



Sunnatullah (Practice of Allah)

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

101. “This matter since ancient times and from the time of the progeny of Adam was born is included in the Practice of Allah that reformers of supreme rank advent at the turn of the century and exactly at the time of need.” [\[Roohani Khazain, Volume 17, Page 54\]](#)

102. “The Practice of Allah is as such that He replies only one time to thousands of captiousness (concerning His prophets) that is with supporting signs proves their nearness.”

[\[Roohani Khazain, Volume 17, Page 451\]](#)

103. “God does not change His permanent Practice and it is His habit that (in worldly matters) He helps the disbeliever but does not help (the apparent Muslim turned) adulterer.”

[\[Roohani Khazain, Volume 18, Page 286\]](#)

104. “This is the Practice of Allah that the village or city in which some Messenger descends; then that village or city is not ruined or perished with plague or with any other epidemic or volcano.”

[\[Roohani Khazain, Volume 18, Page 395\]](#)

105. “This is the Practice of Allah that all those signs which are written in the predictions about some Prophet who is to arrive; all those things do not happen exactly in accordance with apparent words. Sometimes there are metaphors. Sometimes one’s wisdom lacks and sometimes in old traditions words are somewhat changed.”

[Roohani Khazain, Volume 22, Page 216-217]

106. “For the truthful, it is His Practice that He does not get them wasted. Although in the meantime, people may have objections against them and have many a captiousness about them, but ultimately God the Exalted manifests the truthful’ s acquittal.”

[Roohani Khazain, Volume 22, Page 586]

107. “This is a point in the Practices of Allah the Exalted that He causes some secrets to be hidden from the sight of the people so that they realize that they lack in knowledge and so that He may try (test) and show who is believer and who is sinner.”

[Roohani Khazain, Volume 22, Page 668]

108. “It is an unchangeable law of Allah the Exalted and a fundamental principle that if Muslims want to secure success and victory in contests just by speech and words of mouth, then it is not possible. Allah the Exalted does not like just words and boasting; He wants real righteousness and likes real piety as commanded **Verily, Allah is with those who are righteous and those who do good (Al-Nahl, verse 129).**” [Malfoozat, Volume 1, Page 38-39]

109. “This is the Practice of Allah that He does not do things without means. However, this is a separate matter that we may not see those causes. But in it there is no doubt that means are certainly there. Likewise the lights descend from heavens and after reaching the earth get the form of means.” [Malfoozat, Volume 1, Page 61]

110. “This is the Practice of Allah that to which side the man moves his steps, **then he goes away from the opposite direction.** He after disassociating from God the Exalted becomes a

servant of lust and sensuality and thus goes away from God and while relation here increases, on the other it becomes less.”

[Malfoozat, Volume 1, Page 91]

111. “As there is injunction to have faith in heaven, hell, prophets and books, etc; likewise it is incumbent to have faith on that moment when after blowing of the trumpet, everything will get perished. This is the Practice and Habit of Allah.”

[Malfoozat, Volume 1, Page 159]

112. “The Practice of Allah is as such that the progress takes place in stages as it happened in the dispensation of the Messenger ^(SAW) of God. The dispensation which will be established in the footprints of prophethood, in it also the principle of progress in stages will work.”

[Malfoozat, Volume 1, Page 350]

113. “The Practice of Allah is always as such that when denial takes place with severity, then the honor of God correspondingly gets excited for succor.”

[Malfoozat, Volume 1, Page 363]

114. “The law of God is such that when fear of God and dread is removed and there is no softness in heart and no melting in souls, then warning signs occur.”

[Malfoozat, Volume 1, Page 378-379]

115. “This is the Practice of God that He lengthens the days of opposers of truthfus in order to increase the elegance of their great work.”

[Malfoozat, Volume 1, Page 384]

116. “The Practice of Allah continues as such that every person who takes a step towards God, there is an essential trial for him. God the Exalted commands **“Do men think that they will be left alone because they say ‘We believe’ and they will not be put to trial”** (Surah Al-Ankabut, verse 3). Trial is the Practice of God.”

[Malfoozat, Volume 1, Page 412]

117. “Do not think that God is pleased by just tendering of allegiance. This is just a shell. The marrow is inside of it. Nature is such that there is a shell and the marrow is underneath. The shell is of no use; only marrow is taken.”

[Malfoozat, Volume 1, Page 416]

118. “The Practice of Allah the Exalted is as such that the end is in favor of the servants of God.”

[Malfoozat, Volume 1, Page 428]

119. “This Practice of Allah has been established since the foundation of prophethood has been laid and God the Exalted has fixed this law that when He commands people to do a thing or not to do, then essentially some of them obey it and some disobey. Thus some will be recipient of blessings and some will incur His displeasure and some will go astray.”

[Malfoozat, Volume 1, Page 476]

120. “God the Exalted has established this law that He punishes the mischievous and disobedients who do not care for His commands and limits so that they do not exceed extremity. Those who tried to exceed the boundary, God warned them at that moment. And it should be remembered that this punishment and caution is a mercy for him to whom it is awarded and for others who see it; and by their sight learn the lesson. Because if punishment was not awarded then peace would have gone and ultimate result would have been very bad.”

[Malfoozat, Volume 2, Page 18]

121. “The Practice of Allah continues like this that those appointees who are commissioned by God, the trials necessarily come with them.”

[Malfoozat, Volume 2, Page 53]

122. “The Practice of Allah continues as such that when deterioration crosses the limit, then Allah the Exalted creates someone for reformation.”

[Malfoozat, Volume 2, Page 66]

123. “This is the Practice of Allah that the truthful is recognized with signs.”

[Malfoozat, Volume 2, Page 672]

124. “This is the Practice of Allah since ever and there cannot be any change and replacement, that an action of man in turn causes the action of God. Similar is the manifest system and the rule for latent administration. The person who proceeds to search the truth

with a clean heart and minimum condition of negation of creeds (i.e. completely unbiased), then he certainly secures the truth.”

[Malfoozat, Volume 2, Page 77-78]

125. “Allah the Exalted does not waste his truthful servants. He helps them; however this is His Practice that He observes patience.”

[Malfoozat, Volume 2, Page 176]

126. “Practice of Allah is as such that if there is even one pious person then for his sake others are also saved.”

[Malfoozat, Volume 2, Page 195]

127. “This is the Practice of Allah the Exalted that always His reproach is for those who have been granted graces and bestowments abundantly and to whom He has manifested His signs. He never pays attention to reproach or address or censor, against whom His final decree is to be implemented.”

[Malfoozat, Volume 2, Page 212]