

WHAT IS TRUE INTELLIGENCE?

FOLLOWING THE AHKAAM OF ALLAH AND NOT ONE'S EGO



Extracted and Adapted from a Discourse of

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَّا بَعْدُ

You will find that there are many things in which we differ in terms of definitions.

Some people may have a certain understanding of a concept, while others may have a different understanding of the very same concept.

Essentially, beyond our everyday lives, you will notice that when it comes to matters of Deen, our religion, and our Mazhab, differences also arise when comparing Islam to other religions or ways of life.

Our Deen defines something in a specific manner, while another religion may define the same thing completely differently.

The explanation provided by our Deen is one thing, whereas the explanation from religions that are not Deen-e-Ilahi (Divinely revealed religion) is not accepted in the court of Allah Subhanahu wa Ta'ala.

Thus, you will find that the very same aspect we define in a particular way, as far as our Deen is concerned, is defined differently by others.

Then, even when we examine our Deen itself, among us as Muslims—

those who adhere to the teachings and commands of Allah Ta'ala as found in the Qur'an Majeed and as shown to us by

Huzoor-e-Akram ﷺ then sometimes you will notice that differences may still arise.

Those who firmly adhere to Deen and its Shari'ah have their own interpretation, while those who lack that level of connection and do not follow the Ahkaam (commands) of Deen will have a different understanding.

Their understanding will be very different.

Not long ago, there was some communication in which it was mentioned that we possess certain things—one of them being our nafs (ego). This nafs urges us to act in specific ways.

Now, whether or not those actions are appropriate, there are times when Allah Ta'ala gives us certain things, yet we do not accept it.

What is it that holds a person back from accepting these things which are given to us ?

Is it their aql (intelligence), their nafs (ego), or their emotions?

What drives them to act or speak in a particular manner? It is the prompting of the Nafs (ego).

This influence of the nafs becomes evident when a person is disturbed and resorts to abusive behavior, or when they encounter a problem and seek un-Islamic solutions.

However, Allah Ta'ala has blessed us with the faculty of thinking, which we call aql.

When a person reflects upon their actions and realizes that their aql is advising against a certain course as an incorrect method to achieve their goal, they should heed its counsel.

In such circumstances, what should a person do? They should prioritize their aql over their emotions and the promptings of the nafs.

Allah Ta'ala has granted us this intelligence.

Even in business matters, when a person's emotions run high and they are inclined toward a seemingly profitable venture, their aql may caution them against it.

Under such circumstances, what should we do?
We should submit our emotions to the aql that Allah Ta'ala has bestowed upon us, recognizing the intelligence He has provided.

Yet, it does not end there. A believer does not always act solely based on the fatwa their aql gives them.

Sometimes, the direction provided by the aql may contradict the ahkaam (commands) of Shari'ah or the commands of Allah Ta'ala, as shown and ordained by Nabi-e-Kareem ﷺ.

This introduces the third factor: Shari'at.

The aql and the intelligence bestowed by Allah Ta'ala dictate that our emotions be subject to the aql.

Furthermore, the aql itself is bound by the commands of Allah Ta'ala and the Shari'at of Nabi-e-Kareem ﷺ.

The aql cannot prevail unless it aligns with the requirements and demands of Shari'ah; it is not above Shari'ah.

Shari'ah—**نعوذ بالله**—will never be subordinated to our aql and intelligence.

The Hukm (decree) of Allah Ta'ala will always remain supreme, and this Hukm is what we must act upon ('amal). Remember, at times, the aql may beautify certain things.

As I mentioned before, during the days when we were students at Madrasa Falah-e-Darain, Hazrat Mufti Mahmood-ul-Hasan Saheb Gangohi (rahmatullahi alayh) would visit the madaris in the Gujarat area almost every year during his Tablighi safar (journey for the effort of Da'wah).

The province where Darul Uloom Deoband is located is known as the UP Province, and the area where our madaris were situated was known as Gujarat, or Gujrat.

Due to his connection with Gujrat, Hazrat (rahmatullahi alayh) would visit the madaris there annually and spend some time.

Quite often, after Asr, a gathering would be held where Ulama would be seated, and various types of questions would be asked.

On one such occasion, while we were present, an 'Aalim asked Hazrat (rahmatullahi alayh) a question.

The question was:

"Hazrat, we keep our money at home for safekeeping, but over time, we also earn money. If we were to take that money and deposit it in the bank, interest would accrue. What should we do about this saving of ours?"

He further added, *"Yes, we know that earning interest is haram."* He emphasized that interest is indeed haram.

However, what the aql suggests?

The aql proposes depositing the money into the bank for safekeeping and when interest

accrues, not using it for personal benefit but instead giving it to the poor.

Muslims should give such funds away without intending any reward.

This means that when one comes into possession of such money, it should be given away without seeking any spiritual benefit.

Now, consider what the aql is suggesting.

However, it is important to note that the aql should not supersede other principles; it must adhere to the rules of Shari'ah and the commandments of Allah Subhanahu wa Ta'ala.

One might get carried away and think, *"Yes, we should do that because there are so many Muslims in need of funds."*

So, the questioner asked Hazrat Mufti Saheb (rahmatullahi alayh) whether it would be correct to deposit money in the bank with the intention of using the interest to assist needy Muslims.

Sometimes, Hazrat (rahmatullahi alayh) would not give a direct answer; he was very witty and had an excellent way of responding.

With a smile, Hazrat advised the questioner to give from their clean money to help and assist those in need rather than resorting to this type of money which is interest and filthy money.

After this, the questioner remained silent.

The key point here is to evaluate whether the suggestion made by the aql aligns with the Shari'ah, as the aql must operate within the bounds of Shari'ah.

It is crucial to seek the guidance of Shari'ah in determining whether an action is permissible or not.

If we are informed by the Ulama that a certain action goes against the rulings of Shari'ah, we must subject our aql and intelligence to Shari'ah.

These are the three levels to consider:

first, our own emotions—subject them to the aql. Then, when our aql offers guidance, subject it to Shari‘ah and the commands of Allah Ta‘ala.

As for the aql itself, it is worth noting that wise individuals have pointed out, as mentioned earlier, that our definitions may differ.

Today, if someone were to ask me, *"In your opinion, who is an intelligent person?"*

I believe that each person here would have their own explanation and definition of intelligence.

In our time, with the advancements we have made in science, technology, and various other

fields, we might think that those responsible for these inventions are intelligent individuals.

However, those who possess aql and adhere to Shari'ah are the ones who truly embody intelligence.

In Arabic, it is said:

"العقلاء أربعة" – *The intelligent are four*—

categorized into four distinct types of people who possess genuine intelligence.

After pondering this, something came to mind. As much as we admire and are amazed by the inventions and progress achieved by humanity, and how swiftly we are advancing—even surpassing the speed of sound—we must also consider the destructive capabilities that man has created.

Reflect on the various weapons of mass destruction, designed to obliterate Allah Ta'ala's creation with just the press of a button.

It has reached a point where drones operate continuously from the ground, causing immense destruction.

It is important to realize that despite all this progress and technological advancement, the human being creating it must also be considered.

While we appreciate the level of precision and perfection in these inventions, it is essential to remember that this advancement is a reflection of the potential within humanity.

Yet, imagine—after all this—a person still cannot recognize Allah Ta'ala.

Is that intelligence? Is that true intelligence?

Imagine, after having accomplished so much, a person still fails to recognize Allah.

An Arabic poet beautifully states:

في كل تحريكة وفي كل تسكينة آية

In everything that is in motion, and in everything that is still, there is a sign of Allah Ta'ala.

There is a sign telling you that there is a Creator in the alternation of day and night.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي
الْأَلْبَابِ. الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي
خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا

"Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs for those of understanding—those who remember Allah while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and the earth, saying, 'Our Lord, You have not created this without purpose.'"

Surah Aal-e-Imran (3:190-191)

When they look at the creation of Allah Ta'ala,

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ

"Do they not look at how the camel was created? And at the sky, how it was raised high?"

Surah Al-Ghaashiyah (88:17-18)

See how Allah Ta'ala has created this vast sky,

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

"Allah is the One who raised the heavens without any pillars that you can see." (Surah Ar-Ra'd: 2)"

Allah Subhanahu wa Ta'ala has created the heavens, and Allah Ta'ala has created the skies.

What a beautiful sky, what a massive sky!

Allah Ta'ala has created it بِغَيْرِ عَمَدٍ تَرَوْنَهَا — without any visible pillars holding it up.

This is the creation of Allah Ta'ala.

وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

"And look at the mountains, how they have been pegged."

Surah Al-Ghaashiyah (88:19)

These are the creations of Allah Ta'ala.
Despite all technological advancements,
Allah Ta'ala speaks of natural phenomena.

Observe these natural elements and recognize
that there is a Creator—
acknowledge that there is One Allah who has
created all of this.

On one occasion, Hazrat Imam Abu Hanifa
(rahmatullahi alayh) was involved in a debate
with those who were disbelievers—
those who completely rejected the existence of
Allah Ta'ala.

This was not just a matter of rejecting Allah as
the Creator, as some other religions may do;
rather, it was absolute denial of a Creator
altogether.

May Allah Ta'ala safeguard and protect us from such disbelief.

The venue and time for the debate were confirmed between Imam Abu Hanifa (rahmatullahi alayh) and the representative of those who denied the existence of Allah Ta'ala.

So, this is what happened: Imam Abu Hanifa (rahmatullahi alayh) reached the venue of the debate, but he arrived a bit late. The fact that he was already behind schedule made him anxious, as he did not want to be late.

Hazrat Imam Abu Hanifa (rahmatullahi alayh) was blessed with remarkable intelligence by Allah Ta'ala. When he arrived, he was informed that punctuality is a crucial aspect of such programs.

Imam Abu Hanifa (rahmatullahi alayh) was simply waiting for this reminder. He affirmed, *"Yes, I had to cross the river. But when I reached the riverbank, there was no conveyance—no boat, nor ship—to ferry me across. As I stood there, I suddenly noticed a tree not far away with a substantial trunk. Astonishingly, the tree uprooted itself, shedding all its branches. It then reshaped itself into the form of a boat. I boarded the boat and thus managed to reach here, despite the delay."*

This statement was received as a joke by everyone.

Some may have questioned, *"Is this your Imam Abu Hanifa, whom you regard as so intelligent?"* They might have found it hard to believe that a tree seemingly transformed into a boat.

However, Imam Abu Hanifa (rahmatullahi alayh) used this as a profound lesson. He pointed out that just as a small boat cannot come into existence on its own, neither can this vast universe emerge without a Creator, Tabaraka wa Ta'ala.

His insightful response made them realize the significance of what he was conveying. If something as small as a boat cannot exist independently, how could such a colossal universe come into being without a Creator?

This is proof of the existence of a Creator, and that Creator is Allah Ta'ala.

This is why one of our respected Ustaads once remarked that while many claims are made about different things, one aspect that no one disputes is the creation of the universe. Allah

Ta'ala Himself attests to being the Creator of the sun, the moon, the earth, and the waters of the ocean. All of these are the creations of Allah Ta'ala.

When it comes to intelligence, people have varying definitions. However, those who are truly endowed with intellect, as granted by Allah Ta'ala, recognize the importance of detachment from worldly distractions. They prioritize the remembrance of Allah Ta'ala, understanding that worldly possessions are temporary. One sign of an intelligent person is being mindful of this reality and detaching from the world before the world detaches from us.

May Allah Ta'ala bless us with this understanding and enable us to keep our hearts devoted to Him. Ameen.

One aspect that people generally do not discuss is the creation of the universe. Allah Ta'ala explicitly states that He Himself has created various elements—the sun, the moon, the earth, and even the vast oceans. All of these are the magnificent creations of Allah Ta'ala.

However, when it comes to intellect and understanding, different individuals have their own interpretations of what constitutes intelligence. To truly understand who is considered intelligent, one should turn to those blessed with intellect and comprehension from Allah Ta'ala. They will explain that there are four types of intelligent people.

Perhaps time will only allow us to discuss one type this evening, In Sha Allah, if Allah Ta'ala permits. If not, we may discuss the others at a later time.

The first type of intelligent person is described as:

"من ترك الدنيا قبل أن تتركه"

"The one who forsakes the glitter and glamour of this world before the world forsakes them."

Hazrat Hakeem Saheb (rahmatullahi alayh) once emphasized the true meaning of Dunya. We must understand what Dunya really is.

There is a saying in Farsi:

"دُنیا چہی ست؟" – *What is Dunya?*

The response to this is:

"از خدا غافل مگرد"

– *Dunya is anything that distracts you from the remembrance of Allah Ta'ala and makes you ghaafil (heedless) or places you in a state of ghaflat (negligence).*

When a person is no longer thinking of Allah Ta'ala or remembering Him, that is what constitutes Dunya.

If a person possesses worldly things but remains in constant remembrance of Allah Ta'ala, and he does not displease Him then those worldly possessions become a ni'mat (bounty from Allah Ta'ala).

It is advised to engage in worldly work—keeping one's hands occupied with permissible tasks—while ensuring the heart remains connected to the Creator.

Such a person understands the importance of not letting material possessions dominate the heart.

One should reflect:

How attached am I to my worldly possessions?

This includes my vehicles, my home, and my wealth.

Allah forbid, if Allah Ta'ala were to take something away from me—

whether it is a cherished vehicle or a beautiful building— if it were reduced to ruins or brought to the ground, what would be my state?

Reflect on the grief one would experience in such a situation.

It is not to say that we should not feel sorrow over material loss, but we must compare that grief to the sorrow of missing a single salah.

First and foremost, if I am to feel any sorrow, it should be for neglecting my salah.

So **من ترك الدنيا قبل أن تتركه** means **moving away from Dunya**— in other words, do not become overly attached to worldly matters.

Hazrat Moulana Yunus Patel Saheb (rahmatullahi alayh) would frequently visit a certain park on Sunday mornings, and we would accompany him on these walks.

During these walks, Hazrat (rahmatullahi alayh) would offer naseehat (guidance) to us.

Moulana Haroon Saheb would also join us on these Sunday morning walks.

On one particular Sunday, I recall Hazrat (rahmatullahi alayh) being in the park, and I believe Moulana Haroon Saheb will remember this incident as well.

There was a sign—a significant one. It read:
"No dogs without a leash."

Hazrat (rahmatullahi alayh) then began to elaborate on the sign.

He emphasized the need to keep our nafs (inner self) restrained— not without a leash, not allowing our nafs to roam freely.

Do not leave it loose.

On one occasion,

Hazrat Khwaja Aziz-ul-Hasan Majzooob Saheb (rahmatullahi alayh) recounted an incident that I heard from my Sheikh, Hazrat Moulana Yunus Patel Saheb (rahmatullahi alayh).

However, Hazrat Khwaja Aziz-ul-Hasan Majzooob Saheb (rahmatullahi alayh), along with his followers, visited a garden and found joy in the scenery.

They marveled at the beauty of the flowers — a testament to Allah Ta'ala's creation.

The vibrant colors and fragrances became a source of shukr (gratitude).

When they beheld these marvels, there was nothing but praise for Allah Ta'ala.

It was not like my personal experience, where I might observe and then move on.

For them, everything was an expression of gratitude towards Allah Ta'ala.

They reflected on how Allah Ta'ala had fashioned these exquisite flowers and diverse creations for human beings.

As they looked upon these wonders, their hearts responded with admiration and glorification for Allah Ta'ala.

Hazrat Khwaja Aziz-ul-Hasan Majzoob Saheb (rahmatullahi alayh) walked ahead, maintaining a respectful distance.

Suddenly, Hazrat (rahmatullahi alayh) stopped abruptly and turned back.

Addressing his followers, he posed a question.

They responded, *"jee, Hazrat?"*

He inquired,

"Since we entered this magnificent garden, how many of us have remained in constant remembrance of Allah Ta'ala?"

Or have you become forgetful of Allah Ta'ala due to these distractions?"

Who among you has remembered Allah Ta'ala throughout this time?"

They were all taken aback, having been engrossed in the beauty, aroma, and discussions about the garden.

Suddenly, this question disrupted their reverie.

Then, Hazrat (rahmatullahi alayh) said,
"Alhamdulillah, from the moment I arrived until now, despite all these distractions, I have not lost my mindfulness of Allah Ta'ala."

So, while enjoying the blessings of Allah Ta'ala, we must not forget Allah Ta'ala.

Our attachment should not be to the worldly possessions that Allah Ta'ala has bestowed upon us.

Remember that Allah Ta'ala is the Giver, and He can also take away. That is why we are advised:

من ترك الدنيا قبل أن تتركه

"One should leave the world before the world leaves him."

It is often said that one of two things will inevitably happen:

either a person separates from his worldly possessions, or the world separates from him.

Think about those who have departed from this world—what have they taken with them?

"نا مال نادولت نادهن جائے گا، فقط ساتھ تیرے کفن جائے گا۔"

"Neither the world nor wealth will accompany a person; only this simple white shroud will go with him."

"Neither wealth, nor riches, nor possessions will go with you; only your funeral shroud will accompany you."

So, be grateful for reaching this destination, O bearers of the deceased! There is nothing you can take with you; you have left everything behind.

شکریہ اے قبر تک پہنچانے والو شکریہ، بس اب اکیلے چلے جائیں گے اس منزل سے ہم

*"O you who have brought me to the grave,
thank you very much.
From this point, I will have to leave alone."*

This reminds me of a story:

So, yes, if Allah Ta'ala bestows wealth upon you, use it, but do not forget Allah Ta'ala. Do not let these possessions take root in your heart to the extent that they become a higher priority than the commands of Allah Ta'ala.

This is the hallmark of an intelligent person:

من ترك الدنيا قبل أن تتركه

"He who leaves the world before the world leaves him."

Be cautious, for if you do not leave the world willingly and instead develop a deep attachment to it, detaching from it will be extremely difficult.

There is a story from Hazrat Sheikh Saadi (rahmatullahi alayh):

Once, a pious man was passing by an attar (fragrance) shop. He approached the owner and asked, "Can I ask you a question?"

How will your soul depart from your body?"

The shop owner was puzzled and inquired, "What do you mean?"

The pious man explained, "I see your soul attached to every bottle of attar in this shop, just as my soul is attached to all my possessions.

Everything I own, I think, 'This is mine, that is mine.' I am deeply attached to them.

Similarly, I see your soul clinging to every bottle here. So, how will your soul depart?

It seems quite challenging."

The shop owner thought the passerby was joking and said,

"Okay, you have asked me, so now I want to ask you: how will your soul depart?"

The pious man replied, *"Allow me to demonstrate."*

He moved to the pavement or sidewalk, spread a small shawl, slept down on the ground, covered himself, and did not rise again.

Such individuals are known as Allah's devoted servants (Allah Waalas); they are detached from worldly affairs.

While they may have held worldly positions, their true attachment was to the Creator, Allah Tabaraka wa Ta'ala.

May Allah Ta'ala grant me, and all of us, this understanding that everything Allah Ta'ala has bestowed upon us is temporary.

It has been said that every 100 years, the ownership of properties in this world changes.

The moment a person's eyes close or their life ends, they no longer own anything.

Their wealth passes on to others, as Allah Ta'ala designates new inheritors.

No matter how much one may possess, it will not even accompany them to the first station—the grave.

It won't reach that point.

Let us grasp this concept:

Utilize the blessings Allah Ta'ala has granted us, but do not give your heart over to these material things.

I remember an important principle that Hazrat Moulana Yunus Patel Saheb (rahmatullahi alayh) would often emphasize:

"دست بکار دل بیار"

"Keep your hands busy, but let your heart be devoted to the Creator."

Give your heart to Allah Ta'ala; fill it with love for Him.

The reality is that when we harbor excessive love for worldly possessions in our hearts, we become restless.

Instead, we should focus on cultivating the love for Allah Ta'ala.

This is what our Hazrat (rahmatullahi alayh) often spoke about.

He used to say that people sometimes discuss Jannah (Paradise) and its ni'mats (blessings)...

You see, sometimes a person possesses such a beautiful connection (ta'alluq) with Allah Ta'ala.

Our Hazrat (rahmatullahi alayh) would say, "*Why speak to this person about Paradise?*" He would say:

"یہ تو اپنے دل میں خالق جنت لئے ہوئے"

"Why discuss Jannah when he holds the Creator of Jannah in his heart?"

Jannah is the creation of the Creator, Allah Ta'ala. This person has the muhabbat (love) of Allah Ta'ala in his heart, a true and sincere love for Allah Ta'ala, and a strong bond with Allah Ta'ala.

For us, these are just words—mere vocabulary. We mention the words of our elders, but those who possess deep love for Allah Ta'ala are in a world of their own.

They eagerly anticipate those solitary moments and cherish the time when they can communicate alone with Allah Ta'ala.

That is why they await the darkness of the night, longing for it to settle in.

As for us, we wait for that same moment of darkness to rest comfortably or to spend time with our families.

But the Ahlullah—the friends of Allah—wait for that moment so they can converse with Allah Ta'ala.

May Allah, the Most Compassionate and Merciful, bless us with such a profound connection and love for Him, and may He grant us detachment from worldly distractions.

In other words, let us not give our hearts to the world, but instead, let us dedicate our hearts to Allah, the Most Merciful and Compassionate.

وَآخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا وَمَوْلَانَا مُحَمَّدٍ
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ
اللَّهُمَّ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا يَا
مَوْلَانَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Ya Kareem Allah, Ya Raheem Allah,
whatever has been mentioned, Ya Allah,
whatever has been heard, grant me and my
friends the tawfiq to make amal.

Ya Allah, remove from our hearts the love of
the things of this world. Ya Allah, I have
made my heart into a dirty and filthy bin
bag.

Oh my Kareem Allah, all the filth and rubbish of this world, I have put into my heart. Oh my Kareem Allah, remove this filth from my heart. Ya Allah, fill my heart and fill our hearts with Your love, with the muhabbat of Nabi Kareem ﷺ, with the ishq of Nabi Kareem ﷺ.

Ya Kareem Allah, cleanse and purify our hearts. Ya Allah, cleanse and purify our hearts. Ya Allah, bless us with the best in this world and the best in the Aakhirah.

Ya Allah, bless us with all that khair that Huzoor-e-Karim ﷺ has begged of You. Ya Allah, grant us protection from all the evil that Sayyiduna Muhammadur Rasulullah ﷺ has sought protection from.

اللَّهُمَّ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا يَا
مَوْلَانَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا وَمَوْلَانَا مُحَمَّدٍ
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ
آمِينَ يَا رَبَّ الْعَالَمِينَ

NB:

Any shortcomings are due to our own limitations, and we humbly seek

Allah's سبحانه وتعالى forgiveness and guidance in all our future publications.

We sincerely request duas for all those who have contributed to the completion of this and our other works

We have made every effort to preserve the original message of the illustrious Hazrat Qari Ismail Desai Saheb (رحمة الله عليه), aiming to retain his words as faithfully as possible.

Any adjustments were made solely to enhance readability while maintaining the authenticity and essence of Hazrat's teachings.

May Allah سبحانه وتعالى grant sincerity, steadfastness, and acceptance, and may He make this a source of Sadaqah Jariyah for all who contributed to the compilation of both the previous and current kitaab.

May He bless them with the strength to continue serving His Deen, increase their rewards, and grant them the honor of being a means of guidance and benefit to others. May their efforts inspire even greater good, drawing them closer to His pleasure and eternal success. آمين يَا رَبَّ الْعَالَمِينَ

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