

S.No
3

Cure for Vanity

علاج الكبر

Hakim-ul-Ummat
Hazrat Maulana Ashraf Ali Thanvi (R.A)

Translated by
Late Sh. Abdul Hameed (R.A)

Reviewed by
M. Asif Iftikhar Siddiqui
M. Munib Siddiqui

Edited by
Dr. Khalil Ahmad Thanvi
M. Munib Siddiqui



Idara Ashraf Al Tehqeeq - Jamia Darul Uloom Islamia. Lahore
Add: 291 Kamran Block Allama Iqbal Town Lahore. Pakistan
Tel: +924235422213 , +924235422206 Fax: +924235433049

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Hazrat Maulana Ashraf Ali Thanvi (R.A) delivered this speech on the subject of "The Cure for Vanity" at his residence at Thana Bhawan on the 23rd of Safar-ul-Muzaffar 1328 H. it took one hour and seven minutes, It was recorded by Hakim Muhammad Mustafa Bijnauri and the headings of various paragraphs have been given by Maulana Khalil Ahmed Thanvi.

CURE FOR VANITY

Sermon/Preacher: Hakim-ul-Ummat Hazrat Maulana Ashraf Ali Thanvi (R.A)

Translator: Sheikh Abdul Hameed

Reviewer: Professor Anjum Basharat,
M. Asif Iftikhar Siddiqui

Refrencing: M. Asif Iftikhar Siddiqui,
Mufti Muhammad Munib siddiqui

Editor: Dr. Khalil Ahmad Thanvi
Mufti Muhammad Munib siddiqui

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FOREWORD

Sheikh-ul-Hadees Hazrat Maulana Musharraf Ali Thanvi had desired for a long time to get the speeches of **Hakim-ul-Ummat Hazrat Maulana Ashraf Ali Thanvi** translated into English, so that the modern educated class could also benefit from them. He assigned this duty to a former civil servant **Sheikh Abdul Hameed** who complied and translated thirty speeches.

Both Maulana Musharraf Ali Thanvi and Sheikh Abdul Hameed passed away before these speeches could be composed and published. I thought it was my responsibility not to let all their hard work go to waste. However, before getting them published I wanted to get them reviewed by a person who knows not only English but also the language of the original speeches which have mix of Urdu, Persian and Arabic. Previously two speeches were reviewed by Ambassador® **Syed Abrar Hussain**, but this time he is quit ill. Please pray for his good health. This speech reviewed by another scholar, academician **M. Asif Iftikhar Siddiqui**.

Third speech Named as “**Cure for Vanity**” is before you. This speech was published in Urdu in 1993 by Idara Ashraf Al Tehqeeq with S.No 50. May Allah Almighty help and enable us to continue this series of the English version of Hazrat Thanvi’s speeches. May Allah SWT accept the efforts of all those who have contributed towards this cause.

Dr. Khalil Ahmad Thanvi (Vice Principal)

Idara Ashraf Al Tehqeeq – Jamia Darul Uloom Islamia. Lahore

Dec. 13, 2020 CE / Rabi al Sani 27, 1442 H

A WORD ABOUT PREACHER

Maulana Ashraf Ali Thanvi, referred to by many South Asian Muslims as Hakimul Umma (Spiritual Physician of the Muslim Ummah) and Mujaddadul Millah (Reformer of the Nation), was a towering figure of Islamic revival and reawakening of South Asia in the twentieth century. Maulana Thanvi was the most eminent religious figure of his time, a prolific author, and believed to be the greatest Sufi of modern India.

Born on Wednesday, 5 Rabi-us-Sani 1280 AH at Thana Bhavan (India), Maulana Ashraf Ali memorized Quran and got primary education at his home town before proceeding to Darul Uloom Deoband to complete his religious education. After graduation from Darul Uloom Deoband in 1301 AH, he served as a teacher at Jamia Faizul Uloom Kanpur for 14 years. He wrote around 1000 books on various topics including tafseer, hadeeth, fiqh, tasawwuf, etc.

During his Hajj journey in 1301 AH, he became a disciple of Hazrat Haji Imdadullah Muhajir Makki (RA). In his second journey for Hajj in 1310, he stayed with his murshed for six months and acquired spiritual knowledge from him. Due to special attention that he received from his murshed, he became one of the greatest mystics of his time. While returning, Haji Imdadullah (RA) granted him khilafat i.e. authorized him to preach and guide people. So in 1315 AH he discontinued teaching and devoted all his time to preach and guide people, staying at his khanqah (monastery) in Thana Bhavan till his death. During this period thousands of people approached him seeking guidance. He authorized 59 of his disciples to further preach and guide. These included famous

scholars such as Mufti Muhammad Shafee (founder of Darul Uloom Karachi), Mufti Khair Muhammad Jallendhri (founder of Jamia Khairul Madaris Multan), Mufti Muhammad Hasan (founder of Jamia Ashrafia Lahore), Qari Muhammad Tayyab (Mohtamim Darul Uloom Deoband), Syed Suleiman Nadvi, Khwaja Azizul Hasan Majzoob, etc. Maulana Thanvi (RA) died at the age of 82 years on 17 Rajab 1362 AH (19 July 1943) and was buried in his hometown Thana Bhavan.

Maulana Thanvi (RA) led a very active life, teaching, preaching, writing, lecturing, and making occasional journeys. The distinguishing mark and guiding principle that led to the vast success of his message was a remarkable sense of balance and straightforwardness in his speeches and writings. An astounding, comprehensive knowledge of all branches of Islamic learning was evident in his personality, explicated in his lectures, and recorded in his writings. His religious approach encompasses all aspects of the subject under discussion, and his viewpoints on different issues reflect a genuine, thorough examination of traditional Islamic thought. His acute intelligence, revolutionary method of training and teaching, love of Allah and His Messenger (May Allah's blessing and peace be upon him), organized management of time, broadmindedness, tolerance, and unique and fresh, yet conservative, understanding of religious disciplines has etched him a permanent place in Islamic history.

A WORD ABOUT TRANSLATOR

Sheikh Abdul Hameed, born in 1916 at Kapurthala (India), held a BA Hons degree from Government College Lahore. He also passed the LLB exam but did not practise law and joined the civil service instead. He retired as DSA from Combined Military Accounts in 1974.

Being a religious minded person, he joined the spiritual order of Naqshbandiah as a disciple of Professor Sheikh Wajeehuddin. Subsequently he also adhered to Hazrat Maulana Mausharraf Ali Thanvi for guidance. The latter advised him to read the speeches of Hakim-ul-Ummat Hazrat Maulana Ashraf Ali Thanvi which he thoroughly did. Maulana Mausharraf Ali Thanvi, also expressed his desire to get these speeches of Hazrat Hakim-ul-Ummat translated into English for the benefit of the new generation. This led Sheikh Abdul Hameed to start work on this important project in 1996. He continued this hard work for quite a few years and translated 30 speeches. However, a few years before his death, his declining health and weak eyesight compelled him to hang it up. He died in 2013.

May Allah Almighty accept his hard work and sincere efforts for this great project and make it a source of perpetual blessings for him. Ameen.

PUBLISHER

IDARA-E-ASHRAF-UT-TEHQQI WAL BAHUS-UL-ISLAMIA (Research Wing of Jamia Darul Uloom Al-Islamia)

Jamia Darul Uloom al-Islamia, Lahore was founded by Hazrat Allama Shabbir Ahmad Usmani (RA) in 1948. The Jamia conducts classes for Qirat, Tajweed and education up to Dora-e-Hadees, in accordance with the syllabus prescribed by Wifaq-ul-Madaris-ul-Arabia Pakistan. A combination of Dars-e-Nizami, Qirat & Tajweed and modern education has made it a unique teaching institution. Besides, the Jamia has established Ashraf Research Institute which is pursuing various research activities with several scholars deputed there for this purpose. Number of books has already been published by this institute, including "Ahkam-ul-Quran" "Tohfa-tul-Qari" and approximately 16 other books. While many other research projects are in progress.

A great service being rendered by this Institute is publication and distribution of the speeches of Hakim-ul-Ummat Hazrat Maulana Ashraf Ali Thanvi (RA). For this purpose, it regularly publishes a monthly journal "Al-Imdad" with a serial of sermons delivered by Hazrat Thanvi on different occasions. So far 307 sermons have been published and distributed, benefitting hundreds of thousands of people. Now the English translation of these sermons is also being arranged. May Allah Almighty accept all our good deeds.

In the Jamia, there is 112 staff for administrative affairs while the total number of students is 1310. Every year hundreds of students graduate as Hafiz, Qari and Alim. Let's pray to Almighty Allah (SWT) for further progress of this institution and for acceptance of services rendered by it.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**“In the name of ALLAH, the most Gracious
the most Merciful”**

Preface of the Speech

خطبه ماثوره

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ
وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ
وَسَلَّمَ.

All praise belongs to Allah. We praise Him. We seek His help. We ask for His forgiveness. We believe in Him. We rely upon Him. We seek refuge in Allah from the ills of our souls and from the vices of our deeds. Whomsoever Allah guides, none can mislead him and whomsoever Allah sends astray, none can guide him. We bear witness that there is no GOD but Allah alone. There is no associate With Him. We also bear witness that Muhammad is His servant and His Messenger (May Allah bless him) his descendants and his Companions.

أما بعد: فاعوذ بالله من الشيطان الرجيم بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.
 After this, I solicit Allah's protection from the Satan who is a cursed being, In the name of ALLAH (SWT) the most Gracious the most Merciful.

وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ⁽¹⁾
 "All greatness is for Him in the heavens and the earth and He is the Mighty and the wise."

The way to recognize GOD

اللہ کی پہچان کا طریقہ

In this Ayah, Almighty, Exalted ⁽²⁾ is He, has made a mention of one of His special attributes which if borne by an individual in mind, will save him from all evil doings. Briefly stated the appreciation of this attribute comes with the realization of an individual's correct relation with his Creator, God Almighty. This connection is evidently a relative one as between a subject and his Lord. To understand it, it is necessary that these two separate entities that of the Creator and of His subject, be brought together. While the identity of one is different from that of the other. The identification of one, however, depends upon the identification of the other. If an individual identifies his Lord, he identifies his own self also and

(1) **Ref:** Surah Al-Jathia, verse 37.

(2) Dignified, Esteemed

if he identifies his own self, he identifies his Lord also there is a saying in Arabic.

من عرف نفسه فقد عرف ربه⁽¹⁾

“One who has come to know his self-knows his Sustainer”

It is more important to be knowing about one’s self which is present than to be knowing about one Who is hidden and as such whose elimination is difficult as compared to that who is present. It is for this reason that we have been instructed in this Ayah to appreciate that one of His attributes is His Magnificence. It permeates⁽²⁾ all His other attributes and makes them perfect He has reserved this attribute for Himself and since it is especially His nobody else, especially none of His subject should dare assume false airs⁽³⁾ about it. So long as people recognize Almighty’s sole right to this attribute, no misfortunes⁽⁴⁾ absolutely none, will visit them, but when this recognition is lost and people

(1) **Ref:** Zain-ud-Din Muhammad Al-Manavi (1031 H)
“Faiz-ul-Qadir” Egypt

(2) To spread through all attributes

(3) Not according with truth or fact

(4) Bad luck

try to make inroads⁽¹⁾ in it and assume airs of possessing it, they will develop faults and suffer losses.

Vanity is the root cause of all sins

تمام گناہوں کی جڑ تکبر

Indeed it is vanity that is the root cause of all ills even that of polytheism⁽²⁾ also whoever has turned heretic⁽³⁾ in this world has done so as a result of his vanity because Truth does not remain hidden from anybody and it is his vanity that stands in the way or recognizing it.

﴿وَحَدُّوا بِهَا وَاسْتَيْقَنَتْهَا﴾ النمل: ١٤

“And they denied them, though their souls acknowledged them”

Height and haughtiness⁽⁴⁾ are synonyms what prevented Abu Talib from embracing Islam. It was his ego, which stood in his way on his deathbed he said:

"If I embrace Islam now when I am passing off, my people will say that Talib got afraid of Hell"

(1) An instance of something being incroached on or reduced by something else.

(2) The belief in or worship of more than one god

(3) A person believing in or practising religious heresy.

(4) Arrogance

In reality, what he was afraid of was that he would lose the feelings of superiority that he had been enjoying over his people. This sense of superiority hounded⁽¹⁾ him until it brought his end.

Vanity observed more or less in all classes

تکبر کم و بیش ہر طبقہ میں پایا جاتا ہے

Vanity is not peculiar to a certain class of people it is a common malady⁽²⁾ which is found in almost all classes of people While the illiterate people are prone⁽³⁾ to all sorts of weaknesses the literate are able to avoid most of these because they are aware of their ill effects, but so as far as this weakness i.e. vanity, is concerned it is present more or less in both the illiterate as well as the literate it may be recollected that while the polytheist⁽⁴⁾ were ignorant people the group of educated people upon whom the Book had been revealed were also prevented from embracing Islam because of their egoism⁽⁵⁾. Though stated briefly whatever I have said must have made it sufficiently clear that egoism has been

(1) A person eagerly seeking something.

(2) illness

(3) Inclined (Liable to suffer from)

(4) The people who're belief in many GODs

(5) An ethical theory that treats self-interest as the foundation of morality.

the root cause of sacrilege ⁽¹⁾ and polytheism. If you examine closely you will find that most of the sins falling below the degree of egoism or polytheism are committed because those people who have been indulging in them for long feel that if they abandon them other people would say, “Have they indulged in them so long foolishly that they are giving them up now”

The cure for vanity

تکبر کا علاج

Such people feel it hurts their pride to give up what they have been at. They are arrogant and vanity is a disease. Like a disease, it should be treated with its antithesis ⁽²⁾. It manifests itself when proper, appreciation of God’s Greatness is wanting. The order of the words used in the Ayah.

Quote: indicate that all Greatness is worthy and worthy of Him alone. It is exclusively His attribute and cannot be ascribed to anybody else. If it had been so the words quote would have been used, which mean that the major part of the Magnificence belongs to God Almighty and a small portion of it is for somebody else. In the words actually appearing

(1) irreligiousness

(2) Contrast / Opposition

وله الكبر العظمى

There is a complete negation of anybody possessing any portion of it this portion has been confirmed in another Tradition in these words.

العظمة ازاري والكبرياء ردائي فمن نازعني فيهما قصمته⁽¹⁾

"Greatness is my leg sheet and Grandeur⁽²⁾ is my coverlet. Whoever will try to snatch it from me, I will break his neck"

The use of the words "leg sheet" and "coverlet" shows that these should specifically convey that these attributes are especially His and if anybody claims to have them, he will be punished. When Greatness is especially His attribute, if anybody assumes that he possesses it, it is equivalent to claiming equality with the Creator. As against this, every other sin has a boundary line which if not crossed by an individual, he is not considered to have committed it. An individual should not, however, be approaching the borderline too much and too often lest it should become a habit until then it is permissible. To state an example it may be said that it is permissible to go without food before it threatens one's life.

(1) **Ref:** Al-Zahabi Muhammad bin Usman

(2) Magnificence / Superbness

Vanity Has No Limit

تکبر کی کوئی حد نہیں

Vanity is a sin without a borderline. The Prophet (PBUH) says:

لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر⁽¹⁾

“Whoever has even a little of vanity will not go to Paradise”

Another Tradition brings out another aspect and in stronger words. It says:

اخرج من النار من كان في قلبه مثقال ذرة من ايمان⁽²⁾

It will be ordered on the Resurrection Day⁽³⁾ that anybody who had faith in religion to the smallest extent should be brought out of Hell.

Reading it with the first Tradition which bars entry into Paradise of an individual with a speck of vanity, it can be decided that one who is vain, maybe to the slightest extent is devoid of faith altogether and one who has faith to the smallest extent should be free of vanity. Faith and vanity are mutually exclusive. It could also mean that when one is sent to paradise, one would have no vanity and it would also be a proof that he did possess some faith. This also

(1) **Ref:** Jalal-ud-Din Al-Suyuti (911 H) “Jame-ul-Ahadees”

(2) **Ref:** Abu Dawood Hadith No. 4019

(3) The day of rising of the dead at the Last Judgement.

makes one understand, how serious a sin vanity is. Heresy ⁽¹⁾ is regarded as the greatest of sins but vanity is its very root. Heresy is a branch of vanity. A Muslim should look into himself to see if he is suffering from vanity. But it is none of our habits to look into ourselves and if we do have a look, we should find that whether we belong to the category of worldly people or of religious people, none of us is free from vanity. While the religious people are considered as absorbed in their religious activities, the worldly people are oblivious ⁽²⁾ of what is good for them.

The Kind of Vanity amongst the Religious People

دینداروں میں تکبر کی صورت

The religious people perform their prayers and presume that they are better than the worldly people. Their false pride makes them lose more than what they might have gained by saying their prayers; their faith is marred by the worst type of worldliness that has made room for itself in their hearts. One might say that if prayers leave such a bad effect, why not give them up. The truth is that the bad effect appears when one's heart is not

(1) Blasphemy / Freethinking

(2) Not aware of or concerned about what is happening around one.

conscious of God's Greatness, but when one remains conscious of His Greatness, one's attention is not diverted to anything else. When one is conscious of God's Greatness, instead of feeling any pride over saying one's prayers, one would feel most humble. An appropriate example of such a feeling is presented by what a poor lowly placed man undergoes when he casts a look at the grandeur of the audience of an emperor, where he has come to offer a very cheap gift and which he dares not present after seeing the splendor there. He feels very much unnerved and considers himself lucky if he receives no punishment and makes good his escape from there unhurt.

We know the state of our prayers. We do not feel even a little ashamed at presenting them before our Lord because we do not properly bear in mind His Greatness and Grandeur and we do not devote our full attention to saying our prayers which renders them deficient and despite this deficiency, we look down upon others who do not say their prayers.

You must have understood from what I have said so far that if one entertains false pride for having performed one's prayers or for having done some good deed, the remedy does not lay in giving up these good deeds, but it lies in getting over its

cause. This cause does not lie in carrying out what the religion enjoins, in performing one's prayers for instance. It lies in the want of proper appreciation of the Greatness of God by one's heart. It is this proper appreciation which is needed. It would make people obey devotedly the orders enjoined by the religion and save them from the ill effect referred to. This misunderstanding is present in our literate people and also in those who are considered wise. Take it then that our religious people, as well as our worldly people both, suffer from vanity.

The vanity of the worldly people

دنیا داروں میں تکبر کی صورت

It is not of the kind as that found amongst the religious people. The worldly people display their vanity in their appearance, in their clothing, in their marriages etc. Vanity carries an extra evil as compared to other sins. When a Muslim to whichever class he belongs; commits any of the other sins, maybe he commits it out of some necessity, he feels the pang⁽¹⁾ in his heart and feels sorry for it, but when he commits the sin of vanity and does it over and over again all of his life, he feels no shock over it. You must be seeing that whatever customs are observed on marriages, they

(1) A sudden sharp pain or painful emotion.

are based on vanity. Instead of feeling shocked, they rejoice at it, especially when they are able to secure what the customs are performed for, i.e. feeling of greatness or of having earned some fame. And when everything is executed as planned, and no differences have emerged, it is said: The host has done beyond his capacity. He has served very good meals for what he has spent. The marriage party accompanying the bridegroom was very imposing. This may not be called heretical⁽¹⁾ but it is very near it, and according to the religious injunction as it appears in the books: "It is heretical to regard a sin, a minor sin and ignore it" All know it but it has been classed separately

Why is this injunction not applicable to sins of the heart? These are the root cause of all sins. Being vain and rejoicing over it, is it not close to heresy? Now you must have understood how sinful it is to be happy with being able to earn some fame by observing these customs.

The women folk of today have come up with a novel argument that it is some new religious teachers (Maulvies) who have started condemning these customs; if these were un-Islamic, why did not the past religious leaders object to them?

(1) Believing in or practising religious heresy

These ladies should understand that an advice, however ordinary it be, finds the place in one's heart if the heart is receptive and attentive. It is not correct that the past Maulvies did not object to such things. They did do so and its proof is afforded by their books which state that these customs are not permissible. Those who raise this objection have not cared to read or listen is what they have said because they have not paid any heed⁽¹⁾ to it another excuse that is advanced is that the customs observed in the past such as "tying of Kangana" or consulting a Brahman for an auspicious date etc. were worthy of being called customs but those followed by them nowadays invoke no atheism⁽²⁾ or polytheism.

Gentle ladies! Will you forbid only that which smacks of atheism or polytheism? Do you not consider those activities equally condemnable which are carried out just to earn some fame or which are conducted for the show of vainglory⁽³⁾ or which invoke extravagance the Shariah which

(1) Pay attention to; take notice of.

(2) Disbelief or lack of belief in the existence of God or gods.

(3) Excessive pride in oneself or one's achievements; excessive vanity.

condemns atheism and polytheism condemns also the moral sins? The only difference between the two kinds of customs is the difference that exists between urine and stools. My personal opinion is that the customs that have been retained are worse than those which have been abandoned because according to what you say, those customs were based on atheism, while the customs that are still followed are based on what is the root of atheism i.e. vanity. One's carnal⁽¹⁾ self-derived no pleasure from the former customs and it did not stand in the way of their being abandoned, but the latter customs carry a pleasure for it and therefore it would accept no warning against them. The discarded customs were heretical but carried no pleasure for one's baser self and it, therefore, did not stand in the way of their being given up. The customs that are still observed are not devoid of pleasure and therefore it cannot be accepted that people will take any warning of the harm they can do. You must understand that there lies no pleasure in atheism or polytheism, and what is most unpleasant to one's ego is its bowing before others.

(1) Relating to physical, especially sexual, needs and activities.

A polytheist has to submit too many and there is no pleasure for him in that.

It is ignorance and false pride that goad ⁽¹⁾ you ladies on. Otherwise, the remaining ceremonies are also discordant to one's ego. It is more dangerous to think that the ceremonies, which still exist, are not ceremonies because if a sin is not considered a sin, it is unlikely that the sinner would ever become penitent of it. Penitence appears when one feels ashamed of having committed a wrong. One's heart believes it was an evil deed. When one's heart does not feel that these ceremonies are bad, one would not feel sorry for following them and therefore never repent. Some ladies ask. What is objectionable in ceremonies like giving of dowry ⁽²⁾, giving off a cap and a shirt for children, giving a party by the Bridegroom or a party on the birth of a child, as is in vogue these days?

In this connection, I would like to ask; under what category, would you place the act of saying one's prayers?

(1) Provoke or annoy (someone) so as to stimulate an action or reaction.

(2) An amount of property or money brought by a bride to her husband on their marriage.

Every Muslim believes that it is a commendable act. It includes what is obligatory or necessary or what is in accord with Tradition. It is at least a desirable act. Now if an individual performs his prayers with some alteration in it, say, he performs it turning his back towards Qibla, will you call it a proper prayer? and if somebody asks this individual not to say his prayer in this manner, would it mean prohibiting him from saying prayers? No! Never so, It is only to dissuade⁽¹⁾ this individual from saying his prayers with his back towards Qibla. It is an attempt at rectifying an error. The ceremonies should be looked upon in the same way. It is not desired that dowry should be forbidden but a check is desired on its display, on the money that is consequently spent on it and the false pride that is aimed at.

The Evil in the Dowry That Is Current

مروجہ جہیز کی برائی

If a dowry is given out of love for one's daughter, why is every dress first shown to members of the community and counted before being handed over? If it is out of love, it appears you have started loving your daughter on the date of her marriage and did not love her before that, because, you never made

(1) Persuade (someone) not to take a particular course of action.

a display of what you gave her for eating or wearing. It never happened that you asked a few people living in your vicinity⁽¹⁾ to come and see that you have prepared, for her, some sweet dish or fine dress. On the contrary, your efforts have been that your daughter takes what you give her without others knowing it lest others cast a malignant⁽²⁾ look at her. You desired that whatever you give her; she should take it so that it went to build her strength which she would require. What is this new kind of love that is being shown on this occasion? If this is true love, was the love shown before in enmity?

Gentle Ladies! Let us be sensible. Can we not adopt this course? We pack the clothing and other things in boxes and send the boxes locked. It is not necessary that these should accompany the bride as that would surely result in opening up of the boxes and putting their contents on the show. Vanity would be working again. Better give the things to the bride when she pays a visit to her parents' house after the marriage. She may then take them all alone or in installments. But nobody is prepared to accept this advice. All desires to put their things on the show. Moreover, a dowry includes things

(1) The area near or surrounding a particular place.

(2) Evil in nature or effect; malevolent.

which are never used but form a necessary part of it, because it is customary to do so. For instance, one of the articles is a low wooden seat, the dimensions of which are such that it cannot be put to any use. It is neither of the sizes that it could be of service in a kitchen, nor large enough on which one could say one's prayers. It is woven with cotton tape all right but serves no purpose. It plays on one's nerves to find it lying and occupying useful space. It has to be kept somewhere till it decays and become firewood. This wooden seat forming an essential item of the dowry furniture is so delicate that it can neither be placed near a stove nor used in a storeroom. It does not appeal to reason that such an article should be included as a necessary item in a dowry. It is like assuming a liability for something which one is not obliged to undertake. It is such things that religious leaders oppose to. Dowry items are often such things as are getting prepared for one show and in reality are useless and old too, so much so that when one goes to procure them, the dealers enquire whether these are required for use in one's house or for giving it away in dowry. Is it all out of love?

A dowry is considered high grade if it includes clothing for all the members of the household of the

bridegroom, which includes his ancestors also up to a number of generations. As if the dead will be made to don them, but the strange thing about it is that the clothing are not worth being made use of. They are given to fulfill a formality. It is their number that is desired to be made up, they are short in size. For instance, if you check a piece meant for trousers or a shirt you will find it too short you have to put it to a use other than for which given will you call it sensible?

**The reality about valima (Wedding party given by
Bridegroom's family)**

ولیمہ کی حقیقت

This is the state of affairs about dowry now listen to facts about Valima Stress is laid on this that to hold a Valima party is in accord with Tradition. You have learned the word Tradition but do you know what it stands for. It means such an action the proof of which lies in the Tradition. There is no doubt proof for holding Valima party in Tradition. But one should not act only on a part of a religious injunction and ignore the rest of it as was exemplified by the action of some people who found an excuse for giving up saying' prayers in the Quranic words (Do not approach prayers) ignoring what is stated in the words that follow. People have picked up the word

in proof of holding it but have ignored the limits and conditions laid down for it. If you hold Valima because you find proof of it in Tradition; why don't you also observe the conditions and limits under which it should be held. If there is proof of the former, there is proof for the latter also in Tradition. Now listen how a Valima was held by the Prophet (PBUH) in his own case. He married Hazrat Safia (RA) during a journey. The next morning, the Companions were requested to bring whatever eatable things they possessed. The Companions brought whatever they possessed during that journey some had dates, some had cheese and some had dried bread. All sat together and took those things along with the Prophet (PBUH). This was the Valima ceremony held by the Prophet (PBUH). You remember that Valima was held but do not recall how it was held. Is there anybody who would follow this example? This is a Tradition about what was practically done. Now listen to a Tradition which enunciates⁽¹⁾ a principle.

شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ ، يُدْعَى لَهَا الْأَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ⁽²⁾

(1) Say or pronounce clearly.

(2) **Ref:** Bukhari Hadith No. 5177

“The food offered in a valima is bad if the invitees belong to the category of the rich and the poor are ignored”

It is evident from this tradition that all Valimas are not good, some of them are bad too and when it is bad, should not people be persuaded to give it up. The Valima parties held today are of the latter type if a poor, destitute⁽¹⁾ man comes up and asks for food, he is told that he should wait till those invited have been served and that his turn would come after them. I have apprised you of what is wrong in such Valimas under the Tradition. If the religious scholars forbid such Valimas, are they to be blamed for it. Another tradition says:

نَهَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ طَعَامِ الْمُتَبَارِينَ⁽²⁾

“The prophet has forbidden taking of such food which is offered by two such persons who want to excel each other in what they offer”

Now you can see whether or not invitations are extended by members of a community with this very objective in view, if one has offered bread with meat curry the other tries to offer rice cooked with meat also a third would add a sweet dish of custard also to

(1) Extremely poor and lacking the means to provide for oneself.

(2) **Ref:** Mosua tul Hadith No. 36

the menu and the fourth adds another sweet dish called “sheer mall” to it. According to tradition, all such invitations should be avoided this is how these functions are held and yet are considered in accord with tradition.

The reality about current costumes

مروجہ رسوم کی حقیقت

Elder say:

طعام المیت یمیت القلب

“Food associated with the dead stills the heart”
The well-known meaning of these words is that the food which is prepared on the occasion of the death of an individual muffles⁽¹⁾ the heart. The mention of the word “Ta’aam” (Food) with the word “Mayat” (the dead) appears far-fetched I think it will be more appropriate if the words Mayat is taken to mean maassi (Sin) this word is used in the Quranic ayah:

﴿أَوْ مَن كَانَ مَيَّتًا فَحَيَّيْنَاهُ﴾ الأنعام: ۱۲۲

“The person who was dead we granted him life”
With the same meaning i.e. the sin. With this meaning what is desired to be conveyed as the elders say is the food which has been prepared in a way which is sinful in other word, the word mayat relates to the action of the person who is getting

(1) Wrap or cover for warmth.

the food ready. The evil effect of taking such a food is that it deadens the heart i.e. it deprives them of their sensitiveness the difference between the alive and the dead is that of having feelings to discriminate between good and bad and the lack of these feelings when the heart loses its power of discriminant it would not bother which sin is going to be committed. This is the 'blessing' of those 'Valimas'. 'Aqiqas' and other invitations which you ladies are not prepared to regard as customs. You don't call them "Rassam" (custom) call them "Issam" (sin). Remember that these are customs or ceremonies. Is it necessary that these should be based on atheism or polytheism to be called customs? Customs observed in the past were very laborious⁽¹⁾, the present ones may not be as hard but are still customs and are in fact more deplorable as these are based on vainness while the older ones as already pointed out by me, were based on heresy: and vainness is the root of heresy. In short what is in vogue now-a-days also falls under the category of customs or ceremonies the depravity of which has been forgotten because of lack of attention. These should all be abandoned. Any expediency advocated in their favor is assumed If

(1) Requiring considerable time and effort.

these customs are considered necessary, it is wrong. Even sensible people are befooled into believing in their expediency and they continue following them. Many customs are such that it cannot be ascertained how they got started; what expediency was in view at the time they were introduced but they are still being observed in the same way. When people can think of no argument in favor of observing them, would it not amount to just following in the footsteps of others when one cannot even regard it as reasonable, much less accept it as in accord with any Shariah law it is just imitating ignoramuses⁽¹⁾. It is just a ceremony it is absolutely wrong to say that expediency demands it. The worst of it all is that it is considered that observations of these ceremonies augur⁽²⁾ blessings. For instance it is said that so long as such and such action is not taken the wedding would not be prosperous God forbid it was about such ceremonies which were being observed (following in the footsteps of ignorant people) that the Quran addressing the wives of the Prophet (PBUH) said:

﴿وَلَا تَبْرَحْنَ فِي الْجَنَاحَةِ الْأُولَى﴾ الأحزاب: ٣٣

(1) An ignorant or stupid person.

(2) Portend a good or bad outcome.

﴿أَفَحُكْمَ الْجَهْلِ يَتَّبِعُونَ﴾ المائدة: ٥٠

“Do not move out of doors uncovered as you used to do when you were ignorant of Islam.”

“Would you still like to follow what ignorance demands?”

Many people go to the extent of saying: “There is no mention of ceremonies In Shari-ah (Islamic code) and there can therefore be no orders prohibiting them. Is it prohibited to wear decent clothes? Is it forbidden to donate things to one’s children? Is it objectionable to take? Good care of one’s guests?” The orders appearing in the Quran have already been pointed out now I turn to what Shari-ah lays down.

من لبس ثوب شهرة في الدنيا، ألبسه الله ثوب مذلة يوم القيامة⁽¹⁾

“Whoever wears clothes for the show will be made to wear the dress that would disgrace him”

This Tradition is clear about dresses and it should be deemed to cover ceremonies as well because the cause of condemnation in both cases is the same i.e. the seeking of reputation. All actions aiming at building up one’s reputation fall under the same category, Whether it be the dowry intended for

(1) **Ref:** Abu Dawood, Ibn Maja, Nasai

one's daughter or the service provided to the guests.

Gentle ladies if there had been any good in these ceremonies would they not have been I observed on the occasion of the marriage of Hazrat Fatima (R.A) was the Prophet (PBUH) wanting in anything? God Almighty would have made available whatever he (PBUH) would 'have the desired I will relate how the betrothal ⁽¹⁾ ceremony of Hazrat Fatima (R.A) was conducted.

But before I does that, I would like to place before you the nonsensical things that are done in our society on such an occasion. The first step consists of just giving a verbal promise to each other by the two families but for which formalities are gone through in a prescribed manner involving inconvenience on both sides, which could be avoided. For instance, certain relatives of the bridegroom have to undertake a long journey to be personally present. They have to find time and money for it, which could be saved by writing a letter carrying postage of two pices. There lies no expediency in adopting this course and going through other formalities. It might be said that the letter carrying the proposal might not reach its

(1) Formal engagement to be married; engagement.

destination. The remedy lies in sending such a letter registered or ensured. If it is still doubted that the letter might not reach the addressee, the doubt is not based on an argument, which can appeal to reason. It would be termed unfounded and silly. About this house in which we are at present seated, there is always a possibility that it might tumble down, should we then run out of it? And this possibility is there about every building which we might enter to take shelter. If the argument put forth is accepted, one would have to run from house to house. Would that not show madness on our part? If such whims⁽¹⁾ are followed, it would not be possible to accomplish anything in this world. Currency notes valuing over thousands of rupees are sent by post if there were a danger of their being lost in transit, it would become necessary to send men for, every task. In short, there is no need to make all arrangements that are carried out. All this is done because it is a custom to do so; it has always been done so.

(1) A sudden desire or change of mind, especially one that is unusual or unexplained.

All The Ceremonies gone through at a Marriage belong to Hindu Culture

شادی بیاہ کی سب رسمیں ہندوؤں کی ایجاد ہیں

You say that these are being followed by you because these have been in vogue from oldentimes. We must see whether these have been in vogue amongst Muslims as stated. We find that there were no Muslims in India in olden times. This fact gives rise to two possibilities. Either the Muslims brought these ceremonies with them so that it could be said that these have been observed by them since olden times or these are being observed by Hindus in India and Muslims adopted them too. The first possibility stands ruled out because had these been in any way Islamic, these would have found a mention in their books. It is not so. This shows that the second possibility is correct. All these ceremonies belong to Hindus and Muslims have adopted them as a result of their association with Hindus. The names of these ceremonies further confirm this. Dowary "Barri" for instance is a Hindu word and means the clothing that the bridegroom brings for his bride and the word "Barr" stands for the bridegroom. If this ceremony of bringing Barri (clothing) had come with Muslims,

the word used would have been from the Arabic or the Persian language.

The Consequences of Assuming Resemblance with Other Nations

تشبيه کی حقیقت

“Bohara” is another pure Hindu word. Common sense says that these ceremonies were in vogue amongst Hindus, and Muslims picked them up from them as they lived mixed up with them. A Tradition lays down:

من تشبه بقوم فهو منهم⁽¹⁾

“Whoever assumes resemblance in manners with another nation becomes one of them.”

It is a very famous saying but strangely enough, it is considered applicable to the use of coat and trousers of the English dress only, although it is of general application, whether it be assuming of resemblance in dress or customs or habits or other such things. In this connection I recollect an anecdote ⁽²⁾ which states: an elderly man was strolling about on a day that was being celebrated as “Hindi Holi”. He found everything colored, even the animals. A donkey crossed his way. it happened

(1) **Ref:** Abu Dawood Hadith No. 3512

(2) A short amusing or interesting story about a real incident or person.

to be going without any color yet. He jokingly asked it: Hasn't anybody cared to color you up? As he asked it, he threw upon the donkey his colored spittoon⁽¹⁾ of the beetle leaf⁽²⁾ he was chewing. After his death, somebody saw him in his dream and asked him how he was getting on in the next world. He replied that he was grouped with those who were celebrating the 'Hindu Holi' on that day and being taken to task because he had joined them by throwing his colored spittoon on the donkey. This is the consequence of assuming resemblance with other nations.

Another story relates to King Mahmood. When he conquered India and demolished the temple of Somnath, he broke down the idols also. When he was to break down the biggest of them, the priests begged him to spare it and offered him gold equal to its weight. Mahmood consulted his colleagues, all of whom advised him to leave it as they had already secured the victory and stood nothing to lose and leaving the idol intact would bring them so much

(1) A metal or earthenware pot typically having a funnel-shaped top, used for spitting into.

(2) A small beetle that feeds chiefly on leaves and typically has bright metallic colouring. Some kinds are serious crop pests.

gold which could be made use to further equip the Muslim army. The Commander of the Forces, Masud Qazi was also present. He pointed out that so far, Mahmood had been known as iconoclast ⁽¹⁾ and henceforth he would call idol seller. This remark touched Mahmood's heart, but he was a bit hesitant. It was afternoon and he went for a nap. While asleep he dreamed that it was the Resurrection Day and one of the angels was pulling him towards the hell saying that he was an idol seller while another angel said that he was an idol breaker and should be ushered⁽²⁾ to Paradise. He woke up and ordered immediate breaking down of the idols. As it was broken down, its belly was found full of jewels. He thanked the Almighty that he had been saved from becoming an idol seller and had also been rewarded with riches more valuable than he had been tempted with. For selling the idol. This showing of being pulled towards hell or paradise was the effect of the hesitation he felt in his heart. it is to be noted that leaving an idol unbroken was not

(1) A person who attacks or criticizes cherished beliefs or institutions.

(2) A person who shows people to their seats, especially in a cinema or theatre or at a wedding.

tantamount⁽¹⁾ to selling it but it bore a resemblance to it which had this consequence. May God forbid? Muslims Mind you, all these are ceremonies which have been observed by infidels and the worst of it is that you have started taking pride in following them. These are opposed to the teachings of the Prophet (PBUH). These have been the cause of introducing many innovations in religion with the result that Muslims appear to be buried under layers of darkness. They appear to have gone headlong into what is evil.

Betrothal & the Marriage of Hazrat Fatima (R.A)

حضرت فاطمةؑ کی منگنی اور نکاح

Now listen how this betrothal ceremony was conducted. Hazrat Ali (R.A) said himself to the Prophet (PBUH) and requested that he might be allowed to marry Hazrat Fatima (R.A) The Prophet (PBUH), finding it according to divine revelation, accepted the proposal and the betrothal ceremony was completed. On the other hand, in our country if the bridegroom happens to make such a proposal in public, it would be strongly resisted and would invite remarks such as: "What an immodest fellow, this bridegroom is" Now see what was done while performing Nikah matrimonial rites and how the

(1) Equivalent in seriousness to; virtually the same as.

marriage party was held. The Prophet (PBUH) sent for Hazrat Abu Bakar (R.A) and a few other Companions and performed the matrimonial rites. As stated in the book named 'Mohib-ud-Dunia'. Hazrat Ali (R.A) was not even present He got the information after this and gave his acceptance. This was the marriage party, in which even the bridegroom was not present. The Prophet (PBUH) ordered Umm-e-Aimen (a slave girl) to take Fatima (R.A) to Hazrat Ali's house. Hazrat Fatima (R.A) with her face covered, holding the hand of Umm-e-Aimen reached her new house. This was the sendoff for the bride. A dowry was given by the Prophet (PBUH) but it was not such that he spent everything he had to get it ready. It was not shown to anybody. Giving of a dowry is not objected to but it is the way in which it is given that is objected to. Every article is held up for the show. Gold lace is wrapped around dresses so that those who are not looking at them are attracted by the glare of the lace.

Gentle ladies! Some people have now a day introduced a reform into it, that they do not show the dowry and count it but pack it up in boxes and place it before the guests. I say that is even worse than showing because on showing the people are able to judge and evaluate it to an extent and their

praise is limited to that extent, but when the dowry is packed, they are most likely to overestimate and this gives an excuse to the donor to indulge in excessive false pride. My advice is: Do not send the dowry on the very first day with the bride. Keep it til the bride starts feeling at home with her new kins⁽¹⁾. Take the dowry to her then. Give her a list of the articles of the dowry. Count them and hand them over along with the keys. Saying that this is your dowry. This is the way dictated by love, all other ways lead to show and hypocrisy. This is also better than the way in which the keys are handed over to the in-laws family without the bride's knowledge.

If something is lost, it becomes the basis of strained relations for the whole life. It had sometimes happened that things are lost either by negligence or ill intention on the part of in-laws. Now listen to what was done in place of the Hindi ceremonies known as 'Bohra' or 'Chatha' or 'Challa' for Hazrat Fatima (RA). The Prophet (PBUH) went to Hazrat Ali's (R.A.) house on the following day and asked Hazrat Ali (R.A.) to bring a little water. He (PBUH) asked Hazrat Fatima (R.A.) also to bring a little water. Then he (PBUH) sprinkled drops of water on both of them and prayed for them. This shows

(1) One's family and relations.

Hazrat Fatima (R.A.) was then moving about in her new house and was not sitting like a statue as the brides are expected to do in our families.

A Silly Custom Performed On Marriage

شادی کے موقع پر کی جانے والی ایک بے ہودہ رسم

While observing a formality in her new house, the bride has to behave like a statue instead of a human being. She is turned from a moving animal to a nonmoving animal. She cannot go even to attend her natural calls by herself. She must be accompanied by somebody. She cannot speak. She is, in other words, really held in solitary confinement ⁽¹⁾. She has to start taking less food many days before the marriage in order to do away, as far as possible, with the necessity of answering the natural call. It means a bride should be such a person who has no human needs. She should be something else instead of a human being. She should be dumb. This wrongful confinement goes to an extent that the bride cannot say even her prayers. A bride is not usually regular in saying her prayers and says her prayer only when she finds a friend by her side at prayer time. In the absence of anybody to assist her, she finds an excuse to do without it. This is the consequence of going to

(1) The action of confining or state of being confined.

extremes in observing of privacy or the veil. This restraint has made many go ill seriously endangering ⁽¹⁾ their lives. Whatever we have adopted we have gone to extremes in that. While the instance quoted tells about the result of taking the practice of observing of the veil to one extreme. The other extreme is manifested in total non-observance of any veil by the bride from the bridegroom's elder or younger brothers or his cousins, although a Tradition says: The bridegroom's younger brother should be dreaded as one would from death. Another instance of the former extreme is seen amongst some ladies when they go on a journey, although it may be as comfortable as that in a train, they postpone saying their prayers on the excuse that the direction of the Qibla is not known or water for performing ablution cannot be obtained and they will have to set aside their veil for ascertaining the direction of Qibla or for getting water.

Gentle ladies! If the train meets an accident e.g. it catches fire or thieves or dacoits ⁽²⁾ force their way into the train, would they still sit veiled and not speak out? Would they not yell out and raise the

(1) Put (someone or something) at risk or in danger.

(2) A member of a band of armed robbers.

hell of a noise? What would be the condition of their veil then? The fact is that their hearts do fear what havoc accidents occurring in this world can bring about but they fear not what they would have to face in consequence of their sins.

They take it lightly. They should know that as a result of an accidental fire or a dacoity in a train, the maximum harm that could come is that of losing one's life and the pain so caused is short lived but the torment⁽¹⁾ that would have to be gone through as a punishment for deliberately not saying one's prayer, would last for thousands of years and those undergoing this punishment in hell would wish that death might take them over. The bride who has turned into an animal without human senses are offering the excuse that she could not say her prayer because there was nobody to take her to do so. The members of the family remain aware of all else that needs their attention. They let nothing go wrong in serving the meals, but they forget to take the bride to say her prayer. It should be clearly understood that not only the bride but all the family members are responsible for the bride not being able to say her prayers. All stand to be punished. It is because some people in observing the veil go to

(1) Severe physical or mental suffering.

this extreme and some people do away with it altogether. They are all self-imposed ceremonies. They have no basis. Hazrat Fatima (R.A.) brought the water herself; no friend brought it for her.

Some ladies take the plea that the religious leaders (Maulvies) did not object to such ceremonies in the past. It is the present day religious teachers only who have started advising against them. I have already rebutted this argument by pointing out that an advice can be effective only when it is received by a receptive mind, otherwise it appears to have been given to a dead block. Moreover, we need not bother whether religious teachers had objected to them or not when we have before us clear orders given in the Tradition. I believe the past religious teachers must have objected to them.

The jurists have prohibited womenfolk ⁽¹⁾ from visiting such gatherings in which such pernicious ⁽²⁾ things are done.

(1) The women of a particular family or community considered collectively.

(2) Having a harmful effect, especially in a gradual or subtle way.

The Evil in Not Recognizing a Sin As Such

گناہ کو گناہ نہ سمجھنے کا نقصان

Even a student would confirm that it is bad not to recognize a sin as a sin. However, shrewdly ⁽¹⁾ enough, it is suggested that ceremonies should not be named ceremonies i.e. evil doings should not be called evil doings, to avoid objections being raised against them. It shows total ignorance. it is tantamount to killing one's conscience⁽²⁾. You may do what you like but mind you that a sin is a sin and your thinking otherwise will not alter it and its ill effect is bound to manifest⁽³⁾ itself. If somebody takes a poison and thinks that it is not a poison but sugar, it is not going to turn into sugar. It will show its effect after a little while.

You may follow the Truth or follow what is not true. It is better to choose one of the two than to carry on under a misapprehension ⁽⁴⁾. A person who does except that he is mistaken, can be expected to set himself right someday, but a person who does not admit that he is in the wrong, cannot be expected

(1) In a way that shows sharp powers of judgement.

(2) A person's moral sense of right and wrong, viewed as acting as a guide to one's behaviour.

(3) Clear or obvious to the eye or mind.

(4) A mistaken belief about or interpretation of something.

to correct himself and when warned by others, would start questioning what is wrong in it? Such a person would continue committing sin and it may not be expected that he would be penitent even on his deathbed. In short, take it that it is wrong thinking that ceremonies observed in modern times are not ceremonies. Muster up ⁽¹⁾ courage to get rid of them. Do not consider it an easy task. Look at these ceremonies as offshoots of that thing which is the root cause of all sins, even of atheism and polytheism. I have given a few examples of these offshoots of that root cause vanity. Abandon all such actions which savor of vanity e.g. backbiting, feeling jealous etc. Backbiting is done by a person who considers himself superior to another person. it is only a person who considers himself healthy, who would laugh at a sick man.

A person who finds himself sicker than another man would not laugh at the latter. To consider one superior is vanity. Feeling jealous of seeing another person better off falls in the same category because he considers himself more deserving to own the wealth that the other person possesses. You can track down most of the sins committed by a person

(1) Assemble (troops), especially for inspection or in preparation for battle.

to his vanity. Clear your mind of this root cause of all sins. The Almighty has informed us that Grandeur is specifically His attribute and nobody else has a share in it. One, who does not get rid of his vanity, does not realize that all Grandeur and Glory belongs to Almighty. He also does not appreciate that All Praise is for Him. All Majesty and Might belong to him. it is His Right He lavishes His favors on whom He pleases which nobody can question. There can be no person more ignorant than one who does not recognize the right his self has upon him and the right his Creator has upon him. He can never avoid committing sins. He can be expected to indulge in any sin because the root cause of sins has found a place in his heart. If he avoids one sin, he will take up another. To overcome this weakness Almighty has advised us how to treat it and so long as this treatment is followed, one would be able to avoid all sins, big or small.

The way to avoid Vanity and other sins

تکبر اور دوسرے گناہوں سے بچنے کا طریقہ

The Almighty has defined one of His attributes. When it is borne in mind that this attribute is specifically His and at no time and under no circumstances should an individual show any pretensions to it, he would automatically get rid of

his habit of committing sins. This attribute is His Grandeur. The Quran states:

﴿الْجَانَّةِ: ٣٧﴾

“All grandeur is His both on the earth as well as in the heavens”

A realization of this is the panacea⁽¹⁾ of all ills. It affords protection from all sins. When all greatness is attributed to Almighty what is left for an individual except humility which is the basis of all prayers. Whoever has recognized that all grandeur is His, he has recognized Almighty as well as his own self. Whoever has gained this knowledge, he becomes the most learned man and the greatest scholar. Such men have been praised in the Quran in these words:

﴿الزُّمَرِ: ١٨﴾

“They are the wise people”

When a man gets rid of the root cause of sins and humility takes its place, he has gained everything. He will progress by leaps and bounds. I have been very brief in explaining this root cause of sins and its eradication. Sometimes detailed guidance is called for without which it becomes difficult to appreciate how an action savors of self-conceit⁽²⁾, and how it could be avoided. In my opinion, an easy and useful

(1) A solution or remedy for all difficulties or diseases.

(2) Excessive pride in oneself.

solution of this is that one should study proper books or better take lessons in those books and one who cannot read by himself, may request a learned man to read out relevant articles or listen to speeches given by such men or ask questions about events. Ladies should specifically bear in mind that just as they have a time fixed for preparing meals, they should fix some time for study or for listening to somebody who could read out to them some useful literature. But it is noticed with regret that ladies show no inclination towards this necessity. While menfolk do sometimes inquire about problems faced by them, womenfolk have never come forward to enquire verbally or through writing about any difficulty faced by them, (There may be some exceptions where God may so wish), although sometimes problems arise which are so complicated that very few religious learned men are capable of offering them a proper solution. What is chaste ⁽¹⁾ and what is not chaste, for instance, has given rise to one of the most difficult discussions and it would not be easy for many to give a proper reply to a query on this subject. Difficult situations arise sometimes but since ladies have never bothered to

(1) Abstaining from extramarital, or from all, sexual intercourse.

study, they remain unaware of what they should be doing and thus escape having to act on the plea of ignorance. Some women feel shy of asking questions and those of them who are a bit literate, look up a book written in Urdu and act on what they are able to understand be it right or wrong. However, there are some women who, when they suffer from a private disease, do not let their shyness stand in their way and do try to find a way out which enables them to observe modesty and yet undergo the treatment also.

Respectable ladies! It is not difficult now a day to ascertain the facts about a problem and seek its solution. You need only spend two pieces on the postage of a letter and can get a reply to the question arising in your mind. If you cannot do it yourself, you can make an inquiry through your husband.

If you cannot write yourself or your husband not available, you can request another lady to write a letter for you. But one makes these efforts only if one cares to follow what ones religion enjoins. You should give up this carelessness and regard your religion more important than the worldly gains. Your life in this world is going to come to an end and the life in the next world is going to last forever.

The way pointed out to me will be found very useful. When religious matters will be discussed at home, the children will also take interest in them and they will remember what has come under discussion all their life. Those people who are working under you will also benefit from it. In fact, it is your duty also to educate them on religious matters. A Tradition says.

كلکم راع و کلکم مسؤول عن رعیتہ⁽¹⁾

“Every one of you is a ruler and he will be asked what he did for the person over whom he exercised his authority”

The Prophet (PBUH) said that every grown-up person is a protector of one who is younger to him. Every person is responsible for something or the other and is answerable for it if your maidservant does not say her prayers, she is answerable for it, but you too will be questioned about it and asked why you did not teach her and make her able to say her prayers. Some people put forth the excuse that they make their efforts to persuade her but the maid does not come round.

Gentle ladies! If your maidservant prepares your curry with too much salt or too little salt and this

(1) **Ref:** Bukhari and Muslim

happens over and over again, what do you do? After having asked her to correct this do you keep quiet about it and start taking the curry as cooked by her with insufficient salt or with too much of it?. You would not. If she does not correct it, you might resort to beating her whether she stays or leaves your service. If she does not correct herself, you would yourself turn her out.

Ladies! You do not care for your religious duties even so much as you care for the quantity of salt in your curry. Take care of your religious duties. Educate others also about the religion where you can exercise some influence upon them. Whoever turns religious by your efforts will be rewarded and you too will get requital ⁽¹⁾ equal to what he gets. The way to do it has already been pointed out by me is that just as you find time to carry out many of your daily worldly tasks, find time for this one religious duty also. Ladies who can read should study to reform themselves and those who cannot read should request one of their relatives to read out to them. They could invite learned religious men to give lectures at their homes. Whatever events occur or incidents happen, they could talk about them with the learned people who have been

(1) Return a favour to (someone)

invited Ladies could also seek advice on problem faced by them through the wives of these learned men, by addressing them by post In this way they would secure so much knowledge and understanding that they would, in course of time, acquire an insight which would enable them to determine what religion enjoins about any matter.

When you become aware of an evil, your heart continues feeling a pinch and at last, determines to avoid it if you muster up a little strength and hold to your determination, you will make progress by leaps and bounds. Gradually the cause of all ills the feelings of vanity will also be rooted out from the spot it had occupied in the heart. It is the very thing that God has made a mention in the Ayah and simultaneously apprised us of a cure of all evils. That cure lies in admitting that there is an attribute which is specifically His and is not shared with anybody else and that is the attribute of His Grandeur it is a root from which spring out many branches all of which not only collectively but severally also relate to Him and Him alone.

I do not suggest that all of you should become religious scholars, but so far as possible, you should not miss any opportunity to acquire knowledge. All of you are interested in collecting riches and

ornaments ⁽¹⁾, but evidently, all of you cannot get these things to your fill, but whether rich or poor, every one of you tries to get these things. The efforts you make in this connection are not as rewarding as these would be it made, even to a lesser extent, to gain what your religion (Deen) offers. The latter gain would be more precious and reliable than the wealth and jewelry you may be able to secure in this world. You would be getting ten times of what good deed you do have, as the bounty from the Almighty. The Almighty has further stated that:

وهو العزيز الحكيم

“He is All-Powerful and the Supreme Sage”

By adding these words, He has laid stress on what He has said to warn those who do not avoid assuming airs of false pride, who fail to take note of the weakness of theirs and who remain uninfluenced despite the efforts to make them understand that their benefit lies in accepting the advice given. The Almighty says “You should know that I am Omnipotent, Supreme and All-Powerful and if you do not obey, you cannot escape from me.

(1) A thing used or serving to make something look more attractive but usually having no practical purpose, especially a small object such as a figurine.

I can punish you as I want. And if you are not punished immediately after committing an evil deed, do not feel secure thinking the matter is over, I may have held up the punishment and allowed you time to mend yourself because I act discreetly and benevolently”

Some people accept bribe saying that they have a right to receive it.

Gentlemen! I advise you not to remain under a misapprehension. Do not forget God’s wrath. Firstly it is very likely that you would receive your punishment in this Very world and if this is put off for some expediency, the punishment that you would get in the next world would be far more painful. It is better that you are punished in this very world. You should always bear in mind what may have to be faced there. I would dissuade you from committing a wrong. The following words clarify what could come up:

﴿وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾ الحشر: ١٨

“They would see what they have got ready for tomorrow”

It was to remind this very thing that the Prophet (PBUH) once said:

زوروا القبور واكثروا ذكرها دم اللذات

“Visit the graves and remember death which puts
an end to all pleasures”

Let no women infer from what it is permissible for them to visit the graves. There are many evils in the discarding of veils by women. What is intended to convey by the words of the Tradition is that women should bear in their minds the certainty of death and what is going to happen on the Resurrection Day (by the study of relevant books or by listening to them) It is not sufficient to recollect briefly about death and the resurrection Day by repeating the words death or resurrection on beads ⁽¹⁾. What is required is that before undertaking to do something, you should think out whether after death, you would be answerable for it in a very way, and if you have already done such a thing for which you could be called to book, be penitent and beg God's forgiveness constantly. Let us now pray that God may grant us strength for it.

(1) A small piece of glass, stone, or similar material that is threaded with others to make a necklace or rosary or sewn on to fabric.

Cure for Vanity



THE SPEECHES OF HAZRAT THANVI (RA) (Significance and Utility)

Hazrat Thanvi (RA), in his speeches, used to recite Khutba-e-Masura, followed by a verse from the Holy Quran or a hadith, and then explained it very impressively and thoroughly. His audience consisted of thousands of people from all classes of society: poor and rich, old and young, educated and illiterate, urban and rural, scholars, judges, lawyers, businessmen, etc. His style was so alluring that the audience felt mesmerized.

According to Syed Suleiman Nadvi, 400 speeches of Hazrat Thanvi were compiled. These comprised Islamic teachings, argument against newly invented things in religion and useful practical recommendations. He used to captivate his audience with facts, advice as well as interesting anecdotes. The other religious speakers generally discuss belief and religious observances in their sermons, but Hazrat Thanvi also used to stress upon people to improve their practical life and inculcate moral values in them.

According to Dr. Abdul Hayee Arifi, the speeches of Hazrat Thanvi had a God gifted style which enlightened the hearts of the audience, gave them a spiritual insight and a proper understanding of religion; they were able to distinguish between right and wrong, their beliefs were strengthened and all their apprehensions were gone. It was his love of God that made his words so impressive, his style so powerful and his speeches so irresistible.

How to benefit from these sermons: While reading these speeches, we need to ponder for a while and see if we are also suffering from the evils mentioned therein, and if so, try to get rid of them. We should be upset if virtues mentioned therein are missing on our part and should try to acquire them. A reading in such manner will, in sha Allah, benefit the reader and he will start feeling a change.