

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوَلَدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah azza wajal, in Whose Name we begin, The Most Compassionate,
The Most Merciful

All Praise is due to Allah azza wajal, Countless Peace and Blessings be upon
His Beloved Messenger Sallal Laahu 'Alayhi Wasallam

40 MAKTUBAT

of Imam Rabbani Shaykh Ahmad al-Faruqi
al-Sirhindi Mujaddid Alif Thani ﷺ

[1564 - 1624]

1. Success in the Hereafter is based only upon this: That all actions, statements, principles and subsidiary issues should be in accordance with the Ahle Sunnah wa Jamaah. (May Allah azza wajal increase their numbers. Ameen). This is the only group of Jannah. Except for the Ahle Sunnah wa Jamaah, all other groups are people of Hell. Whether people know this today or not, but, on the Day of Judgement, every person will come to realise this. Knowing (and realizing this) at that time would be of no benefit to anyone (who was not a Sunni in this world).

(Maktubat Shareef, Vol. 1, pg. 69)

2. To merely recite the Kalimah is not entirely sufficient for a person to be considered a Muslim. A person has to accept every essential aspect of Islam as the truth and should display dislike and abhorrence for Kufr and the Kuffaar. This makes a person a Muslim.

(Maktubat Shareef, Vol. 1, pg. 266)

3. Whosoever admits that he believes in every essential aspect of Islam, but does not dislike and abhors Kufr and the Kuffaar, in reality, he is a Murtad (apostate). The law pertaining to him (is the same as that which pertains to a) Munaafiq.

(Maktubat Shareef, Vol. 1, pg. 266).

4. As long as a person does not possess enmity and (hatred) for the enemies of Allah *azza wajal* and His beloved Prophet *Sallal Laahu 'Alayhi Wasallam* till that moment; he does not possess (true) love for Allah *azza wajal* and His beloved Prophet *Sallal Laahu 'Alayhi Wasallam*.

(Maktubat Shareef, Vol. 1, pg. 266)

5. In my opinion, there is no better action equal to pleasing Allah *azza wajal* than to have hatred and enmity for the enemies of Allah *azza wajal*.

(Maktubat Shareef, Vol., 1, pg. 266)

6. That knowledge of the Unseen which is Special to the Almighty Allah *azza wajal*, (that also), He informs to His special Prophets.

(Maktubat Shareef, Vol.1, pg. 310)

7. In the Hadith-e-Qudsi, the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* said to the Almighty Allah Allah *azza wajal*, "O Allah *azza wajal*! There is only You! I am not (in existence) and whatever there is besides You, I have abandoned all of it only for You."

The Almighty Allah *azza wajal* declared to His Beloved Prophet *Sallal Laahu 'Alayhi Wasallam*, “O Muhammad! I am and only you and besides you, whatever exists, I have created only for you.”

(Maktubat Shareef, Vol. 2, pg. 8)

8. Allah *azza wajal* declared to His beloved Prophet *Sallal Laahu 'Alayhi Wasallam*, “(O beloved)! If I had not sanctioned your creation, I would not have created the heavens. If I had not intended to create you, then I would have not revealed My Divinity.”

(Maktubat Shareef, Vol.3, pg. 122)

9. Every Ummati is a servant, a slave and the property of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*.

(Maktubat Shareef, Vol. 3, pg. 64)

10. The (actual) creation of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* is unlike the creation of any person. As a matter of fact, in the world of possibilities, (Aalame Imkaan), there is nothing similar to the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*. The reason is that the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* was created by Allah *azza wajal* through His Nur.

(Maktubat Shareef, Vol. 3, pg. 100)

11. In the universe of possibilities (or Aalame Imkaan - which includes the highest heavens and every part of creation), as much as you try to observe and look, you will not find the special existence of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*. The Holy Prophet *Sallal Laahu 'Alayhi Wasallam* is above all of this. This is the reason why the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* did not possess a shadow.

(Maktubat Shareef, Vol. 3, pg. 100)

12. I have love for Allah *azza wajal* for He is the Lord of Muhammad *Sallal Laahu 'Alayhi Wasallam*.
(Maktubat Shareef, Vol. 3, pg. 221)
13. It is Fard (compulsory) to love the Ahle Bait (or the blessed family of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*) and this is proven from authentic and clear testimony. Allah *azza wajal* has determined this recompense from the Ummah for the Prophetic teaching of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* that we should love and adore his blessed family. In Surah Shurah, verse 23, the Holy Qur'an declares, "Say you (O Muhammad!), "I ask not of you any wage for it but affection in respect of (my) family."
(Maktubat Shareef, Vol. 1, pg. 266)
14. One should think good of every blessed companions of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*. One should love and adore them for the sake of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*. To love them is to love the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* and to have enmity for them is to have enmity for the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*.
(Maktubat Shareef, Vol. 1, pg. 226)
15. Among all the blessed companions, the most supreme and lofty in (status) is Hadrat Sayyiduna Abu Bakr Siddique *radi Allah 'anhu*. After him, the loftiest in status is Hadrat Sayyiduna 'Umar Farouq *radi Allah 'anhu*. On both of these issues, there is 'Ijmah-e-Ummah or the unanimous consensus of the Ummah. This is also the belief of the four Imams or the A'immah Mujtahideen, namely, Imam Abu Hanifah, Imam Shafi, Imam Malik and Imam Ahmed bin Hambal *radi Allah 'anhum*. This is also the belief of the majority of the 'Ulama of the Ahle Sunnah wa Jamaah. After Hadrat Sayyiduna 'Umar *radi Allah 'anhu* the loftiest in status is Hadrat Sayyiduna 'Uthman Ghani *radi Allah 'anhu* and after him

in this Ummah, the most lofty in status is Hadrat Sayyiduna Ali *radi Allah ‘anhu*.

(Maktubat Shareef, Vol. 1, pg. 266)

16. The battle which transpired between Hadrat Sayyiduna Ali *radi Allah ‘anhu* and Hadrat Sayyidah Ayesha *radi Allah ‘anha*, Hadrat Sayyiduna Talha, Hadrat Sayyiduna Zubair, Hadrat Sayyiduna Mu’awwiyah and Hadrat Sayyiduna Amr *radi Allah ‘anhum*, in this instance, Hadrat Sayyiduna Ali *radi Allah ‘anhu* was correct. The others mentioned were incorrect in their decision. However, this mistake is not considered as a mistake based on enmity but a mistake based on analysis. It must be remembered that a Mujtahid is actually rewarded with one single reward even though he may err in his analysis of a certain issue. We have been commanded to love and respect every blessed companion. Any person who dislikes or disrespects any companion is considered as an irreligious (or a misguided) person.

(Maktubat Shareef, Vl. 1, pg. 266)

17. Those who read the Kalimah and consider themselves as Muslims, but have enmity and dislike for the blessed companions, Allah *azza wajal* has called them “Kaafirs” in the Holy Qur’an.

(Maktubat Shareef, Vol. 1, pg. 54)

18. From the Arsh until the earth, everything is equal to the pure souls of the Prophets and the Awliya. Nothing is far or at a distance from them.

(Maktubat Shareef, Vol. 1, pg. 289)

19. The Almighty Allah *azza wajal* has given the special Awliya the power to be in many places in one single moment.

(Maktubat Shareef, Vol. 2, pg. 58)

20. The Ka'ba presents itself to make the Tawaaf of the Awliya from the Ummah of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*. It also achieves Barakah from them.

(Maktubat Shareef, Vol. 1, pg. 209)

21. The Arif reaches such a stage that (in that moment), whether it is the earth or anything created, whether it is the celestial objects, the souls of people or every creation, every particle in this becomes a door from one unseen to another. Every particle becomes a stepping stone to the Divine Presence of Allah *azza wajal*.

(Maktubat Shareef, Vol. 3, pg. 110)

22. Hadrat Sayyiduna Ghousul A'zam, Sheikh Sayed Abdul Qadir Jilani *radi Allah 'anhu* has been given the power by Allah *azza wajal* in regard to that issue which is written in the Lahw Mahfuz as an unchanged destiny and known only to the Almighty Allah *azza wajal*. Even in this type of destiny, Allah *azza wajal* has given the great Sheikh the power to change this also.

(Maktubat Shareef, Vol. 1, pg. 217)

23. From the time of his appearance until the Day of Judgement, every Saint, whether he be an Abdaal, an Aqtaab, an Awtaad, a Nuqaba, a Nujuba, a Ghous or a Mujaddid, every one of them is reliant upon the spiritual favour and Barakah in the realm of Sainthood and Tariqah on Hadrat Ghous Paak *radi Allah 'anhu*. Without him and without his medium, no one can be a Saint until the Day of Judgement.

(Maktubat Shareef, Vol. 3, pg. 123)

24. Mujaddid Alif Thani *radi Allah 'anhu* is also a deputy of Hadrat Ghous Paak *radi Allah 'anhu*. As the moon becomes bright through the rays of the sun, in like manner, Mujaddid Alif Thani *radi Allah 'anhu* receives his spiritual blessing and Bakarak from the blessed court of Hadrat Ghous Paak *radi Allah 'anhu*.

(Maktubat Shareef, Vol. 3, pg. 123)

25. Whatever news the Prophets have given about the beginning of creation, about the Divine Throne, about the Divine Tablet, about Jannah and Hell, about the Angels, about previous Prophets, about previous nations, about the Day of Judgement, about the blowing of the Trumpet, about Hisaab and Kitaab, about Mizaan, about the fountain of Kauther, about the calamities which occurred in the past and about that which will appear in the future, to change this and adopt these things according to one's own intellect is actually to belittle the greatness of the Prophets.

(Maktubat Shareef, Vol. 1, pg. 266)

26. It is not permissible for a Muqallid to extract a certain Shari'ah Law from the Qur'an and Hadith himself and practise upon it that is contrary to his Imam. It is necessary for a Muqallid that whichever Imam he is following he should search for the accepted verdict in that Madhab and practise upon that (ruling).

(Maktubat Shareef, Vol. 1, pg. 286)

27. All those issues which have remained in dispute between the 'Ulama of the Ahle Sunnah wa Jamaah and the Awliya, if one looks carefully at these issues, in all of these issues the truth seems to be on the side of the 'Ulama.

(Maktubat Shareef, Vol. 1, pg. 266)

28. That person who considers a Haraam act as good (and whose prohibition is within the essentials of religion), that person ceases to be a Muslim and becomes a Murtad.

(Maktubat Shareef, Vol. 1, pg. 325)

29. To be firm against the hypocrites and the disbelievers is among the essentials of religion. As much as one respects a hypocrite and disbeliever, so much so, Islam is disgraced (or insulted).

(Maktubat Shareef, Vol. 1, pg. 193)

30. The company of a bad-Madhab or a misled person who calls himself a Muslim is more detrimental than being in the company of an open Kaafir.

(Maktubat Shareef, Vol. 1, pg. 54)

31. The quality of the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* as being “the best of examples” as giving to him by Allah *azza wajal* is also the fact that He has given command to His Prophet *Sallal Laahu ‘Alayhi Wasallam* to be severe against the disbelievers and the hypocrites. Therefore, it is clear that to be a “good example” one has to display severity against the disbelievers and the Munafiqs.

(Muktubaat Shareef, Vol. 1, pg. 163)

32. The dignity of Islam is based on the disgrace of Kufr and the dignity of the Muslims is based on the disgrace of the disbelievers. Therefore, whosoever has shown respect to the disbelievers, he has disgraced the Muslims and one should keep the disbelievers and hypocrites as far away from oneself as one distances a dog.

(Maktubat Shareef, Vol. 1, pg. 163)

33. To mix with the enemies of Allah *azza wajal* and the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* is indeed a very great sin. To have love and friendship with the enemies of Allah *azza wajal* and His Prophet *Sallal Laahu ‘Alayhi Wasallam* can lead a person to have enmity and hatred for Allah *azza wajal* and His Prophet *Sallal Laahu ‘Alayhi Wasallam*.

(Maktubat Shareef, Vl. 1, pg. 163)

A person lives with the impression that he is a Muslim and that he believes in Allah *azza wajal* and His Prophet *Sallal Laahu ‘Alayhi Wasallam* but does not realise that this type of bad action, (to have love and respect for the enemies of Allah *azza wajal* and

His Prophet *Sallal Laahu 'Alayhi Wasallam*), can completely destroy his Islam and Imaan.

(Maktubat Shareef, Vol. 1, pg. 163)

34. To slaughter a cow in Hindustan (India) is a major symbol of Islam.

(Maktubat Shareef, Vol. 1, pg. 81)

35. The gods of the Hindus such as Ram and Krishna were indeed disbelievers and irreligious. They used to encourage people to worship them and they also believed that Allah *azza wajal* had been confined within their bodies (Ma'azallah).

(Maktubat Shareef, Vol. 1, pg. 167)

36. What is the harm in a Meelad Shareef in which the Holy Qur'an is read beautifully, wherein also the Na'at is read in praise of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* and wherein Maqabats are read in praise of the Ashaab, the Ahle Bait and the Awliya? Impermissible is when the letters of the Qur'an are changed and mispronounced and when Qasidahs are read in a musical tone and within the rules as outlined in musical instruments; when there is clapping, etc.

In those Meelad functions in which these impermissible actions are not present, what can be the reason for this type of gathering to be considered as impermissible? As long as singing, musical hymns and clapping are not stopped, irresponsible people would not cease these activities. If the slightest chance is giving in to these impermissible actions, the results would indeed be very bad.

(Maktubat Shareef, Vol. 3, pg. 72)

37. To have dislike and hatred for the disbelievers is a sign that one possesses the wealth of Islam.

(Maktubat Shareef, Vol. 1, pg. 163)

38. The sign of having extreme love for the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* is to have extreme hatred for the enemies of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* and to also display enmity for those who oppose his Shari'ah.

(Maktubat Shareef, Vol. 1, pg. 165)

In love and respect, deception and a false façade is not permissible. The reason is that a person who loves someone is completely overtaken by this love and he will never accept that his beloved is been refuted in any manner. He will also never agree to make peace with the enemies of his beloved.

(Maktubat Shareef, Vol. 1, pg. 165)

39. Having two loves are completely opposite to each other. They both cannot exist in one heart. The enemies of Allah *azza wajal* and the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* will always remain an enemy (in the heart of a true Muslim) and he will always strive to disgrace these enemies of Allah *azza wajal* and His Prophet *Sallal Laahu 'Alayhi Wasallam*. One should never give these enemies any respect and one should not call them in any functions. One should continue to show contempt and dislike for them.

(Maktubat Shareef, Vol. 1, pg. 165)

As much as possible, one should not turn to them for anything. If there is an occasion that one needs them for something, then he should fulfil his need in the same disliked manner as when a person goes to the toilet.

(Maktubat Shareef, Vol. 1, pg. 165)

40. This is the only path to reaching the blessed court of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*. If one leaves this path, then it would become extremely difficult to reach his blessed court.

(Maktubat Shareef, Vol. 1, pg. 165)