



Sunnatullah (Practice of Allah)

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

128. “No knowledge serves the purpose without righteousness. The Practice of Allah is as such that when man acquires full knowledge, then modesty and shame also gets adhered to him.”

[[Malfoozat, Volume 2, Page 282](#)]

129. “The Practice of Allah happens in two ways. One manifestly in abundance; for example generally the women lactate the milk but sometimes it lactates from the male also. Such incidents happen in the world. These rare incidents are called unusual.”

[[Malfoozat, Volume 2, Page 446](#)]

130. “This is the Practice of Allah that in predictions He uses the actual words and it means their connotation and objective.”

[[Malfoozat, Volume 2, Page 451](#)]

131. “This is the Practice of Allah that at first the chastisement commences from such people who are weak and infirm. The fools consider that the same is only for them and not for us, but the chastisement reaches to all those with a leap who are unaware and careless. God the Exalted has wisdom in this (delay) as He wants that these people may commit more of wantonness.” [[Malfoozat, Volume 2, Page 549](#)]

132. “This is the Practice of Allah the Exalted that He grants the grace of taste, fondness and wisdom after experiencing distress. If every blessing is secured easily then it is not appreciated.” [[Malfoozat, Volume 2, Page 552](#)]

133. “This is the Practice of God the Exalted that in every sign He keeps an element of latency. Otherwise if He so desires, then by picking and plucking He may kill the chief rascals. All the people will get straightened in one day.” [[Malfoozat, Volume 2, Page 651](#)]

134. “Since Adam (as) till now this is the Practice of Allah the Exalted that He also gives chance to the enemies for their falsehood. Hence sometimes a defeat may also happen. In the Noble Quran there is description of it: **If you have received an injury, surely the disbelieving people have already received a similar injury. And such days we cause to alternate among men.** (Al-Imran, verse 141)” [[Malfoozat, Volume 3, Page 56](#)]

135. “A (spiritually) sick and veiled cannot help himself. In accordance with the Practice of Allah it so happens that when supplications reach their extreme, then a flash of (spiritual) light is cast on his heart (prayer seeker) and by burning his impurities removes the darkness and enlightens its interior. This is the way of acceptance of supplication.”

[[Malfoozat, Volume 3, Page 100](#)]

136. “There cannot be change without the blessing of God. For righteous actions the luck of the company of the truthful is very essential. This is the Practice of God otherwise if He so desired then He would have sent the Quran itself from heavens and no Prophet would have descended. But the man requires a role model for its application. Hence if He would not have been sending a role model then the truth would have become doubtful.”

[[Malfoozat, Volume 3, Page 129](#)]

137. “When an action is committed by man, then the Practice of Allah is as such that an action is taken by God the Exalted. As when a man shuts the door of his house, then this is his act and over it the act of God will be this; that his house is darkened because the media for allowing the light inside the house is shut by man himself.”

[[Malfoozat, Volume 3, Page 425](#)]

138. “Do not hope for such predictions which are forecast for an Appointee that they will manifest apparently in all aspects. Rather be ready to accept this thing that in accordance with the ancient Practice of Allah some parts of such predictions are also in the form of metaphors and allegories and are fulfilled in the same way. But the negligent and people of superficial

thought keep on waiting as if those predictions have not been fulfilled as yet and rather will happen in future.”

[[Malfoozat, Volume 3, Page 476](#)]

139. “This is the habit of Allah since ancient that he fulfills the job of the patient ones Himself and impatience gives rise to trial.”

[[Malfoozat, Volume 3, Page 485](#)]

140. “This is the Practice of God the Exalted that at first He chooses the group of poor people for Himself and they achieve success and eminence.”

[[Malfoozat, Volume 3, Page 489](#)]

141. “The intellect is also helpless in front of the Practice of Allah. The wisdom wanted that these things should have been accepted immediately which we have put forward, but the Practice of Allah does not so warrant. To join a sect the true passion develops only when at first perfect reasons get embedded in the heart. After that such a person accepts everything.”

[[Malfoozat, Volume 3, Page 490](#)]

142. “For bad character, thief, dishonest and receiver of bribes, the habit of Allah is this that such a person is punished here. He does not die until he receives punishment.”

[[Malfoozat, Volume 3, Page 502](#)]

143. “Since ancient the Practice of Allah is as such that when some truthful and Appointee and Messenger of God the Exalted comes in the world, then he is opposed and mocked at. He is afflicted with adversities of sorts but ultimately he prevails and Allah the Exalted Himself removes all the obstacles.”

[[Malfoozat, Volume 3, Page 535](#)]

144. “In trial Allah the Exalted examines the firmness and patience of the Appointee and the steadfastness of his companions. He himself says **Allah has decreed: Most surely I will prevail, I and My messengers** (Al-Mujadalah, verse 22). The word “**decreed**” is the argument for Practice of Allah; but this is the habit of God the Exalted that He essentially grants conquest to His Messengers. The difficulties in between (transition) are not of any importance, even if he is confirmer of **Until the earth became too strait for them** (Al-Taubah, verse 118).”

[Malfoozat, Volume 3, Page 574]

145. “With me this is the Practice of Allah that till there is no trial, no sign manifests. The major love of God with His servants is this that He should put them on trial as He commands **But give glad tidings to the patient who when a misfortune takes over them say ‘Surely to Allah we belong and to Him Shall we return’** (Al-Baqarah, verse 156-157).”

[Malfoozat, Volume 3, Page 586]

146. “This is a very important thing that the man should always keep on fearing from God the Exalted and should not dare to break His directions or committing sins, because sin is a very bad thing. And when man does not fear Allah the Exalted and dares to commit sins, then the habit of Allah is like this that on such courage and daringness, His wrath develops in this world and also in the hereafter.”

[Malfoozat, Volume 3, Page 607]

147. “To deny the appearance is a great wickedness. God the Exalted manifests thousands of supporting signs for His servant and the witnesses are present, but it is a matter of sorrow that these are rejected and it is desired to have new signs. Allah the Exalted is potent and He may

show up (exhibit) new signs, but the Practice of Allah continues as such that such proposers and raisers of conditions for their faith gets tumbled.” [\[Malfoozat, Volume 3, Page 650\]](#)

148. “When Allah the Exalted adverts someone as His Appointee, then His Practice is as such that to caution, He also sends some sort of punishment. This happens so when his opposition exceeds the limit and the worldly people progress very much in wantonness and mischief and totally go away from God the Exalted.” [\[Malfoozat, Volume 4, Page 4\]](#)

149. “Allah the Exalted by causing a trial tests believers. Such is the Practice of God with all the truthful. They are essentially put under misfortunes and severities.”

[\[Malfoozat, Volume 4, Page 43\]](#)

150. “The Practice of Allah is as such that when man is in the time of peace and it passes away and during this period there is no real return towards God the Exalted with sincerity, then in time of danger to raise hue and cry is of no use.” [\[Malfoozat, Volume 4, Page 69\]](#)

151. “Allah the Exalted wants a change and that is pious change. Unless that change is there, liberation and deliverance from chastisement is not possible. This is law and Practice of Allah the Exalted. No change of any sort is possible in it because Allah the Exalted himself has decided as such.” [\[Malfoozat, Volume 4, Page 119\]](#)

152. “Since ancient the Practice of Allah has continued as such that when the darkness of sin prevails in the world and men are without adoration and the mutual relationship between Divinity and servitude breaks up and humans adopt disobedience and rebellion, then Allah the

Exalted solely due to His kindness and grace, dispatches an Appointee for their knowledge and caution. He by coming forth in the world warns them about the impending chastisement which is to be caused due their mischief and wantonness and wants to save them from that poison which is the poison of sins. Those who are of good nature join his company and by true repentance secure benefit. But the ones with mischievous nature progress in their mischief and by indulging in jokes and jests invite the wrath of God the Exalted and end up with punishment.”

[Malfoozat, Volume 4, Page 142-143]