



Sunnatullah (Practice of Allah)

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

153. “Since ever, the Practice of Allah continues as such that when “Bani-Israel” disobeyed God the Exalted, He perished that generation although Hadhrat Moosa ^(as) was present among them. From this it is clearly evident that Allah the Exalted is severely disgusted and finds sin to be repugnant. He would never like that a rebellious person be left unpunished.”

[Malfoozat, Volume 4, Page 146]

154. “I have never heard any book that is witness to it, that ever any Prophet would have died of hunger or his progeny knocked at the doors for begging. However, this has been mostly narrated about the kings and wealthy persons that their condition deteriorated and their progeny begged for loaves from door to door. This is the continued Practice of God the Exalted that never a perfect believer is caused to suffer from relaxing over a soft couch to sitting on hot dust; nor his progeny suffered to see any unfortunate day.”

[Malfoozat, Volume 4, Page 30]

155. “To search for the proposals for acquiring righteousness and good deeds is also a sort of worship. When a man keeps on this effort then the Practice of Allah is as such that for him some way is caused to be opened.” [\[Malfoozat, Volume 4, Page 201\]](#)

156. “In the creation of Allah the Exalted, creatures of sorts are seen. While visiting the zoo / aquarium some animals of such kind are seen as if they are a beautiful spray of water. Considering all these things it becomes known that gaudiness in creatures is a habit of God the Exalted.” [\[Malfoozat, Volume 4, Page 455\]](#)

157. “This is the ancient habit of Allah the Exalted that He awards the morals, Practice and attention of the Prophet to some other also, who has fully lost himself in his obedience and love and by reflection absorbs in himself his excellences and attributes. By this way the form of that prophet is given to him; and then at such time his name is the same as that of the Prophet.” [\[Malfoozat, Volume 4, Page 472\]](#)

158. “This Practice of Allah the Exalted has continued since ever that when an appointee and messenger is descended by Him, then at first only poor and weak people join his party. Kings and wealthy pay no attention and ultimately Allah the Exalted awards all sorts of promotions to the poor party.” [\[Malfoozat, Volume 4, Page 477\]](#)

159. “This is not the Practice of God to specify something for one person. With specified things even no Prophet has come; because in this way that person becomes a deity.”

[\[Malfoozat, Volume 4, Page 509\]](#)

160. “The Practice of God the Exalted is like this that the trials are caused and righteous people in such trial are saved.” [\[Malfoozat, Volume 4, Page 509\]](#)

161. “I also see that it is the Practice of Allah the Exalted among His saints as such that just like a mother when she dresses up her beautiful baby with nice garments then she also makes a black spot on its face with charcoal dust so that it is saved from an evil eye. Similarly God keeps such a thing in His Holy servant’s apparent circumstances so that evil people remain away from him and only righteous people gather around him. Good natured man looks at the real beauty of the countenances and the wretched one’s attention remains towards that scar.” [\[Malfoozat, Volume 4, Page 525\]](#)

162. “This is the Practice of Allah that for all those appointees who came in the world, it is not considered necessary that full job is completed in their life. Rather there are many things as such that those are fulfilled through their followers.” [\[Malfoozat, Volume 4, Page 574\]](#)

163. “Do men think that they will be left alone because they say, We Believe, and that they will not be tested (Al-Ankaboot, verse 3); that is, such people consider that Allah the Exalted be got pleased with them that they say we believe and they be not tried. This thing is against the practice of Allah that a person be made a saint just by a puff.” [\[Malfoozat, Volume 4, Page 642\]](#)

164. “Some people desire as such that the miracles demanded by them be manifested. This is not correct. This is not the Practice of Allah the Exalted. (The miracles are shown) up to the limit

as the law of nature of God the Exalted allows and till the satisfaction is reached. After that the man is liable to be punished.”

[[Malfoozat, Volume 5, Page 17](#)]

165. “This is not the Practice of God the Exalted that like men He should show His countenance; rather He proves His presence with very powerful signs.”

[[Malfoozat, Volume 5, Page 53](#)]

166. “The Practice of Allah continues as such that when the autumn season comes then the leaves of the trees fall down. There is no fruit, no flowers and no pleasant fragrance; rather in its place bad odour and in place of beauty there is ugliness. Then all of a sudden the spring season comes and thereafter gradually everything is restored. Same is the situation in spiritual dispensation.”

[[Malfoozat, Volume 5, Page 176](#)]

167. “Since ancient the Practice of Allah continues as such that when the chastisement of God happens then along with evil people, the virtuous who are mixed up with them are also wrapped in it. Then their resurrection takes place in accordance with their deeds.”

[[Malfoozat, Volume 5, Page 176](#)]

168. “The habit of Allah is as such that the dispensation which God the Exalted sets up Himself; that is opposed most of all. The dispensation which is not opposed and or if it is opposed then very little, the same dispensation is not the truthful one. For the truthful dispensation the big sign is also this that it is opposed very much.”

[[Malfoozat, Volume 5, Page 254](#)]

169. “The Practice of Allah is as such that He does the job Himself but with His wisdom has also constituted a chain of causes.” [\[Malfoozat, Volume 5, Page 295\]](#)

170. “This is the Practice of Allah that for the sake of Holy men and righteous, big vicious and rascals are also saved. Remember that there are always some righteous latent people also. If all are vicious then the world itself will get perished.” [\[Malfoozat, Volume 5, Page 313\]](#)

171. “This is the Practice of Allah since ever the world was created and the dispensation of Prophets began, that without bearing pains and adversities God the Exalted does not get pleased, nor the “**Deen**” is secured.” [\[Malfoozat, Volume 5, Page 331\]](#)

172. “Remember that Allah the Exalted is Merciful (and) Generous; about Him one should not hold bad opinion. The one who keeps in sight His Practice and for His sake is ready to bear pains and adversities; then he would certainly succeed. But if he does not tread on His guided path and acts miserly then he will fail.” [\[Malfoozat, Volume 5, Page 332\]](#)

173. “Should not be afraid of opposition; rather it is beneficial. This is the Practice of Allah since ever that whenever any Prophet is raised, people abuse and reproach him. In this concern they get an opportunity to see the books and listen and know the actual circumstances.” [\[Malfoozat, Volume 5, Page 358\]](#)

174. “This is His Practice that for some period the ‘**Wahee**’ (revelation) is descended speedily and repeatedly and for some days its dispensation remains stopped and then restarts and it has

the same example as the day and night that follow each other.”

[[Malfoozat, Volume 5, Page 370-371](#)]

175. “When man commits an act then the Practice of Allah is as such that on this action an act of God the Exalted happens. As when this unfortunate man closed all the four doors, then over it the action of God the Exalted was that in the house there occurred darkness everywhere. To cause this darkness is called as the Wrath of God.” [[Malfoozat, Volume 5, Page 444](#)]

176. “If after securing belief (**Eeman**) there occurs a life of comfort then one should worry that his belief is not correct; because this is against the Practice of Allah that there may not be any trial for a believer.” [[Malfoozat, Volume 5, Page 444](#)]

177. “This is not God the Exalted’s habit to accept every prayer. Ever since the world was created, it has never happened anywhere. However the supplications of accepted ones are accepted many times compared to others. Concerning affairs of God, nobody can exert any force.” [[Malfoozat, Volume 5, Page 464](#)]

178. “Allah the Exalted does not like it at all that truth and falsehood should remain confused and the truth may remain doubtful for the world; therefore it is His Practice that with fresh signs one after the other He has been manifesting the truthful matter.”

[[Malfoozat, Volume 5, Page 560](#)]

179. “Since ever this law of God the Exalted continues that when the world is filled up with disobedience, adultery and sins and sorts of disorders spread in the world, then God the

Exalted establishes a spiritual dispensation and reforms the people. But the one who says what is the need of it for him; he wants to change the law of God. From such people it is feared that one day they may even deny Islam.” [\[Malfoozat, Volume 5, Page 569\]](#)

180. “This is an unchangeable law of Allah the Exalted, as said ‘And thou shall not find any change in the law of Allah’ (Al-Fatah, verse 26) and His law which has been set for absorbing the grace; that is as such that the Holy Messenger ^(saw) of Allah should be followed.”

[\[Malfoozat, Volume 5, Page 573\]](#)

181. “This is the habit of Allah that as He provides and nourishes the carnal dispensation and previous nourishment is not enough; likewise He nourishes the spiritual dispensation and both these spiritual and physical dispensations progress side by side.”

[\[Malfoozat, Volume 5, Page 620\]](#)

182. “This habit of Allah the Exalted has continued since ever that when in the world the darkness of sin spreads and the people drift away from the purpose of life; at that time Allah the Exalted Himself in order to refresh the faith makes arrangement and adverts a reformer and Mujaddid.” [\[Malfoozat, Spoken on 17th May 1908, Volume 5, Page 664\]](#)