaces who are indifferent to wealth. Yes, there are those whom Allah Almighty protects, such as the Awliyā' رَحِمَهُمُ اللَّهُ, whom Allah Almighty kept distant from wealth. It is narrated:

On the Day of Judgement, the world will approach in a humiliated state and plead, "O Allah! Give me your least pious walī as a reward." Allah Almighty will say, "Despicable one! Stay away. When I kept them disgusted and distant from you in the world, how can I place you around their necks in the Hereafter!"³

Unfortunately, everyone finds this world appealing and they spend their entire lives striving for it. They learn its arts and travel to America, China, Germany, Japan and various other countries in pursuit of it. Then one day, a newspaper reports that the body of such-and-such person is returning home from Japan, or such-and-such person has passed away in America and his body is being transported back. Very few people learn about Islam and the noble Quran.

¹ Al-Quran, Surah Al-Takāthur, verses 1-5; translation from Kanz al-'Irfān

² Ihya al-Ulum, vol. 3, p. 288

³ Qut al-Qulub, vol. 1, p. 407

Therefore, regarding the person who earns unlawful wealth, ruins his Hereafter, incurs the displeasure of Allah Almighty and His Messenger ﷺ, and loses his faith, the noble Quran says:

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۖ لَتَرَوُنَّ الْجَحِيمَ ۖ ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ ۖ

Of course, had you known with certain knowledge, 'you would not have loved wealth'! You will most certainly see Hell. Then you will see it with the eye of certainty.¹

O lovers of wealth! O you who give and take bribes! O those engaged in interest-based businesses! O you who earn interest through interest-bearing institutions! O those who assist in interest-based activities! O you who mix water in milk! O you who sell goods by lying! Look at your fate in these blessed verses and remember:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۖ

Then on that Day, you will most definitely be questioned about blessings.²

Therefore, whoever acquires an abundance of wealth will face difficulty because they will be held accountable for it. Wealth and riches are dangerous; the more a person has, the more worry they will cause in this world and the Hereafter, and one will be asked why they did not use them correctly.

Sayyidunā Yahyā b. Mu‘adh رَحِمَهُ اللّٰهُ عَلَيْهِ said: “A wealthy person faces two calamities at the time of death which others (i.e. the poor) do not face: First, all his wealth is taken away from him, and second, he will be held accountable for all that wealth.”³

Remember! Losing wealth is also a great calamity. When wealth is taken away, it can cause tremendous distress. Some time ago, a newspaper reported that a man

¹ Al-Quran, Surah Al-Takāthur, verses 5-7; translation from Kanz al-‘Irfān

² Al-Quran, Surah Al-Takāthur, verse 8; translation from Kanz al-‘Irfān

³ Mukashifat al-Qulub, p. 144

won a lottery. He was very happy and set off with the prize money. On the way, a pickpocket noticed him and stole his wallet. When he realised his wealth was stolen, he felt great sorrow. He jumped in front of a moving train, committing suicide and died an unlawful death. See! When wealth is taken away, it causes anguish.

It should also be remembered that losing wealth is not the end of the matter. In the Hereafter, an account will have to be given. A person will be asked, "Where did you obtain your wealth and where did you spend it?" If the wealth was lawful, "Why did you not spend it in a permissible way?" If it was unlawful, "Why did you earn it?" Now suffer the punishment! Therefore, wealth is, in itself, a calamity.

Remember! The more blessings a person has in this world, the more causes of worry will arise for him on the Day of Judgement.

Save something for your children!

Sayyidunā Muḥammad b. Ka‘b al-Qurāzī رَحْمَةُ اللَّهِ عَلَيْهِ came into possession of a large amount wealth and goods from somewhere. People told him, "Keep it safe for your children!" He replied, "I will save it for myself with Allah Almighty, and I will leave my Lord for my children."¹

Nowadays women accumulate a lot of gold so that it may be useful for their daughter's wedding or in times of trouble. Yet they consider themselves poor, do not give Zakat, and make the excuse, "We earn very little." Remember! If a woman possesses the minimum amount of wealth on which zakat becomes due, then she must pay zakat if all the conditions are met. Earning an income is not a condition for this.

For example, if someone receives a lot of wealth as a gift, and a year passes while other conditions are fulfilled, zakat must be paid on it. This also applies to those who set aside a portion of money for *niyāz* (offerings for charitable purposes) but have not entrusted it to anyone else; that money is in their ownership, so it will be included

¹ Mukashifat al-Qulub, p. 143

when calculating zakat. Unfortunately, many people come to me crying, saying that their daughters have grown up and if zakat is paid, this or that will happen.

This shows that all these worries are of our own making. Believe me! If people accept the true Islamic message of Dawat-e-Islami, all these problems will be solved. If they leave their love of wealth and riches, hold onto the Sunnah of the Beloved Prophet ﷺ, adopt the golden principles of Islam, become pious and punctual in prayer, and concern themselves with the Hereafter, then all problems will be solved. Our society will become so reformed that no power in the world will dare to raise its eyes toward it. Then the unseen help of Allah Almighty will come to our aid, just as it did on the battlefield of Badr. There were three hundred and thirteen Muslims on one side, facing an army of one thousand men equipped with weapons.

It is established from the Holy Quran that armies of angels descended there. The accounts narrated by the Companions رَضِيَ اللَّهُ عَنْهُمْ are recorded in books, and they state that on the plain of Badr, when we raised our swords to strike, before the sword reached the neck, the neck was severed and fell on its own, indicating that it was the sword of an angel.¹

Unfortunately, nowadays films and dramas are watched in every home. In our true Islam, as found in the Holy Quran, Hadith, and the books of the pious elders رَحِمَهُمُ اللَّهُ, there is no room for films, dramas, songs, music, immodesty, indulgence, or obscenity. We should adopt the true Islam that the Beloved Prophet ﷺ brought—which is pure and free from films and dramas, and every kind of evil and pollution. May Allah Almighty grant us pure faith. By Allah! If we attain true Islam today, we can once again acquire that strength of faith which can defeat the enemy. History bears witness that our ancestors overcame great enemies through the strength of their faith.

¹ Sharh al-Zarqani ala al-Mawahib, vol. 2, p. 292 summarised

One Who Came with the Intention to Kill Became a Muslim

A person came with a knife to Khwāja Gharīb Nawāz Mu‘īn al-Ḥaqq Wā al-Dīn Ḥasan Sanjarī Ajmerī رَحْمَةُ اللهِ عَلَيْهِ with the intention to kill him. He looked at the man and understood his intention (it is mentioned in a Hadith: "Fear the insight of a believer, for he sees with the Light of Allah.").¹ Then he said, "I am here. Quickly take out the knife and accomplish what you came to do."

Hearing this, the man began to tremble, wondering how he discovered his intention. He was overcome with such awe that he fell at his feet. He placed the knife at his feet and said, "I truly came with the intention of killing you. Now my punishment is that you slaughter me with this knife." Khwāja Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ replied, "Our Islam does not teach us this; we do not respond to a brick with a stone, but we give a flower instead."

He was so moved by this that he accepted Islam and became his disciple.²

Who will save you now?

Similarly, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once resting under a tree when a man came with a sword and an evil intention. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ opened his eyes, and the man said, "O Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who will save you from me now?" The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "Allah!" The man asked three times, and each time the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said "Allah". As soon as the divine name was mentioned, the disbeliever trembled and dropped his sword. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took hold of the sword and said, "Now who will save you?" The man became very frightened, but the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forgave him. Upon seeing this character, the man accepted Islam.³

Even today, if we truly place our trust in Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and attach ourselves to his mantle of grace, then our faith will be complete. The clouds of calamities hovering over us will clear away, and the clouds of darkness will be torn apart. The lights and splendours of Madinah will shine upon our hearts,

¹ Mu'jam al-Awsat, vol. 2, p. 271, Hadith: 3254

² Mir'at al-Asrar (translated), p. 598 excerpted

³ Bukhari, vol. 3, p. 59, Hadith: 4135 summarised

and our hearts will benefit from it, **إِنْ شَاءَ اللَّهُ**! The nations of the world will be illuminated, thieves will repent, and peace, contentment, and comforts will prevail throughout the world. The tranquillity of Madinah will descend, and **إِنْ شَاءَ اللَّهُ**, only blessings will descend. At the very least, make the commitment to never abandon the prayer and never shave the beard.

Remember! Life is unpredictable, as was reported in a newspaper:

In a village near Jalalpur Jattan (Punjab, Pakistan), two brothers were to be married one day apart. The elder brother got married, and the younger brother's wedding was scheduled for the following day. The next day, the elder brother and other relatives set out by bus with the younger brother's wedding procession to attend the wedding. The bus was travelling along normally when, suddenly, an unimaginable and strange accident occurred near Gujranwala on Kamoake road.

The bus door opened, and the elder brother, who married only yesterday, unfortunately slipped from the moving bus and fell onto the road. The bus tyre ran over him, leaving him severely injured. People rushed to him and took him to the hospital in a critical condition. Meanwhile, the wedding procession continued onward and reached Kamoake, where preparations for the marriage began.

On one side, the poor man was lying on the hospital floor, and on the other, preparations for the younger brother's marriage were complete. Then, suddenly, news came from the hospital that the elder brother of the groom has passed away in the hospital. The wedding celebration turned into a scene of mourning, and the wedding was stopped. When the elder brother's newlywed bride heard this news, she lost her senses and became insane. In the blink of an eye, an environment decorated with happiness was drowned in sorrows.

Shaykh ‘Abd al-Qādir al-Jīlānī **رَحْمَةُ اللَّهِ عَلَيْهِ** said:

Many shrouds are washed and kept ready, but those who will wear them are wandering in the markets. There are many people whose graves have already been dug, yet those who are to be buried in them are immersed in joys.¹

Dear Islamic brothers! Today, you are laying the foundations of a project and have even made a great model of it, but who knows whether you will get the opportunity to see it; perhaps your grave has already been dug. How many unfortunate youths pass away while longing to get married? Newspapers report every day that many boys and girls commit suicide due to failure in marriage. Therefore, do not delay in doing good deeds. Do today what needs to be done; do not put today's work off until tomorrow. Tomorrow there will be another task, so do whatever needs to be done today, and do it now.

It is said that one should not delay in doing good deeds. As soon as you make the intention to perform a pious deed, do it immediately. For example, when it is time for prayer, pray immediately, for there is no task more important than prayer. Never be negligent regarding prayer, because it is the command of Allah Almighty. Make a firm intention that you will pray five times a day, and also make a promise that from now on, **إِنْ شَاءَ اللَّهُ**, you will not be lazy, you will not stay asleep at the time of Fajr, and you will not miss any prayer.

Similarly, adorn your face with the Sunnah of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** - the beard.

Remember! Shaving the beard is forbidden, and trimming it to less than a fistful in length is also forbidden.² Therefore, no matter what difficulties and criticisms you face, do not remove the beard. **إِنْ شَاءَ اللَّهُ**, All the shadows of grief will fade away, and domestic worries will vanish. If your family members object, do not argue with them, because if you present proofs and arguments, it might make matters more complicated. Therefore, remain silent, do not discuss it with anyone, and do not

¹ Ghunyat al-Talibeen, vol. 1, p. 348

² Fatawa Razawiyya, vol. 22, pp. 571 to 572 summarised

fight with anyone. Rather, let them listen to my speeches. Through this, **إِنْ شَاءَ اللَّهُ**, all problems will be solved.

There are many families who previously disliked the beard and *‘imāmah*, but now, **أَلْحَدُ لِلَّهِ**, their attitude towards these matters is correct after listening to these speeches. Therefore, if you cannot explain things to them, it is not a problem. Kindly persuade them to listen to the speeches. If they listen, **إِنْ شَاءَ اللَّهُ**, their perspectives will change.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Next Weekly Booklet



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