



Sunnatullah (Practice of Allah)

Sayings of Hadhrat Masih-e-Maud (as) concerning Holy Actions, Designs and Manifestations of Allah the Exalted

51. “No Doubt God is the one whose practice is also this that when people become dead spiritually and the hardness reaches its limit then (as He revives the earth) He also revives them and He is Competent and Mighty over everything.” [Roohani Khazain, Volume 1, Page 633]

52. “The practice of Allah continues as such that He does every work correspondingly and for latent reality bestows it the apparent form. So for the “**Laila-Tul-Qadar**” i.e. Night of Destiny the latent reality is that time of utmost deviation from the right path in which God the Gracious gives the attention for reformation of the world.”

[Roohani Khazain, Volume 1, Page 639-640]

53. “The practice of Allah continues like this that the Word of God is revealed only in “**Laila-Tul-Qadar**” i.e. Night of Destiny and also His messenger descends in “**Laila-Tul-Qadar**”.

[Roohani Khazain, Volume 3, Page 160]

54. “The practice of Allah continues like this that when a messenger, a prophet or a **Mohaddas** descends from Heavens for reformation of the people, then essentially along with him such angels accompany who put guidance in capable hearts to incline towards righteousness and they keep on descending till the darkness of infidelity and vice is removed and the morning of faith and righteousness dawns.” [\[Roohani Khazain, Volume 3, Page 12\]](#)

55. “The practice of Allah is such that after revealing His Book then for its support and confirmation He essentially advances the prophets.” [\[Roohani Khazain, Volume 6, Page 341\]](#)

56. “Those unfortunate and evil people who did not accept our Holy Prophet ^(saw); they accepted **Muselmah** the Great Liar so much so that within a period of six, seven weeks more than one Lac had faith in him. So fear God the Exalted and by sitting in separate individual corners, ponder over it that up till now how the practice of God has been manifesting.” [\[Roohani Khazain, Volume 3, Page 244\]](#)

57. “The practice of Allah with every perfect receiver of Revelation is as such that latent Wonders of **Furqan** have been disclosed to him. Rather mostly on the heart of a revelation receiver, a verse of the Noble Quran is put and by diversion from its real meaning there is a different aim.” [\[Roohani Khazain, Volume 3, Page 261\]](#)

58. “This practice of Allah the Glorious cannot be denied that due to Spiritual affinity He gives the name of one to another.” [\[Roohani Khazain, Volume 3, Page 314\]](#)

59. “The practice of Allah continues as such that ranks of beings are revolving and the spirits of some come as image form of another in this world and their spirituality fully conforms on each other.” [\[Roohani Khazain, Volume 3, Page 447\]](#)

60. “The practice of Allah continues as such that if an accepted one and the rejected one seek heavenly help from God the Exalted then He certainly helps the accepted one and for such matters which is beyond the power of a man He manifests the acceptance of the chosen one.”

[Roohani Khazain, Volume 3, Page 457]

61. “For teachings and announcing this is the Practice of Allah since ancient that they are taught through the media of the Holy Spirit and with revelation of verses of the Provider and His Gracious speech.”

[Roohani Khazain, Volume 3, Page 415]

62. “The practice of Allah without doubt for the saints who are enlightened with the light of great revelation and are included in the group of exceptionally purified is this, that off and on He discloses to them the minute difficult points of Quran and establishes this thing to them that the Holy Prophet ^(saw) has not given any additional teaching; rather, the correct hadith bear the detail of the brief hints of Noble Quran. So by securing this wisdom the miracle of it manifests for them and also the veracity of these evident verses becomes enlightened for them, as Allah the Glorious says that nothing has been missed for inclusion in the Holy Quran.”

[Roohani Khazain, Volume 4, Page 89]

63. “The Auspicious Being, the Originator of all Causes who has made the acceptance of prayers as His Practice, for that Holy Being this is also His Practice that the afflicted ones who since eternity are destined to be relieved; they secure it through the Holy persons breaths, prayer or attention or their presence on earth who have been anointed with closeness and granted the acceptance of God.”

[Roohani Khazain, Volume 4, Page 328]

64. “The practice of Allah continues as such that sometimes He discloses His Special secrets to His particular persons and at destined appointed times the grace of exudation of unseen is awarded to them. Rather the perfect near ones of Allah are tried and recognized from this that

sometimes hidden matters of future or secrets are disclosed to them.”

[Roohani Khazain, Volume 4, Page 454]

65. “Look, you will find this Practice of Allah always that He has been helping His **Deen** in accordance with the need of the time.”

[Roohani Khazain, Volume 5, Page 39]

66. “This is the practice of Allah that unless somebody performs righteous actions with minute care, the subtle secrets are not graced to his heart.”

[Roohani Khazain, Volume 5, Page 48]

67. “This is the Practice in the Noble Quran that some words are used by diverting from their actual reality as commanded **وَاقْرُضُوا اللَّهَ قَرْضًا حَسَنًا** (and those who lend to Allah a **Goodly Loan**) Al-Hadid, verse 19.”

[Roohani Khazain, Volume 5, Page 154]

68. “The Practice of Allah regarding the “**miniature**” world which man is proved like this that the perfection of his body takes place after passing through six stages.” (as the perfection of universe took place in six stages)

[Roohani Khazain, Volume 5, Page 198]

69. “ This is a secret wisdom that the image of attention of some past perfect person is cast on some who are on earth and by unity of their views such a relationship gets established that they consider their appearance as their own and their intentions as these occur in their hearts in heaven same way these develop in the hearts of one on the earth by allowance of the Exalted and such spirit, the reality of which is united with the one on earth, has such a proficiency that whenever it desires may fully put his own intentions in that and God the Exalted places these intentions from the heart of this one to the heart of the other one. Thus it is the Practice of Allah that some times past prophets and saints descend in this way and the Elijah prophet by becoming Yahya prophet had descended in this way.”

[Roohani Khazain, Volume 5, Page 555-556]

70. “The Practice of Allah continues as such that in the beginning evident miracles and signs remain hidden so that the truth of the righteous and the falsehood of the liars are tested. This is the period of trial and in there no evident sign manifests. Then after a group of clean hearts with their deep sight acquire faith and the people resembling cattle are left, then to complete the argument over them or to afflict punishment for them, signs happen.”

[[Roohani Khazain, Volume 5, Page 338](#)]

71. “God the Exalted as per His ancient Practice wants to make two groups. One group who due to blessings of holding good opinion come to me (i.e. Hadhrat Masih-e-Maud (as)) and the other group who due to misfortune of holding bad opinion get away from me.”

[[Roohani Khazain, Volume 5, Page 356](#)]

72. “The Practice of Allah continues like this that those who are anointed with graces of nearness; such people possess abundance in human excellences as well.”

[[Roohani Khazain, Volume 5, Page 362](#)]

73. “So dear friends that in order to manifest the righteousness of the truthful in the Practice of God the Exalted there is one way that with Heavenly Signs He proves that He is with him and he is His Chosen one.”

[[Roohani Khazain, Volume 6, Page 367-368](#)]

74. “Beside this is the Practice of Allah the Exalted that He grants excellence to someone from His servants and the ignorant people by deviating from the right path start worshipping him and by giving him the honor and glory of the Noble Provider consider him as their Lord. Then He (God) for the sake of His Honor creates his resemblance and by giving him the same name and attributes puts similar excellences in his nature so that the falsehood of infidel thoughts perishes.”

[[Roohani Khazain, Volume 7, Page 132](#)]

75. Re: Saints of the Gracious God: - “The Practice of Allah continues like this that He puts the Grace of Truth in their hearts and tender wisdom in their thoughts, purifies their pondering and illuminates their intellect. Grants them knowledge to identify the consequences and caring of the tender situation and converts all sorts of restrictions on them as blessings. Defends all mischief from them and discloses to them knowledge of the Book and knowledge of prophethood. He nourishes them in His Court and Guides them to His Path and bestows them apparent and latent graces and protects them from the situations of baseness and includes them among those who live in His Protection. [Roohani Khazain, Volume 7, Page 168]