

سفرنامہ زامبیا

# A JOURNEY TO ZAMBIA

By:

Travelogue of Shaykh al-Hadīth Maulānā Shāh

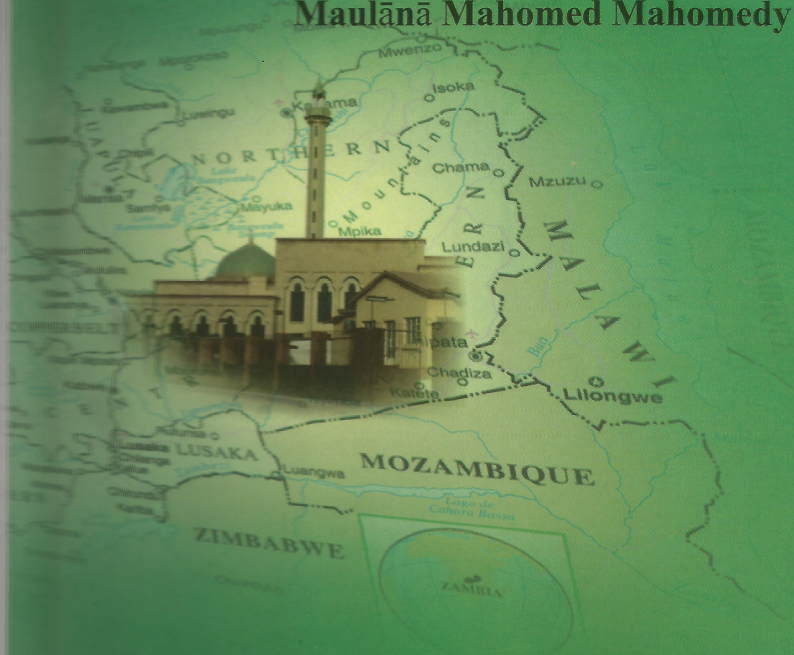
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Khalīfah of Hadrat Maulānā Shāh Hakīm

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Jalīl Ahmad Akhūn Sāhib**

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Muhammad Akhtar Sāhib *rahimahullāh***

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## A SHORT BIOGRAPHY OF HADRAT SHAYKH

Hadrat Shaykh al-Hadīth Maulānā Shāh Jalīl Aḥmad Akhūn *dāmat barakātuhum* hails from a noble family. In 1932, his respected father, Hadrat Maulānā Niyāz Muḥammad Khutanī Turkistānī Sāhib *rahimahullāh* emigrated from Hotan, a town in the Xingjian province of China, to India with the aim of acquiring knowledge of Islam. After spending ten years at Dār al-‘Ulūm Deoband he went to the desert-like region of Bahāwal Nagar on the instruction of his teachers, Hadrat Maulānā Muḥammad Idrīs Khāndhelwī Sāhib *rahimahullāh*, Hadrat Shaykh al-Islam Maulānā Sayyid Husayn Aḥmad Madanī *rahimahullāh* and Hadrat Maulānā Sayyid Muḥammad Badr-e-‘Ālam Mirathī Madanī *rahimahullāh*. He spent fifty years rendering religious services in that area until he passed away in 1992. He left behind great sources of perpetual reward (*sadaqah jāriyah*) for himself in the form of the Islamic learning centre-Jāmi‘ al-‘Ulūm, ‘Īdgāh, Bahāwal Nagar-, students and pious offspring. Hadrat Shaykh has compiled the biography of his respected father in a book titled “*Mushk-e-Khutan*” which rekindles the īmān of those who read it.

The honourable mother of Hadrat Shaykh was related to a family from Sahāranpūr. This family had a strong affiliation with Khānqah Raḥīmīyyah, Rā’ipūr. The maternal grandfather of Hadrat Shaykh, Hadrat Qārī Abul Ḥasan Sahāranpūrī *rahimahullāh* was the special attendant of Hadrat Maulānā Shāh ‘Abd ar-Raḥīm Rā’ipūrī, and on Hadrat Rā’ipūrī’s instruction, he spent forty years serving the noble

Qur'ān in a town close to Bahāwal Nagar where he passed away in the year 1968.

Hadrat Shaykh passed his exams at the Government Comprehensive High School in Bahāwal Nagar with excellent results and thereafter, through divine inspiration, he bid farewell to his worldly studies and enrolled in Jāmi'ah Islāmīyyah, Binnaurī Town, Karachi. He graduated in 1986 after spending eight years acquiring religious knowledge from teachers who were pillars of knowledge and practice. In 1987 he commenced teaching and administering at Jāmi' al-'Ulūm, 'Idgāh, Bahāwal Nagar and taught almost every subject in the syllabus for many years. In 1992 he was given the post of Shaykh al-Hadīth and has been teaching *Bukhārī Sharīf* and *Tirmidhī Sharīf* ever since.

In 1980 he began attending the gatherings of Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *rahimahullāh* and was present for nearly all the Friday programmes. Hadrat Wālā *rahimahullāh* always paid special attention and showed kindness to Hadrat Shaykh. Hadrat Wālā *rahimahullāh* mentioned on numerous occasions, “Hadrat Shaykh has been in my company from a long time and has been coming to me since his childhood.” He also said, “Maulānā is my photostat copy.” Once when Hadrat Shaykh delivered a lecture in the presence of Hadrat Wālā *rahimahullāh* at Khānqah Imdādīyyah Ashrafiyyah, Gulshan Iqbāl, Karachi, Hadrat Wālā *rahimahullāh* was pleased and said, “Previously Maulānā was my photostat copy. Now he has become exactly like me. This was a reference to *nisbat-e-ittihādī* (unity in affiliation).”

In 1996 Hadrat Wālā *rahimahullāh* granted Hadrat Shaykh khilāfat and instructed him to commence the khānqāh work in Bahāwal Nagar. Hadrat Wālā *rahimahullāh* personally went from Karachi to Bahāwal Nagar in 1997 and laid the foundation of Khānqah Ashrafiyyah Akhtariyyah where presently, al-ḥamdulillāh, spiritual reformation and purification is taking place on a large scale. Hadrat Wālā *rahimahullāh* mentioned many times, “Our agency is based in Bahāwal Nagar and there you will acquire our wealth.”

It is through the special attention and the blessing of the du‘ā of Hadrat Wālā *rahimahullāh* that Allāh *ta‘ālā* is using Hadrat Shaykh for the work of spiritual purification, spiritual reformation and developing a deep love for Allāh *ta‘ālā* on an international level. Under the supervision of Khānqah Ashrafiyyah Akhtariyyah in Bahāwal Nagar a vast amount of religious work is taking place in the form of programmes, daily acts of devotion, printing of lectures, discourses, and religious literature; as well as providing lectures and correspondence pertaining to spiritual reformation via the internet. Hadrat Shaykh has established Khānqah Jalīliyyah in Multan and khānqāhs in Britain, Australia, Karachi, Quetta and other places using the name Dār al-Islāh where religious work is taking place on a permanent level. May Allāh *ta‘ālā* protect these khānqāhs from all forms of the evil eye, evils and trials. May He bless Hadrat Shaykh with a long life with good health and ease and grant him acceptance in his religious services. May Allāh *ta‘ālā* bless the biological and spiritual children of Hadrat Shaykh with His friendship. Āmīn.

## PRELUDE

### Invitation to Zambia

Upon the invitation of the people of Britain, Hadrat Shaykh al-Hadīth Hadrat Maulānā Shāh Jalīl Aḥmad Akhūn Sāhib dāmat barakātuhum travelled to Britain in July 2009. On Monday, Hadrat Maulānā Ayyūb Surtī Bande Ilāhī dāmat barakātuhum who is the khalīfah of Hadrat Maulānā Shāh Abrār al-Haqq Sāhib Hardoʻī rahimahullāh and a well-known ‘ālim in Leicester, arranged for Hadrat Shaykh to conduct a programme after maghrib in his masjid, Daʻwat al-Haqq, Leicester. He invited friends and acquaintances from nearly the whole of Britain. Hadrat Shaykh delivered a heart rendering and impressive lecture between maghrib and ‘ishā’. After the programme, Hājī Muḥammad Rāwat Sāhib dāmat barakātuhum who is a khalīfah of Hadrat Maulānā Qamar az-Zamān Allāhābādī Sāhib dāmat barakātuhum and has a close relationship with the people of Zambia, invited Hadrat Shaykh to come to Zambia as he was impressed by the lecture. Hadrat Shaykh was a bit hesitant so Hājī Sāhib requested Maulānā Ayyūb Surtī dāmat barakātuhum and Maulānā Muḥammad Āsif Sāhib dāmat barakātuhum, khalīfah of Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib rahimahullāh to intercede. Hadrat Shaykh thereupon promised to travel to Zambia in March and Hājī Sāhib continued to remind Hadrat on a regular basis via Maulānā Āsif Sāhib.

## **The Zambian visa and this lowly servant's company**

Hadrat Shaykh instructed me, the author of this travelogue, Sayyid Muḥammad Akhtar Ghāzī *‘uḥfiya ‘anhu* to accompany him to Zambia which I considered my good fortune. Hadrat Shaykh gave me the responsibility of sending the necessary papers to Zambia for the visa. Hence in January 2010, the application procedure for the visa commenced. Upon the advice of Hājī Muḥammad Rāwat Sāhib I began corresponding and exchanging necessary information and documents via e-mail with Hājī Shabbīr Aḥmad Sāhib *dāmat barakātuhum* who is a khalifah of Hadrat Maulānā Qamar az-Zamān Sāhib *dāmat barakātuhum* and a resident of Lusaka, the capital of Zambia. In February, al-ḥamdu lillāh, Hadrat Shaykh's and my visa arrived through e-mail without any problems.

## **The journey from Karachi to Dubai**

There were many travel routes available to Lusaka. After contemplating we opted for the route via Nairobi, Kenya and purchased the Kenya Airways ticket. Although Kenya Airways does not fly from Karachi, they do have an agreement with Pakistan International Airways. We reached Dubai on Saturday, 13 March 2010. In Dubai we spoke to staff of Kenya Airways at the transfer desk and received our boarding pass for flights from Dubai to Nairobi and Nairobi to Lusaka. We had to wait for four hours at Dubai Airport. Once we were finished at the transfer desk we sat in front of our flight gate. While seated there, we met the head of Pakistan International Airlines, Janāb Salīm Sāhib who was extremely happy to meet us. He was one of the

associates of Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *rahimahullāh*. He ran to call the other staff members who met us with great love and listened to Hadrat Shaykh's words of advice. Hadrat Shaykh gave them some of his books as a gift and after a little while they departed on a P.I.A. flight to Pakistan.

## **From Dubai to Nairobi**

We expected to wait at Dubai Airport for just four hours but due to the late arrival of Kenya Airways we waited for six hours and departed at 3:00 a.m. in the morning. I found one practice of Kenya Airways at Dubai Airport quite strange. They were weighing the hand luggage of the passengers and charging a penalty for hand luggage exceeding a weight of 8kg whereas almost all the passengers were in transit. There were many Pakistanis travelling on that flight so we concluded that for some time now Pakistanis have preferred to travel to various distant African countries in search of livelihood. Our flight departed at 3:00 a.m. and as part of the in-flight service we were served two biscuits, dry fruit and one mini Pepsi can. This was really an intelligent menu choice because all the passengers were extremely sleepy and the food could be eaten quickly. Soon thereafter an atmosphere of sleep was created. Morning arrived and breakfast was served after 6:00 a.m.. The aeroplane landed at Nairobi Airport at 8:00 a.m. and our flight from Nairobi to Lusaka was also scheduled for 8:00 a.m.. Just as our aeroplane turned from the runway towards the airport building, another aeroplane taxied onto the runway for take-off so Hadrat Shaykh remarked, "Our flight has departed." and his words proved to be true. When we reached

the airport we learnt that our flight had departed and the next flight would only depart after fourteen hours. I was left aghast when I heard this.

## Nairobi Airport

There was a different atmosphere at Nairobi Airport altogether. There was a feeling of unfamiliarity and dread. We were extremely tired and sleepy. When we reached the transfer desk there was a long line and the process was taking very long. The boarding pass we were given at Dubai Airport was for the 8:00 a.m. flight. We needed them to change it for the 10:00 p.m. flight and to issue us the new boarding pass. There were a few Gujarati Muslims with us who were travelling to Zimbabwe. We received our boarding pass after a long time and then we really needed to rest. It was going to be difficult to spend such a long time at the airport and we could not decide on what to do. The staff of Kenya Airways took pity on our miserable condition and decided to accommodate us at a hotel. This was a supernatural act of Hadrat Shaykh because he said, “The Gujarati Muslims were consulting each other on resting at some relative’s house in Nairobi and spending their time there so I thought that I should suggest to them to take us along. Immediately thereafter this āyat came to mind:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

*Is Allāh not sufficient for His servant?*<sup>1</sup>

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<sup>1</sup> Surah az-Zumar, 39: 36.

I repented from my previous vain thought and turned to Allāh *ta'ālā*. Hence Allāh *ta'ālā* provided the hotel.”

## **Panari Hotel**

Panari Hotel is situated approximately five kilometres from Kenya Airport. Kenya Airways arrange accommodation for their forgotten travellers at this hotel. We arrived at the hotel in the airport bus with ten to twelve other travellers when breakfast time was just coming to an end. We were entitled to twelve hours accommodation, three meals and three minutes of call time all free of charge, courtesy of Kenya Airways. Due to my phone battery being flat I could not even access the contact numbers of our hosts in Lusaka. I could only inform them of our missed flight after charging my phone so I learnt a lesson: important information and contact details should be recorded in one's pocket diary so when you need it, it is easily accessible. The Gujarati food and samosas commenced from there. After breakfast Hadrat Shaykh phoned his family at home and explained his condition. He rested thereafter so the tiredness of the journey was reduced. We ate supper after maghrib and the airport transport arrived to fetch us. At 9:45 p.m. we departed on Malawi Airways for Lusaka. Prior to boarding the flight the waiting area where we were seated had no water or toilet facilities. If anyone wanted to bring water along he had to pack it before arriving at the waiting area. If anyone needed to drink water or use the toilet he had to go right back to the entrance of the airport and upon returning he had to pass through the security check-in again before coming to the waiting area. We departed at 9:45 p.m. and our first stop was

Lilongwe, the capital of Malawi. The land was extremely dark. Very rarely could one see a light anywhere. The truth is that Africa seems dark even during the day hence an Englishman referred to Africa as the dark continent. Hadrat Shaykh said, “If the message of Islam does not reach these jungles then too it is compulsory on the inhabitants to attest to the oneness of Allāh *ta’ālā* because man has been granted intellect so that he may recognise the creator of the universe [one Allāh].”

The plane reached Lilongwe after approximately two hours. After half an hour we departed for Lusaka and landed at Lusaka Airport within about forty minutes.

## **Lusaka Airport**

We arrived at Lusaka Airport at approximately 1:00 a.m. in the morning. We entered the airport buildings by shuttle bus. The interesting thing is that the host did not see us before nor did we know him. Anyway we entered the airport building and found most of the passengers to be white Englishmen and black Africans. We were the only two men in Islamic attire and completely stood out from the rest. One elderly pious man came towards us, met us with great love and introduced himself as Shabbīr. We knew him through our correspondence only and he was our host. The passengers formed a line so we also joined them.

At that moment the visa officer got up and came to meet brother Shabbīr with great love. They spoke in an African language and then the officer shook our hands and requested our passports. He took it, stamped it with our visas and returned them to us. All the passengers were staring at us surprised and

probably thinking who we were. Later on we learnt that Muslims are respected and honoured in Lusaka and that brother Shabbīr is the friend of the current president so he can go anywhere in the airport. In fact he even goes right to the aeroplane. In any case, all the processes were very easy and we collected our luggage and exited the building with Shabbīr. Outside the airport brother Sulaymān Patel, Maulānā ‘Abd ar-Rashīd Sāhib and Maulānā Idrīs Sāhib came to welcome us. We travelled in brother Sulaymān’s car to his house.

### **Brother Sulaymān’s house and Masjid-e-‘Umar**

Close to brother Sulaymān’s house is Masjid-e-‘Umar which is one of the big masājīd of the city. Senior ‘ulamā’ occasionally visit this masjid and we performed most of our salāhs there during our week-long stay at brother Sulaymān’s house. Hadrat Shaykh would conduct most of the after-fajr Qur’ān lessons. On the day we arrived, we performed the zuhr salāh at this masjid and met the imām as well as other Muslims.

### **Love for Allāh**

Many brothers arrived at brother Sulaymān’s house before ‘asr salāh to meet Hadrat Shaykh. Hadrat mentioned that Hadrat Maulānā Mazhar Jāne Jānā *rahimahullāh* said, “Every action can be criticised on the Day of Resurrection except for love for the sake of Allāh *ta’ālā* because it is not done to show off. Part of loving for the sake of Allāh *ta’ālā* is love for the friends of Allāh *ta’ālā* and the ‘ulamā’.”

## Jāmi' Masjid Lusaka

We performed 'aṣr ṣalāh at Jāmi' Masjid Lusaka. The original masjid was being rebuilt. A temporary masjid had been built next to it which was also quite large. There was a large number of worshippers. After ṣalāh we toured the masjid which was under construction. Māshā' Allāh, it was very large and was being built beautifully. It was in the final stages of completion. Many 'ulamā' and Muslims met with Ḥaḍrat Shaykh.

## The residence of Maulānā Idrīs Ṣāhib

Thereafter we proceeded to the residence of Maulānā Idrīs Ṣāhib for tea. In 1990 Maulānā Idrīs Ṣāhib and Maulānā Yūsuf Ṣāhib travelled from Lusaka to Jāmi'at al-'Ulūm Islāmīyyah, Binnaurī Town, Karachi to study and they graduated from there as well. They had a special relationship with Ḥaḍrat Maulānā Muftī Nizām ad-Dīn Shāmzī *rahimahullāh*. These two 'ulamā' are the heart and soul of Dār al-'Ulūm Lusaka. Maulānā Idrīs Ṣāhib displayed a lot of love and respect for us and went out of his way to arrange a lavish tea party. Ḥaḍrat Shaykh made a lot of du'ā for him and just before maghrib we departed for the masjid where the lecture was to take place.

## Masjid an-Nūr

This is one of the main masājid of the city. A large number of worshippers frequent this masjid and it is here that programmes and discourses of senior 'ulamā' take place on a regular basis. This masjid was away from the heart of the city. Here, there was a comfortable, old Muslim centre where a school, madrasah, masjid, dispensary etc. was built. It is a very beautiful and excellent place. After the ṣalāh

Hadrat Shaykh's lecture commenced. This was Hadrat's first lecture. Rather you should regard it as having been an introductory speech. There was a considerable number of listeners. Hadrat's lecture has been reproduced in the following pages.

# THE PURPOSE OF OUR LIFE IS TO RECOGNIZE ALLĀH

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Idgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Masjid an-Nūr, Lusaka.

Time: After maghrib.

Date: Sunday, 14 March 2010.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ تَحْمَدُهُ وَتَسْتَعِينُهُ وَتَسْتَغْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ، وَتَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَنَدَنَا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ، أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (سورة الذاريات: ٥٦). وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَرْءُ مَعَ مَنْ أَحَبَّ. أَوْ كَمَا قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. صَدَقَ اللَّهُ وَصَدَقَ رَسُولُهُ النَّبِيُّ الْكَرِيمُ.

### Meeting for the sake of Allāh

My respected elders and friends! Today I am honoured to visit and meet you for the first time. Rasūlullāh *sallallāhu 'alayhi wa sallam* said, “When a Muslim meets another Muslim for the pleasure of Allāh *ta'ālā*, both their sins are forgiven.”

When two blood-brothers meet each other with love, their father becomes happy. Similarly when two Muslims meet each other with love, Allāh *ta'ālā* becomes happy.

### The enthusiasm of Hadrat ‘Abdullāh ibn ‘Abbās

My friends! Hadrat ‘Abdullāh Ibn ‘Abbās *radiyallāhu 'anhu* is one of the companions of Rasūlullāh *sallallāhu 'alayhi wa sallam*. He was blessed through

the du'ā of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. It is narrated in Bukhārī Sharīf that once Rasūlullāh *ṣallallāhu 'alayhi wa sallam* was at the house of Hadrat Maymūnah *radīyallāhu 'anhā* who was the maternal aunt of Hadrat 'Abdullāh Ibn 'Abbās *radīyallāhu 'anhu*.

After 'ishā' ṣalāh Rasūlullāh *ṣallallāhu 'alayhi wa sallam* came home and enquired, "How did this child come here?" His aunt replied, "O Rasūlullāh! He wants to spend this night in your house in order to witness what actions the Messenger of Allāh does at night." Ibn 'Abbās *radīyallāhu 'anhu* was ten years old at that time. Look at his enthusiasm at such a young age!

### Allāh's love for Rasūlullāh

Remember! Rasūlullāh *ṣallallāhu 'alayhi wa sallam* was the beloved of Allāh *ta'ālā* as well as the ardent lover of Allāh *ta'ālā*. Hence our mother, 'Ā'ishah *radīyallāhu 'anhā* said, "O Rasūlullāh! I have not seen Allāh *ta'ālā* revealing any decision to please anyone as fast as I have witnessed Him revealing a decision in your favour."

Allāh *ta'ālā* displayed His great love for Rasūlullāh *ṣallallāhu 'alayhi wa sallam* in the matter pertaining to the qiblah when performing ṣalāh.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

*We have seen you looking towards the sky over and over again.*<sup>1</sup>

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<sup>1</sup> Sūrah al-Baqarah, 2: 144.

This was Allāh's *ta'ālā* great love for Rasūlullāh *sallallāhu 'alayhi wa sallam*.

### **Rasūlullāh's love for Allāh**

Rasūlullāh *sallallāhu 'alayhi wa sallam* was also an ardent lover of Allāh *ta'ālā*. When he would perform *salāh* at night, his legs would become swollen. The sound that emitted from the chest of Rasūlullāh *sallallāhu 'alayhi wa sallam* when he cried was like the sound of a boiling pot. The *Sahābah radiyallāhu 'anhum radiyallāhu 'anhum* asked, "O Rasūlullāh! Why are you exerting yourself whereas you have been forgiven? Even if you did anything which was not in line with status, then too Allāh *ta'ālā* has forgiven your past and future sins, so why are you crying so much?" Rasūlullāh *sallallāhu 'alayhi wa sallam* replied,

أَفَلَا أَكُونُ عَبْدًا شَكُورًا

*Should I not be a grateful servant?*

Nobility and good character demand that a person expresses gratitude in proportion to the many favours he has been blessed with. If a person has no sense of honour then instead of expressing gratitude for the favours, he will be disobedient.

### **Favour or hardship**

The difference is whether a favour is a favour for him or a hardship. We will see his reaction after he receives the favour. If he becomes close to Allāh *ta'ālā* then the favour was a favour for him and if he goes far away from Allāh *ta'ālā* then it was not a favour but a hardship.

There are so many poor people who have no wealth so they implore Allāh *ta'ālā* but when they are blessed with wealth, they even abandon *ṣalāh*. This means that the bounty of wealth was not a favour for them.

### Calamity or mercy

The same philosophy applies to calamities. Hadrat Muftī Muḥammad Shafī' Sāhib *rahimahullāh* writes in *Ma'ārif al-Qur'ān* that whatever difficulty comes to a person like sickness or a problem pertaining to one's self, children or spouse then he should examine the state of his heart in that condition. If he came closer to Allāh *ta'ālā* after the calamity then it is not a calamity but a favour which brought him closer to Allāh *ta'ālā*.

Hadrat Hakīm Akhtar Sāhib *rahimahullāh* says,

May many shores be sacrificed for the  
wave of distress which brought me to  
You.

Sometimes extra waves and shores bring one to the destination much faster.

### The first hajj of Hadrat Gangohī

I recall an incident related to this topic. One of the great personalities from our pious elders is Hadrat Maulānā Rashīd Aḥmad Gangohī *rahimahullāh*. He was the senior khalīfah of Hadrat Hājī Imdādullāh Muhājir-e-Makkī Sāhib *rahimahullāh*. We can gauge how great he was from the statement of Hadrat Thānwī *rahimahullāh*. He said, "I have two spiritual mentors. One is Hājī Imdādullāh Sāhib *rahimahullāh* and the other is Maulānā Rashīd Aḥmad Gangohī *rahimahullāh*." In fact Hadrat Hakīm al-Ummat

*rahimahullāh* initially requested Maulānā Gangohī *rahimahullāh* if he could take the oath of allegiance on Maulānā's hands. Hadrat Gangohī *rahimahullāh* replied, "I will arrange for you to take the pledge with my spiritual mentor." One can gauge the greatness of Hadrat Gangohī *rahimahullāh* from this reply.

Hadrat Gangohī *rahimahullāh* left for his first hajj via the Sutlej River which is close to Bahāwal Nagar and flows from India. He went to Karachi by boat and boarded a ship from there. While at sea, there was such a severe storm that for ten days they did not know the difference between the sky and the ocean. The instruments used to find direction also broke and were useless. The first concern was whether one would survive or not. Secondly there were only a few days left for hajj but the astonishing thing was that the attendant of Hadrat Gangohī *rahimahullāh* says that everyone except Hadrat Gangohī *rahimahullāh* was worried. He was completely calm as if there was no problem. The people said, "Maulānā Sāhib! You are not worried?" Maulānā replied, "Brother! Whatever He desires, we also desire. When He invited us, He will see to it that we reach." Allāhu Akbar! This is what is called 'dying upon the pleasure of Allāh *ta'ālā*.'

Jigar Murād Ābādī *rahimahullāh* says,

If I am not happy with the grief which  
You are pleased with for me, then that life  
was not a life of love.

Hakīm al-Ummat Thānwī *rahimahullāh* said, "There is one stage above *ikhhlās* (sincerity). *Ikhhlās* is a very high stage but there is one stage above that which is

*radā bil-qadā'* i.e. to be pleased with the decree of Allāh *ta'ālā*."

After ten days the horizon cleared up and the sea became completely calm. Now when they assessed their position they found that the journey which was supposed to take one month took ten days. The captain announced, "Get ready to tie your *ihrām* quickly. We have come close to the *mīqāt*<sup>1</sup>."

Instead of the storm taking them further away, it brought them closer. I narrated this incident as an example. Friends! If any difficulty comes to a person, he must check; if the heart became linked to Allāh *ta'ālā* then it was not a difficulty but a favour which brings him closer to Allāh *ta'ālā*. If the heart became distant from Allāh *ta'ālā* then it is a calamity which has befallen him as a punishment for some sin due to which he is becoming distant from Allāh *ta'ālā* instead of coming close.

### **The value of the focus of Allāh's friends**

Hadrat Hakīm al-Ummat *rahimahullāh* once stated, "All the work of Ashraf 'Alī which is currently taking place in Thānāh Bhawan is the effect of the spiritual focus of Hadrat Gangohī *rahimahullāh*." Hadrat Gangohī *rahimahullāh* became blind in the latter part of his life so he would say, "I wish I had my eyesight so I could see the work of Ashraf 'Alī in Thānāh Bhawan." Therefore Hakīm al-Ummat *rahimahullāh* said, "Our work is taking place because of the great

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<sup>1</sup> Boundary of the holy precincts from where the *ihrām* must be tied.

spiritual focus within the heart of Maulānā Gangohī *rahimahullāh* for us.”

This is the result of the focus from the heart of the friends of Allāh *ta’ālā*. If they focus their attention on anyone, his task is accomplished.

### **Hadrat ‘Abdullāh ibn ‘Abbās**

I mentioned previously that Hadrat ‘Abdullāh Ibn ‘Abbās *radiyallāhu ‘anhu* was ten years old and he came to his maternal aunt’s home to spend the night in order to witness the extreme love that Rasūlullāh *sallallāhu ‘alayhi wa sallam* possessed for Allāh *ta’ālā* and how he worshipped Him. This was the level of love.

After ‘ishā’ *salāh* Rasūlullāh *sallallāhu ‘alayhi wa sallam* used to rest. He had a long pillow. It is mentioned in the Hadīth that our mother, Hadrat Maymūnah *radiyallāhu ‘anhu* slept on one side of the pillow, Rasūlullāh *sallallāhu ‘alayhi wa sallam* slept next to her and on the other side they made Hadrat ‘Abdullāh Ibn ‘Abbās *radiyallāhu ‘anhu* sleep on the width of the pillow. Hadrat ‘Abdullāh Ibn ‘Abbās *radiyallāhu ‘anhu* did not actually sleep. He says, “I stayed awake deliberately because if I fell asleep, the purpose for which I came would not be achieved.”

He says that Rasūlullāh *sallallāhu ‘alayhi wa sallam* awoke after midnight and made a light wudū from a water-skin while standing. Thereafter he stood to perform *salāh*. Hadrat ‘Abdullāh Ibn ‘Abbās *radiyallāhu ‘anhu* says that he also made wudū from the water-skin in the same manner then came to the left side of Rasūlullāh *sallallāhu ‘alayhi wa sallam* and commenced his *salāh*. Rasūlullāh *sallallāhu ‘alayhi wa sallam* twisted his ear, like how adults

twist children's ears, and pulled him to his right side because if there is only one follower, he should stand on the right side of the imām.

From this Hadīth we learn that at the time of tahajjud, if ṣalāh is performed in congregation without announcing it then it is the Sunnah of Rasūlullāh ṣallallāhu 'alayhi wa sallam. If an announcement is made and thereafter tahajjud is performed in congregation, it will be an innovation. If the people gather without any announcement being made and tahajjud is performed in congregation, it is a Sunnah. If a person moves slightly away from the Sunnah it can result in an innovation because the definition of Sunnah is to follow the way of Rasūlullāh ṣallallāhu 'alayhi wa sallam.

Rasūlullāh ṣallallāhu 'alayhi wa sallam performed the tahajjud ṣalāh and rested for a little while before fajr. He then proceeded to the toilet to refresh his wuḍū. When Rasūlullāh ṣallallāhu 'alayhi wa sallam was preparing to go to the toilet, three thoughts entered the mind of Ḥaḍrat 'Abdullāh Ibn 'Abbās raḍiyallāhu 'anhu: 1. Go to the toilet and leave water for Rasūlullāh ṣallallāhu 'alayhi wa sallam to make istinjā. 2. Take the water when Rasūlullāh ṣallallāhu 'alayhi wa sallam asks for it. 3. Take the water when Rasūlullāh ṣallallāhu 'alayhi wa sallam is inside the toilet. That small, young mind was thinking about what he should do. So he concluded that if he left the water afterwards, it would be too late and if he took it while Rasūlullāh ṣallallāhu 'alayhi wa sallam was inside then there was fear of being immodest. So he went and filled the jug with water in advance. When Rasūlullāh ṣallallāhu 'alayhi wa sallam went in, he saw the water in the jug and became very pleased.

When he exited, he found that water was placed for him to make wudū. Rasūlullāh *sallallāhu ‘alayhi wa sallam* became very happy with this service and asked Hadrat Maymūnah *radiyallāhu ‘anhā* who placed the water for him. She replied, “O Rasūlullāh! My nephew, ‘Abdullāh Ibn ‘Abbās *radiyallāhu ‘anhu*, did.” At that moment the following du‘ā came on the blessed tongue of Rasūlullāh *sallallāhu ‘alayhi wa sallam*,

اَللّٰهُمَّ فَقِّهْهُ فِي الدِّيْنِ وَعَلِّمْهُ التَّأْوِيْلَ

*O Allāh! Make him a scholar of Islam and grant him the knowledge of tafsīr.*

Through the blessing of this supplication, Hadrat ‘Abdullāh Ibn ‘Abbās *radiyallāhu ‘anhu* attained a very lofty rank in tafsīr and the first tafsīr to become famous was his own tafsīr titled *al-Miqbās Fī Tafsīr Ibni Abbās*. He is buried in Tā’if.

### **Requesting du‘ās and receiving du‘ās**

My Shaykh, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Ṣāḥib *dāmat barakātuhum* says, “There is a difference between requesting for du‘ās and receiving du‘ās.” When a person does some work through which a du‘ā automatically emerges from the heart of a pious senior then that is called “receiving du‘ās”. There is nothing preventing that type of du‘ā. It goes straight to Allāh *ta‘ālā* and one’s task is accomplished.

## Tafsīr

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

In his tafsīr of the above verse, Hadrat ‘Abdullāh Ibn ‘Abbās *radiyallāhu ‘anhu* interprets "لِيَعْبُدُونِ" to mean "لِيَعْرِفُونِ". We have been created to come into this world and acquire the recognition of Allāh *ta‘ālā* because once this is achieved, one begins to love Allāh *ta‘ālā*. Thereafter to obey the commands of Allāh *ta‘ālā* becomes easy and one’s worship becomes true sincere worship. Otherwise a person will be standing in *ṣalāh* but his heart will not be with Allāh *ta‘ālā*. His heart will be occupied with His creation. His body will be in *ṣalāh* with Allāh *ta‘ālā* and his heart will be with the creation. When the heart is with Allāh *ta‘ālā* it is called *khushū’*. When the limbs are with Allāh *ta‘ālā* it is called *khudū’*.

### The reality of *khushū’* and *khudū’*

Someone said to Hadrat Hakīm al-Ummat Thānwī *rahimahullāh*, “Hadrat! Please explain the meaning of *khushū’* and *khudū’* in a simple manner.” Hadrat replied, “It is very easy. Your limbs are in *ṣalāh* but sometimes they are itching, or they are doing this or that. This is not *khudū’*. If your limbs are occupied with *ṣalāh*, it is *khudū’* and if your heart is in *ṣalāh*, it is *khushū’*.”

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<sup>1</sup> Sūrah adh-Dhāriyāt, 51: 56.

## One is where his heart is

If the heart was distracted and went towards the shop or market or the mind was wandering here and there then its presence in *ṣalāh* will not be counted. One's heart has to be present, thereafter comes the physical presence. The heart must first be present. It is for this reason that it is mentioned in a Hadīth that seven groups of people will be in the shade of the throne of Allāh *ta'ālā* on the Day of Resurrection. One group comprises of people whose hearts are attached to the *masājid*. The Hadīth says that the one whose heart is attached to the *masjid* will be under the shade of Allāh's *ta'ālā* throne. What does this mean? A person is physically at the shop but his heart is in the *masjid*. He is at the farm but his heart is in the *masjid*. He is at home but his heart is in the *masjid*. He is counted as being present in the *masjid* all the time because although his body was not present, his heart was. Allāh *ta'ālā* has recorded that he has been present in His court for twenty four hours. Allāh *ta'ālā* will grant him shade beneath His throne on that day when there will be no shade.

## Recognition is a means of love

My Shaykh said, "When a man recognises Allāh *ta'ālā* and His Rasūl *ṣallallāhu 'alayhi wa sallam*, the love of Allāh *ta'ālā* and His Rasūlullāh *ṣallallāhu 'alayhi wa sallam* simultaneously develops. He develops a deep love for Allāh *ta'ālā* and His Rasūl *ṣallallāhu 'alayhi wa sallam*."

My Friends! Ḥaḍrat 'Abdullāh Ibn 'Abbās *raḍiyallāhu 'anhū* says in his *tafsīr* that we came into this world to recognise Allāh *ta'ālā*. When a person recognises someone, an introduction takes place and then love

develops. When someone is introduced to us we begin to love him.

Our Hadrat Wālā Hakīm Sāhib *dāmat barakātuhum* narrated an incident to us that occurred in Karachi. There was a man who resided in Karachi. When he was two years old, his father left for another country. The child grew up into a young man of twenty to twenty five years of age who had not seen his father. When he went to fetch his father at the airport, he took along one of his father's friends saying, "I do not recognise my father. You accompany me and show me who is my father." When they arrived at the airport, the friend said, "I am an old man so I will take a seat. You go and stand at the front." A man emerged from inside with a very heavy bag and said to the youngster, "Young man! Please carry my bag to the taxi because nobody has come to fetch me." The youngster said, "You carry on uncle! I am waiting for my father. What will happen if I take your bag and my father arrives?" The old man said, "Very well! It is your choice." As they were having this discussion, the friend arrived and said, "This man is your father!" The youngster immediately hugged his father and said, "Father! Let alone the luggage, you also sit on my head and I will carry you home."

### **Man himself is an obstacle**

When a person does not have the recognition of Allāh *ta'ālā*, he will only acknowledge himself and say, "I am a muṣallī<sup>1</sup>. I am a Hājī. I am so and so." Why? Because when the sun does not yet rise then the street light also says that it is something. When the

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<sup>1</sup> One who performs the five daily ṣalāhs.

sun comes out, the street light will not be seen. It will be on but it will not be seen.

The sun appeared, the stars disappeared.  
He is the only one I saw in the large  
gathering.

When a person acquires the recognition and love of Allāh *ta'ālā*, he ceases to notice his own pious actions. Thereafter he sees the grace and mercy of Allāh *ta'ālā* all the time and does not attribute anything to himself. As long as he does not have the recognition of Allāh *ta'ālā*, he will regard his actions to be great. Today we commit sins day and night. We are drowning in sin but we do not cry. The people of the past would do good deeds and cry. What was the difference? Why did they do good deeds such as performing *ṣalāh*, keeping fast, performing *ḥajj* and then cry? It is because they regarded their actions to be worthless since they had the recognition of Allāh *ta'ālā*.

Hadrat Atā' Sulamī *rahimahullāh* was a great *tābi'ī*. When he would leave after having performed *ṣalāh*, such embarrassment was evident on his face, as if he had committed theft. Once someone enquired from him, "Hadrat! What is the matter? When you return after performing *ṣalāh* you look like you are ashamed." He replied, "I look at my *ṣalāh* and the loftiness of Allāh *ta'ālā* then I drown in shame thinking, "How did you perform your *ṣalāh* in His court?"

It is written regarding him that if he came to the masjid when it was empty, he would not enter. He would stand outside irrespective of whether it was cold, hot or raining. When another worshipper

arrived then he would enter the masjid with him. Someone asked, “Hadrat! Why do you stand outside?” He replied, “This is the court of Allāh *ta’ālā* and I am a sinner. It is possible that when I enter I will be punished. I enter with the support of another worshipper so I am also shown mercy.”

When a person does not possess the recognition of Allāh *ta’ālā*, he notices everything. When he acquires the recognition of Allāh *ta’ālā*, he gets lost in His love. Thereafter he does a good action without even acknowledging that he has done a good deed. He only sees the grace and mercy of Allāh *ta’ālā*. He does not feel that he will get something in return for the good deed but says, “Performing good actions is the command of Allāh *ta’ālā* hence I am doing them. He will reward me through His grace and mercy. Whatever he grants me thereafter will be His kindness. This was His command and duty. To perform ṣalāh is a duty. To fast is a duty. To perform hajj is a duty. To discharge zakāt is a duty.

It is the support of Your mercy.  
Otherwise, what is there in this world.

### The words of Imām Rāzī

Imām Rāzī *rahimahullāh* who is the author of the famous tafsīr, *Mafātīh al-Ghayb*, writes in his tafsīr under the commentary of this verse:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ

*O people! Worship your Lord, the One who created you and those before you.*<sup>1</sup>

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<sup>1</sup> Sūrah al-Baqarah, 2: 21.

Allāh *ta'ālā* is explaining why we have to worship Him, why we have to perform *ṣalāh* and why we have to fast. The reason is because Allāh *ta'ālā* made us human beings and Muslims. Out of gratitude we should be obedient to Him. Making us human beings and Muslims are favours which Allāh *ta'ālā* gave us in advance so we must worship Him out of gratitude for these favours.

## Divine grace

Allāh *ta'ālā* gave us this kalimah for free. We were born in Muslim homes so we became Muslims. A person who is born in a Christian home becomes a Christian. If he wants to become a Muslim, he is asked to read the kalimah. Our work has been made very easy for us. For him it is difficult.

Our Hadrat *Wālā dāmat barakātuhum* says, “Allāh *ta'ālā* has two states. One is grace and the other is justice. Allāh *ta'ālā* has been gracious to us and just to the disbelievers by applying the law for them that if they read the kalimah, they will be favoured. He has been gracious to us by giving us the kalimah for free.”

Hadrat said that the grace of Allāh *ta'ālā* is not restricted by any laws. He gives whoever He wishes.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

*That is the grace of Allāh ta'ālā which He grants to whomever He wishes.<sup>1</sup>*

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<sup>1</sup> Sūrah al-Mā'idah, 5: 54.

Allāh's *ta'ālā* grace is above the law. Justice is bound by the law that if you do something you will receive something but grace is not. Allāh *ta'ālā* gives whoever He desires. There is nothing to stop Him.

### **An amazing incident of divine grace**

Look! It is written in the books of history that when Rasūlullāh *ṣallallāhu 'alayhi wa sallam* conquered Makkah Mukarramah in the year 8 .A.H., he went and sat in the vast shade created by a wall from a house. Hadrat Jibra'īl *'alayhis salām* appeared and said, "O Rasūlullāh! Move away from here. This wall belongs to the house of a woman who speaks ill of you. Allāh *ta'ālā* says, "We do not like Our beloved to sit in the shade of her wall." Go and sit in the shade of the house of Allāh *ta'ālā*." Rasūlullāh *ṣallallāhu 'alayhi wa sallam* immediately went to sit in the shade of the Ka'bah while leaning against it. After a while, Rasūlullāh *ṣallallāhu 'alayhi wa sallam* saw that woman coming with her children. When she came close, she requested to be made a Muslim. She accepted Islam and recited the kalimah.

When Hadrat Jibra'īl *'alayhis salām* arrived Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said, "This is a strange incident. Just a while ago you strictly forbade me from sitting there. Now this hostile woman has been blessed with the wealth of imān." Hadrat Jibra'īl *'alayhis salām* replied that Allāh *ta'ālā* says, "It is Our act of justice that We do not want Our beloved to take a favour from an insolent person and it is Our act of grace that My beloved's back touched that wall so how can I deprive the inhabitants? Hence We blessed them with the kalimah."

This is the way of Allāh *ta'ālā* that he blessed us with this kalimah for free. Otherwise, Allāh forbid, we do not know what would have become of us?

### **Story of an American convert**

Just today I was saying to a colleague that when we were studying at Jāmi'ah Islāmīyyah Binnaurī Town, Karachi, there was a student from America who was a new Muslim. Sometimes he would cry profusely in seclusion. We concluded that he must have some problem which we should investigate. We went to him and found him crying. When his breathing returned to normal and he was composed we enquired, "Brother! Why are you crying?" His reply was astonishing. He said, "Look! Your parents are Muslims and my parents died as disbelievers. Now I am becoming a hāfiẓ and 'ālim and have learnt that I cannot send any rewards to my parents. You are so fortunate that you can convey rewards to seven generations but I cannot do anything for my parents so I cry because I cannot think of any possible way to take them out of Hell. I cry because there is no way for me to help them. You are so fortunate because you can send rewards to whomever you wish."

### **The Hereafter: The place of total reward and punishment**

Remember! The account of a Muslim does not close. Hence Allāh *ta'ālā* did not make the grave a place of total reward or punishment because rewards are still accruing. It is possible that so much rewards will accrue which will be sufficient for one's salvation. Even if he is in some difficulty at present, he can still go to Paradise. The place for total reward and punishment is the Hereafter. When actions will

cease, there will be no increase in anyone's good or bad deeds.

It is narrated in a Hadīth that Hadrat 'Īsā 'alayhis *salām* once passed through a certain road and Allāh *ta'ālā* revealed the condition of the graveyard to him. He saw that one man was being punished so he made *du'ā* to Allāh *ta'ālā* to lighten the punishment and the punishment was lightened. After some time he passed that way again and saw the same man in Paradise. Hadrat 'Īsā 'alayhis *salām* asked Allāh *ta'ālā*, "A while ago he was in Hell but now he is in Paradise?" Allāh *ta'ālā* replied that when the man died his wife was pregnant. His child grew up and was taken to *madrāsah*. When the child recited '*Bismillāh*', I felt pity for his father and forgave him.

See! His account was still open. If it was closed, there would have been no benefit. Therefore it is said that the account of Muslims is open till the Day of Resurrection. If anyone left behind *sadaqah jāriyah* (sources of perpetual reward), his account will run till the Day of Resurrection. Similar is the case with sin and evil deeds.

مَنْ سَنَّ سُنَّةً سَيِّئَةً

You placed your children on the wrong path or in the wrong environment and did not make an effort from your side. One is a person makes a thorough effort to reform his children. If the child does not reform despite the thorough effort, the parent is absolved. On the other hand another parent makes no effort to reform his children, rather he assists them in sin and evil. When he dies, he will continue receiving the sin of the evil which his children do. His account will accrue with sin because of the Hadīth:

مَنْ سَنَّ سُنَّةً سَيِّئَةً

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* says:

Pious men have departed leaving behind good ways. People remember them by the good they did. Evil and disobedient men have also left this world after committing oppression and cursed actions. Their evil ways live on and the punishment for it reaches them in their graves.

It is only the grace of Allāh *ta'ālā* if he grants anyone Paradise because the reward for good deeds have already been given beforehand as a result of which we are commanded to do acts of worship. Thereafter if Allāh *ta'ālā* grants anyone Paradise, it is His sheer grace and mercy. This is His level of generosity as Allāh *ta'ālā* is generous and beneficent.

### Allāh's generosity

My shaykh said, “*Karīm* has two meanings: 1. One who gives to whoever asks and does not allow him to leave empty handed. 2. One who gives the undeserving as well. If you judge by his actions he does not deserve any grace and kindness but Allāh *ta'ālā* also gives him.”

Look at the magicians in the story of Hadrat Mūsā *'alayhis salām*. Hadrat Imām Rāzī *rahimahullāh* says that seventy magicians came to compete with Hadrat Mūsā *'alayhis salām*. They wore clothing like Hadrat Mūsā *'alayhis salām* just to imitate him. They wore a *lungī*<sup>1</sup> reaching above their ankles, a long *kurtā*<sup>1</sup>, a

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<sup>1</sup> Loin cloth.

turban on their heads and each one held a staff. They looked like the followers of Mūsā *‘alayhis salām* but in reality they did this to poke fun and ridicule Mūsā *‘alayhis salām*. Allāh *ta‘ālā* blessed them with imān. Those magicians who came as the enemies of Allāh *ta‘ālā* and Hadrat Mūsā *‘alayhis salām* were blessed with imān and such firm imān that shortly thereafter they were crucified but did not abandon the kalimah. Pharaoh had them crucified but they did not leave the path of Allāh.

O Autumn! You have changed the hue of  
the garden entirely. Neither did we leave  
the stem of the rose nor did we change  
our residence.

They were blessed with intensely deep love. In one moment they attained this rank. This was the miracle of the gaze of Hadrat Mūsā *‘alayhis salām*. Hadrat Mūsā *‘alayhis salām* was *kalīmullāh*. *Kalīmullāh* means that he could talk to Allāh *ta‘ālā* whenever he wanted to.

He called out to Allāh *ta‘ālā* and said, “O Allāh! This is surprising! Just a while ago they were the enemy, our enemy and now You blessed them with the great favour of the kalimah.” Allāh *ta‘ālā* replied, “O Mūsā! You looked at their enmity while I looked at the fact that they came adopting your appearance. This is why I began to love them. This is the level of Allāh’s *ta‘ālā* generosity.

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<sup>1</sup> Robe.

## Adopting the example of Rasūlullāh

My shaykh said, “One gains the love of Allāh *ta’ālā* through adopting the appearance of Rasūlullāh *sallallāhu ‘alayhi wa sallam* because Allāh *ta’ālā* loves his Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Hence whoever adopts the appearance of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, Allāh *ta’ālā* also loves him.”

My shaykh narrated the incident of an ‘ālim who went from Pakistan to India. While there an old woman grabbed him in the street and asked him to come to her house. She took him home and served him lavishly. He said, “Mother! We have no relationship with each other. Why did you take the trouble to be so kind to me? She began to weep and said, “You look a lot like my son. He is gone to Saudi Arabia. When I saw you, I felt love for you because you look like my son.” After narrating this incident my shaykh began to cry and said, “Look! Even if we find any child in this world that looks like our child we begin to love him.”

When anyone adopts the appearance of the greatest beloved, Hadrat Muhammad Mustafā *sallallāhu ‘alayhi wa sallam* then Allāh *ta’ālā* also loves him.

## Recognition and love

When recognition is acquired, love will be acquired. When there is love, one will be obedient because,

إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعٌ

*The lover obeys the beloved.*

When a person falls in love with someone, he obeys his beloved. Disobedience is proof that one did not recognize Allāh *ta'ālā*. If he recognized Allāh *ta'ālā*, he would never have committed sin. The committing of sin itself is proof that he did not recognize Allāh *ta'ālā*.

Hadrat Nūh 'alayhis salām told his people:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

O my people! You have no dignity and respect for Allāh *ta'ālā* in your hearts. If you had the greatness of Allāh *ta'ālā* in your hearts you would have never been disobedient. Your disobedience is proof that you did not recognize Allāh *ta'ālā*. You are not aware of the fact that Allāh *ta'ālā* is with you and watching you. This is why you commit sin.

### **An incident of two disciples**

Two men went to spend time in the service of a saint and stayed with him for six months. In the past disciples would stay with their spiritual mentor for six months, Hadrat Hakīm al-Ummat *rahimahullāh* made it forty days and our mentor says we should spend twenty days. After six months they said to the spiritual guide, “Grant us leave as our time is up. Take our exam also to see if we learnt anything or not.” The spiritual guide said that he would test them. He gave them two chickens and a knife each and said, “Go slaughter the chicken where nobody can see you.” Now the disciple who was inexperienced like us, who stayed for six months in the khānqāh eating only roti, stayed in the company of the spiritual guide but did not acquire any spiritual blessing went to the bathroom, closed the

door, slaughtered the chicken, returned in five minutes and said, “I have fulfilled your instruction.” The spiritual guide told him to take a seat. The second disciple, who was experienced, left in the morning and returned in the evening with the live chicken and the knife still in his hand. He did not slaughter it. The spiritual guide said, “You are a strange man. The whole day has passed and you could not accomplish this task whereas your friend did it in five minutes and returned. The man began to cry and exclaimed, “Hadrat! You said that we should slaughter it where nobody could see us. Wherever I wanted to slaughter it the thought occurred to me that Allāh *ta’ālā* is watching me. I could not find any place where Allāh *ta’ālā* was not watching me so I was forced to return.” The spiritual guide said, “Well done! You have learnt the lesson. When you are conscious that Allāh *ta’ālā* is watching you, you will not be disobedient. Disobedience is proof that one is unmindful of Allāh *ta’ālā*.”

## Divine love

My friends! We have been created for the love and recognition of Allāh *ta’ālā*. Allāh *ta’ālā* created this heart for Him and wants us to devote it to Him. Therefore He gave us the kalimah, لَا إِلَهَ إِلَّا اللهُ. My shaykh says:

Lā ilāha (There is no god) is the beginning of the kalimah. When falsehood leaves, truth will enter the heart.

He gave us this لَا إِلَهَ إِلَّا اللهُ to remove everything besides Allāh *ta’ālā* because we have to develop the love of Allāh *ta’ālā*. I will mention one statement of Hadrat

Hakīm al-Ummat Thānwī *rahimahullāh* and conclude. I have heard this statement directly from those who heard it from Hadrat Thānwī *rahimahullāh*. In one programme Hadrat Thānwī *rahimahullāh* said, “When a person dies, the amount of love he possesses for Allāh *ta’ālā* in his heart will be looked at.”

Hadrat Khwājah Majdhūb Sāhib *rahimahullāh* asked, “Hadrat! How can one acquire the love of Allāh *ta’ālā*?” Hadrat replied, “Go and fall at the feet of the one who has linked himself to Allāh *ta’ālā* and is an ardent lover of Allāh *ta’ālā*. You will also acquire this favour.”<sup>1</sup> The quality of deep love is such that when another person speaks, he also gets affected. The sickness of Allāh’s *ta’ālā* love also affects him. Khwājah Sāhib says,

Deep love has the same quality as fire.  
(From) One room to the next room, (From)  
one heart to the next heart.

Just as fire moves from one room to the next, the love of Allāh *ta’ālā* also gets transferred.

### **The effect of company**

The Sahābah *radiyallāhu ‘anhum* used to sit in the company of Rasūlullāh *sallallāhu ‘alayhi wa sallam* hence the treasure in the heart of Rasūlullāh

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<sup>1</sup> Hadrat Nawāb Qaysar Sāhib *rahimahullāh* mentioned this incident in Khānqah Imdādīyyah Ashrafiyyah. He was a man who stayed in the company of Hadrat Thānwī *rahimahullāh* and his heart and soul was devoted to Hadrat. He passed away in this month of December 2011. To Allāh we belong and to Him is our return. (compiler)

*sallallāhu 'alayhi wa sallam* was transferred from his heart to their hearts. Thereafter it was transferred from the hearts of the Sahābah *radiyallāhu 'anhum* to the hearts of the Tābi'in and from the Tābi'in to the Tab'-e- tābi'in. The greatest title of honour of the Sahābah *radiyallāhu 'anhum* was that they stayed in the company of Rasūlullāh *sallallāhu 'alayhi wa sallam*. The Tabi'in stayed in the company of the Sahābah *radiyallāhu 'anhum* and the Tab'-e- tābi'in in the company of the Tābi'in.

My friends! Refrain from the disobedience of Allāh *ta'ālā*. When you will refrain from disobedience then Allāh willing, it will become easy to cultivate the love of Allāh *ta'ālā* in the land of your heart. Thereafter the sapling of Allāh's *ta'ālā* love will progress. Keep in contact with a gardener i.e. the friend of Allāh *ta'ālā* and irrigate with some remembrance of Allāh *ta'ālā*. Become covetous for the company of the friends of Allāh *ta'ālā* because through their company we will get the taste of Allāh's *ta'ālā* love which will then transfer to us.

Remember! If even a little love transfers to us, it will develop into a strong tree. If the seed of love is sown, one will gain something but if we did not sow the seed then no matter what season it is -spring, autumn, summer, or winter-- a tree will not grow. When the seed is sown then, Allāh *ta'ālā* willing, a good season will come and that seed will develop into a tree. May Allāh *ta'ālā* grant me and you the ability.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

## Du'ā

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا اَنْتَ اَهْلُهُ فَصَلِّ عَلٰى مُحَمَّدٍ كَمَا اَنْتَ اَهْلُهُ وَاَفْعَلْ  
بِنَا كَمَا اَنْتَ اَهْلُهُ فَاِنَّكَ اَنْتَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ. رَبَّنَا ظَلَمْنَا  
اَنْفُسَنَا وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ. اَللّٰهُمَّ اِنَّا نَسْأَلُكَ  
الْهُدٰى وَالتَّقٰى وَالْعَفَافَ وَالْغِنٰى. اَللّٰهُمَّ اِنَّا نَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ  
وَحُبَّ عَمَلٍ يُبَلِّغُنَا اِلٰى حُبِّكَ. . اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَيْنَا مِنْ اَنْفُسِنَا  
وَاَهْلِنَا وَمِنْ الْمَآءِ الْبَارِدِ.

O Allāh! Make us all Your friends. Make our wives Your friends. Make our children Your friends. O Allāh! Grant us Your love despite us being unworthy. O Allāh! Our hearts are not worthy of Your love but You are very capable. If we who are undeserving do not go to the One who is all able then where else can we go? O Allāh! Although we are unworthy, grant us Your love, bless us with Your connection, bestow upon us Your ardent love and make us follow Rasūlullāh *sallallāhu 'alayhi wa sallam* in totality. O Allāh! Bless us with the wealth of piety, sincerity and happiness with whatever You decree. O Allāh! Do not deprive any Muslim in this world of Your friendship. O Allāh! Bless the disbelievers also with the wealth of imān. O Allāh! Favour us in this world as well as in the Hereafter. O Allāh! Forgive our deceased relatives. Forgive our parents, teachers and mentors. O Allāh! Grant long life to all Your friends and their servants in this world who are rendering service to Islam. Bless them with ease. O Allāh! Grant every Muslim ease. Cure all those who are sick. Remove the burden of debts. Remove the constraints of sustenance. O

Allāh! Favour those who do not have children with pious offspring. Make the children of those who have children pious. O Allāh! Grant those who are unmarried good spouses. Bring peace into the homes of those who are married. O Allāh! Favour us and grant us ease. O Allāh! Bless us all with Your recognition, love, obedience and make us follow Rasūlullāh *sallallāhu 'alayhi wa sallam* completely. Āmīn yā Rabb al-'ālamīn.

وَصَلَّى اللّٰهُ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

## Supper

Maulānā Husayn Sāhib hosted us at his home after 'ishā'. He made elaborate preparations and arrangements. Hadrat Shaykh mentioned there that on this path of reformation, we must have respect together with love for the spiritual guide. Then only will our task be accomplished. He said that in this era it is necessary to disclose one's spiritual affiliation so that people can derive benefit. This is an era of publicity. He said that he asked Hadrat Wālā if it was correct to write 'khalīfah' before his name. Hadrat replied, "Nowadays people do not have the capability to recognize, therefore you should write it."

Thereafter we came to the house of Brother Sulaymān. He arranged for us to sleep in the upper story and really kept in mind our ease and comfort. The sleeping arrangement was splendid. There was also enough place for friends who come to have special and private meetings. Gatherings would take place there till late at night.

## **Qur'ān lessons**

While in Zambia, Hadrat conducted Qur'ān lessons daily. Even though they were concise, the listeners benefited tremendously.

Apparently they are concise words.  
Inflaming the entire world but these are sparks.

# TAFSĪR OF TAZKIYAH

Qur'ān lesson by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Īdgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Masjid 'Umar, Lusaka.  
Time: After fajr.  
Date: Monday, 15 March 2010.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى أَمَّا بَعْدُ، فَأَعُوذُ بِاللَّهِ  
 مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ  
 خَيْرٌ وَأَبْقَى. إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَمُوسَى.  
 صَدَقَ اللَّهُ مَوْلَانَا الْعَظِيمُ.

## The meaning of falāh

My respected elders and friends! Allāh *ta'ālā* says in the Qur'an:

قَدْ أَفْلَحَ مَنْ تَزَكَّى

*Successful indeed is he who has purified himself.*<sup>1</sup>

He will attain 'falāh'. 'Falāh' refers to every goodness of this world and the Hereafter. It is something that one will receive in this world as well as the Hereafter. Allāh *ta'ālā* is telling us who will get this 'falāh'- the one who purifies himself. He will receive this goodness.

In Islamic law there are two words which are amazingly comprehensive: 1. Falāh 2. 'Āfiyat.

Falāh means every goodness of this world and the Hereafter. 'Āfiyat' means that the body is protected from chronic illnesses, the soul is protected from sin

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<sup>1</sup> Sūrah al-A'lā, 87: 30.

and one will receive Paradise in the Hereafter. Therefore Rasūlullāh sallallāhu 'alayhi wa sallam said,

سَلُّوا اللَّهَ الْعَافِيَةَ

*Ask Allāh ta'ālā for 'āfiyat (wellness).*

When one companion said, “I want to get punished for my sins in this world and to be saved from the punishment in the Hereafter.” Rasūlullāh sallallāhu 'alayhi wa sallam said:

سَلُّوا اللَّهَ الْعَافِيَةَ

*Ask Allāh ta'ālā for 'āfiyat.*

Allāh ta'ālā is able to forgive us without punishing us.

Allāh ta'ālā says,

قَدْ أَفْلَحَ مَنْ تَزَكَّى

*Successful indeed is he who has purified himself.*<sup>1</sup>

There are many categories of purity and cleanliness.

### **Purity of belief**

Where does cleanliness begin? Firstly it begins with one's beliefs. A person's beliefs should be pure of atheism, ascribing partners with Allāh, innovations and so on.

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<sup>1</sup> Sūrah al-A'lā, 87: 30.

## Purity of the body

Thereafter comes the purity of one's body. We should keep our bodies clean from minor and major impurities. To go about in an impure state and to remain impure is very wrong. A Hadīth states that the severest punishment in the grave will be meted out to the person who does not keep his body clean.

Hadrat Maulānā Sayyid Muḥammad Yūsuf Binnaurī rahimahullāh mentioned, "We will be questioned about purity and impurity in the grave, while the first question in the Hereafter will be about ṣalāh. In reality this purity is a stairway to ṣalāh. As long as there is no purity, one cannot perform ṣalāh or enter the masjid. Hence purity is the first stage of ṣalāh and the grave is the first stage of the Hereafter.

A Hadīth of Bukhārī Sharīf states that Rasūlullāh sallallāhu 'alayhi wa sallam said, "The inmates of these two graves are being punished." He said that one was being punished because he did not protect himself from urine. He was rearing some goats and their urine would fall and splash but he did not bother about keeping himself pure of it. Rasūlullāh sallallāhu 'alayhi wa sallam said that the second person -كَانَ يَمْشِي بِالنَّمِيمَةِ- would go around carrying tales. He would talk about one Muslim brother to the other and vice versa. He would also include some additions from his side and exaggerate so that disunity and animosity were created between the two.

## Purity of clothing and environment

The third type of purity and cleanliness is for one's clothing and environment to be pure. To spread

impurity and to stay in an impure place without any valid reason is undesirable.

We have heard from our spiritual mentor, Hadrat Maulānā Shāh Hakīm Akhtar Sāhib *dāmat barakātuhum* about his spiritual mentor, Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* that he had a cart which he would use for travelling. While travelling he would recite the Qur’ān and wherever there happened to be some filth or animal droppings on the road he would stop reciting and would say, “I feel ashamed to recite the Qur’ān in an impure place where there are animal droppings lying all around.”

### **Purity of wealth**

The fourth type of purity is to purify one’s wealth. How does one purify one’s wealth? Through giving zakāt, charity, *fītrah* and doing *qurbānī* i.e. he fulfils the compulsory and necessary monetary duties.

### **Purity of the soul**

The fifth purity is that one should also purify his soul from spiritual illnesses such as pride, vanity, miserliness, lust and anger. These are referred to as internal and spiritual diseases. One must purify himself from all of these diseases. The treatment for bodily diseases is easy but the treatment for spiritual diseases is a bit difficult. Just as the soul is hidden, its diseases are also hidden. The friends of Allāh *ta’ālā* perceive and recognize the signs of those diseases on the body. A little more effort required in their treatment. Apparently one has made wuḍū and attained purity. Hence what a wonderful supplication Rasūlullāh *sallallāhu ‘alayhi wa sallam* taught us to read when making wuḍū:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ

O Allāh! I have purified myself with water but give me the ability to repent so that my inner self can also be purified. You have given me the ability to cleanse my outer self since I have made wuḍū and have become clean. Now cleanse my heart and soul through repentance.

### An incident regarding a Ṣaḥābī

One day Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said, “A dweller of Paradise will enter from that direction.” Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* mentioned this for three days and each time a simple companion who was a Bedouin appeared. On the third day another companion joined the Bedouin to see what action he was doing for Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* to say that he was a dweller of Paradise. He stayed with him for three days. The Bedouin was a really simple man. He would graze goats, milk them and do household chores. There was a small masjid built nearby wherein a few men would get together and perform their ṣalāh. On the third day the companion from Madīnah asked, “Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said that you are a dweller of Paradise so what special action do you do?” Everyone did the actions the Bedouin did because in that era everyone did good actions. The Bedouin began to weep and said, “I do not do any special action. I am an illiterate Bedouin. However I have one habit; I take stock of myself every morning and evening to see if there is any hatred, jealousy or malice in my heart for any Muslim. I find my heart to be clean without such ill

feelings. The Madanī companion exclaimed, “You are a dweller of Paradise on account of this act.”

It is written under the tafsīr of the verse:

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

That his heart is a safe and sound heart.

The fifth purity is the purity of man’s heart. His soul should be cleansed from the above-mentioned spiritual diseases and evil characteristics.

### **Purity of the heart**

The sixth purity is that his heart should be pure from everything besides Allāh *ta’ālā*. Anything besides Allāh *ta’ālā* should not remain in his heart. To pin one’s hopes on others and to have expectations from them that if so and so does this then that will happen is a sign that one is dependant on others besides Allāh *ta’ālā*.

It is mentioned in a Hadīth that Rasūlullāh sallallāhu ‘alayhi wa sallam said that Allāh *ta’ālā* said to Hadrat Mūsā ‘alayhis salām, “O Mūsā! If you need fodder for the goat, ask Me first. If you need salt for the flour, ask Me first. If you need shoelaces, ask Me first.” First comes the provider of the means, thereafter comes the means.

### **The story of Ibrāhīm ibn Ad-ham**

We heard the incident of Ibrāhīm ibn Ad-ham rahimahullāh from Hadrat Maulānā Yūsuf Ludhyānwī Shahīd rahimahullāh. He used to say that when Ibrāhīm ibn Ad-ham rahimahullāh had just left his kingdom and began taking the name of Allāh in the jungles of Nishāpūr, he felt thirsty and went to the

well. He began looking for the rope and bucket to take out the water but could not find them so he sat down. After a little while a herd of deer came and stood at the parapet of the well. They saw that the water was very low so they all raised their heads and looked at the sky. The water rose up instantly so they drank and departed. Hadrat Ibrāhīm ibn Ad-ham *rahimahullāh* went close to the well but the water had gone down again so he left. At night he supplicated to Allāh *ta'ālā* thus, “O Allāh! They are animals but You have so much of consideration for them. We are the best of creation and the ummat of Rasūlullāh *sallallāhu 'alayhi wa sallam* but this is how we are treated.” He was still beseeching Allāh *ta'ālā* when a voice from the heavens called out, “O Ibrāhīm! When you came you attached yourself to the rope and bucket and they connected themselves to the creator of everything. This is the difference. Therefore you saw Our favour upon them.”

Hakīm al-Ummat *rahimahullāh* said that man's heart should not be so enwrapped in someone's love that he does not think or consider anyone besides his beloved nor should it be engrossed with so much hatred and enmity for someone that one thinks of the man all the time. Both these states destroy the path to Allāh *ta'ālā*. If one has extra love for someone then the path to Allāh *ta'ālā* will be deficient and if one has enmity for someone then too the path to Allāh *ta'ālā* will be deficient. Both create anxiety and an anxious heart cannot reach Allāh *ta'ālā* because peace of mind is a pre-requisite and anxiety is the opposite of peace of mind.

Hakīm al-Ummat Thānwī *rahimahullāh* says that a person will gain Allāh *ta'ālā* through peace of mind.

When a person's heart becomes detached from the entire creation and focuses on one Allāh *ta'ālā* then Allāh *ta'ālā* blesses that heart with His special light, connection and friendship.

My friends! When these six purities are combined in a person then Allāh *ta'ālā* says: قَدْ أَفْلَحَ, this person is successful in this world and the Hereafter.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
 اللَّهُمَّ لَكَ الْحَمْدُ كَمَا أَنْتَ أَهْلُهُ فَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَنْتَ أَهْلُهُ وَافْعَلْ  
 بِنَا كَمَا أَنْتَ أَهْلُهُ فَإِنَّكَ أَنْتَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ.  
 اللَّهُمَّ إِنَّا نَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعَفَافَ وَالْغِنَى. اللَّهُمَّ وَقَفْنَا لِمَا تُحِبُّ  
 وَتَرْضَى مِنَ الْقَوْلِ وَالْعَمَلِ وَالْفِعْلِ وَالنِّيَّةِ وَالْهُدَى إِنَّكَ عَلَى كُلِّ  
 شَيْءٍ قَدِيرٌ.  
 وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

## Dār al-'Ulūm Lusaka

Upon the instruction of Hadrat Maulānā Muftī Nizāmuddīn Shāmzī *rahimahullāh*, Maulānā Muḥammad Idrīs Sāhib and Maulānā Muḥammad Yūsuf Sāhib who were residing in Lusaka and completed their studies at Jāmi'ah Islāmīyyah Binnaurī Town, Karachi, returned to Lusaka and laid the foundation for an Islamic institution. It was for this reason that Muftī Nizāmuddīn Shāmzī went to Zambia and the institute commenced through his

du'ās and under his supervision. In a short span of time it garnered importance and many students came from near and far to acquire the knowledge of Qur'ān and Sunnat. The Dār al-'Ulūm was initiated in a small building and the construction of another building was commenced on a separate land adjacent to the small building.

After performing the 'asr ṣalāh at Masjid-e-'Umar, Hadrat Shaykh toured the institution's new building upon the request of Maulānā Idrīs Ṣāhib. It was in its final stages of completion and extremely beautiful. It was spacious, contained all amenities and teachers' residences were also being constructed adjacent to it. Hadrat Shaykh was very pleased and made a lot of du'ā. It is possible that the institute has already moved to the new building as you are reading these lines.

### **Mekini Jāmi' Masjid**

This masjid has been established by The Mekini Malawi Society and is found on one side of the city centre. This is an old organisation which is involved extensively in welfare work. Under this society the school, madrasah, dispensary, masjid and other welfare branches have been established. Hadrat Shaykh performed maghrib ṣalāh here and thereafter Hadrat delivered a lecture.

## FAITH AND PIETY

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Īdgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Mekini Jāmi' Masjid, Lusaka.

Time: After maghrib.

Date: Monday, 15 March 2010.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ  
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ  
وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ. أَمَّا بَعْدُ فَأَعُوذُ  
بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ. صَدَقَ اللَّهُ مَوْلَانَا الْعَظِيمُ.

### The distinguished position of the Ummat of Muḥammad

My respected elders and friends! Allāh *ta'ālā* directly addresses the people of faith in approximately eighty places in the Qur'ān.

“O people of faith, My beloveds!” To be a person of *īmān* is to be the beloved of Allāh *ta'ālā*. One loving translation of يَا أَيُّهَا الَّذِينَ آمَنُوا is “O My beloveds!”

Since *īmān* is that quality through which a slave is linked to Allāh *ta'ālā*, we have many connections to Allāh *ta'ālā*. Allāh *ta'ālā* is our Creator and Owner. Which connection does a slave present? The connection of *īmān* because it is through *īmān* that he is linked to Allāh *ta'ālā*. Hence it is said that the first goodness that was sent down was the divine revelation of Allāh *ta'ālā* and the first goodness that the slaves sent to Allāh *ta'ālā* was *īmān*. Therefore Allāh *ta'ālā* says,

أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

The roots of *īmān* are in the heart of the slave and the branches are at the throne of Allāh *ta'ālā*.

Allāh *ta'ālā* addresses us in eighty places in the Qur'ān using the reference of *īmān*; "O people of *īmān*!" This is a unique feature of only this ummat. The exegetes of the Qur'ān have written that Allāh *ta'ālā* did not address other nations directly but said to the Prophets '*alayhimus-salām* to tell them such and such message. The reason was that they were not worthy of a direct address.

### The behaviour of the Jews towards their Prophets

Read the Qur'ān and see how the Jews treated their Prophets '*alayhimus salām*. They would murder their Prophets '*alayhimus salām* despite having brought *īmān*.

Look at the story of Hadrat Mūsā '*alayhis salām* in the Qur'ān. When he and Hadrat Khidr '*alayhis salām* went to a certain town and told the people that they were their guests, those wretched misers said to them, "We do not have anything to feed you." The exegetes write that these were people who believed in Hadrat Mūsā '*alayhis salām*. It is not that they were disbelievers or that they had not yet brought *īmān*. They were believers. They were the Jews of Granada.

Allāh *ta'ālā* granted the ummat of Muḥammad *sallallāhu 'alayhi wa sallam* -from the Saḥābah *radīyallāhu 'anhum* till the Day of Resurrection- this distinction that the amount of love, devotion and self-sacrifice found in this ummat will not be found in any other ummat.

## The rank of this ummat

Once while sitting in a gathering of Sahābah radiyallāhu ‘anhum Rasūlullāh sallallāhu ‘alayhi wa sallam said regarding the ummat to come which includes all of us,

مَتَى أَلْقَى أَحِبَّائِي

*When will I meet my beloveds?*

The Sahābah radiyallāhu ‘anhum immediately responded,

أَلَسْنَا مِنْ أَحِبَّائِكَ يَا رَسُولَ اللَّهِ

*Are we not your beloveds?*

Rasūlullāh sallallāhu ‘alayhi wa sallam said,

أَنْتُمْ أَصْحَابِي

*You are my companions, brothers and helpers.*

He said, “My beloveds are those who did not see me and will come after you. They will desire to sacrifice their lives, wealth and children just to see me. I will meet them at the pond of Kauthar, inshā’ Allāh.”

Therefore Rasūlullāh sallallāhu ‘alayhi wa sallam has mentioned in a Hadīth of Bukhārī Sharīf that if three children of a Muslim pass away, they will be ‘farat’- vanguards for their parents. A vanguard is one who goes ahead to make arrangements. If a person goes ahead, books a hotel and arranges the place, he is called ‘farat’ in Arabic. Hence when children pass away, we make du‘a’ thus:

اللَّهُمَّ اجْعَلْهُ لَنَا قَرِطًا

O Allāh! Make him a vanguard for me so that when I return to you the means of my salvation is already prepared.

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said that if three children of a Muslim pass away, they will be vanguards for him. Allāh *ta‘ālā* blessed our mother, *Hadrat ‘Ā’ishah radiyallāhu ‘anhā* with an incredible mind and it was her intelligence that made her unique. Hence Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* addressed her as, “يَا مُوَفَّقَةٌ”- the one who has been divinely inspired. It means that she would immediately ask such a question that would be beneficial to the ummat. She asked, “O Rasūlullāh! What if only two children pass away?” Now Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* had already stipulated three children. He said, “Even if two children pass away, they will be vanguards for him.” *Hadrat ‘Ā’ishah radiyallāhu ‘anhā* further enquired, “What if only one child passes away?” He replied, “Even one child will be a vanguard.” She said, “What will one do if he did not lose any children?” Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said,

أَنَا قَرِطٌ أُمَّتِي عَلَى الْخَوْضِ

*I am going ahead for my ummat. I will wait for them at the pond of Kauthar.*

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said, “مَتَى أَلْتَقَى” referring to those that were going to come later. This ummat, which firstly comprises of the

companions and thereafter through their efforts and sacrifices the ummat to come till the last day are devoted to Allāh *ta'ālā* and His Rasūl *sallallāhu 'alayhi wa sallam*. They live and die in the name of Allāh *ta'ālā* and His Rasūl *sallallāhu 'alayhi wa sallam*. This is the distinguishing feature of this ummat.

### The faith of the ummat of Rasūlullāh

My friends! Our īmān is a special type of īmān which Allāh *ta'ālā* blessed us with because it includes love and ardent devotion. Our īmān is not a dry īmān where we believe in Allāh *ta'ālā* and His Rasūl *sallallāhu 'alayhi wa sallam* but lack love for them. People believed in Ḥadhrat Mūsā *'alayhis salām* but despite this they said,

إِذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

*You and your Lord go and fight. We are seated here.*<sup>1</sup>

When you win we will also come to collect the spoils of war.

What did the Sahābah *radiyallāhu 'anhum* say,

إِذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا مَعَكُمْ مُقَاتِلُونَ

*O Rasūlullāh! You and your Lord go and fight. We are also with you.*

In fact it appears in another narration that they said, “If you command us to dive into the ocean, we are ready.” It was due to this unique īmān that Allāh

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<sup>1</sup> Sūrah al-Mā'idah, 5: 24.

ta'ālā had blessed this ummat with. It is an imān of love and ardent devotion. Hence Allāh ta'ālā says directly in eighty places of the Qur'an,

يَا أَيُّهَا الَّذِينَ آمَنُوا

*O people of imān! O My beloveds!*

### **The value of a vessel depends on what it contains**

Look! Take any container even a clay container. The value of the container will vary depending on its contents. If it contains perfume, it will be very valuable. If a diamond is placed in it, it will be even more valuable. But if a sick person who cannot get up and move around uses the container to urinate in it while sitting in bed then the container will have no value. We conclude that the value of the clay container depends on its contents.

My friends! This entire body of ours is a clay container. Its value will depend on what it contains. If this container contains darkness and filth then it is worse than an animal and worthless. The Qur'an says,

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ

*They are like animals. In fact they are worse.*<sup>1</sup>

The bodily container of those who do not believe in Allāh ta'ālā and His Rasūl sallallāhu 'alayhi wa sallam is saturated with the filth of disbelief.

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ

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<sup>1</sup> Sūrah al-A'rāf, 7: 179.

*Those who ascribe partners to Allāh are impure.*<sup>1</sup>

This is why Allāh *ta'ālā* says, *أُولَئِكَ كَالْأَنْعَامِ* that they are like animals, *بَلْ هُمْ أَضَلُّ*, rather they are worse than animals because animals are fulfilling the purpose for which they were created. Cows were created for milk and they produce milk. No cow ever went on strike. They have also been created for their meat and they offer their meat and we eat it. The chicken is fulfilling the purpose for which it has been created. Allāh *ta'ālā* created man for Himself.

إِنَّ الدُّنْيَا خُلِقَتْ لَكُمْ وَإِنَّكُمْ خُلِقْتُمْ لِلْآخِرَةِ

*The world has been created for you whereas you have been created for the Hereafter.*

Man benefits from every bounty of this world. There is no favour of this world which he does not benefit from. Even if it is poison, he can use it for his own benefit.

### **An admonitory incident**

I am reminded of an incident. My respected father, Maulānā Muftī Niyāz Muḥammad Turkistānī *rahimahullāh* narrated it. My father was from Turkistan. He hailed from a town in Xingjian, China. He stayed in Dār al-'Ulūm Deoband and thereafter Maulānā Sayyid Muḥammad Badr-e-'Ālam Mīrathī *rahimahullāh* brought him from there to Bahāwal Nagar, Punjab, Pakistan where he spent his entire life. He used to tell a story of Hakīm Ajmal Khān who

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<sup>1</sup> Sūrah at-Taubah, 9: 28.

was a great physician of the past. Hakīm Sāhib was a great pulse-reader. Just by feeling the pulse he could tell what was wrong with the patient. When medical instruments were not in use, man's brain would work. From the time these medical instruments came into use, man's brains cannot function. It is a common principle that if you use something it will benefit you but if you do not, it will become useless. For example if you do not use your hand, it will stop working but if you use it, it will continue to work.

In the past people would use their intellects. They would gauge and judge with their minds what illness a patient had. They were pulse-readers. Nowadays, as long as the doctors do not take your complete head to toe tests and as long as their results and reports are not ready they will not know what illness you have. Anyway Hakīm Sāhib was a great pulse-reader. He checked one patient and said, "Brother! There is no treatment for you. You go and eat and drink for the remaining days of your life because you are going to die within one month." A huge weight came upon the patient's heart so he said, "When I have to die tomorrow or the following day then I will rather go to the jungle and lie there so that I can die quickly." He went to the jungle. What did he see there? A human skull filled with rain water was lying on the ground and a snake was drinking the water so he thought, "My manner of dying has become easy. I will drink the poisonous, left-over water of the snake in this skull and die instantly. I will commit suicide." When the snake slithered away he drank the water quickly and thought that he would go home so that his family could make his burial arrangements. When he reached home he began experiencing excruciating pain in his stomach and diarrhoea

began. Now he was having continuous diarrhoea and thereafter the vomiting started. So he said, "I am hungry. I am thirsty. Get me some water." Previously he did not feel hungry. Within one week colour returned to his face and he became fat and healthy.

After becoming healthy he went to Hakīm Ajmal Khān Sāhib in anger. He was a Bedouin. He said, "You told me that I will die. I have recovered without any medication!" So Hakīm Sāhib read his pulse and said, "You really do not have any sickness. Māshā' Allāh, you are healthier than before." Hakīm Sāhib said, "Speak the truth. What did you do after you left here?" The Bedouin explained the whole incident. Hakīm Sāhib, "Actually that was your treatment - there should be water in a human skull, a snake should drink from it and thereafter you should drink the water. But if I told you the treatment you would have murdered someone. So I thought that it was better for you to die than murdering someone. However Allāh *ta'ālā* personally prepared the treatment for you."

So my friends! If Allāh *ta'ālā* created poison, He also kept some benefit for man therein.

إِنَّ الدُّنْيَا خُلِقَتْ لَكُمْ وَإِنَّكُمْ خُلِقْتُمْ لِلْآخِرَةِ

The world has been created for man but what is the purpose of man? Allāh *ta'ālā* says that He created us for Him. We are not for this world but for Him. The world is for us. If we run behind this world then we have not fulfilled the purpose for which we came.

## The internal machine

You and I have been created from sand, and that is why we are buried in sand. What makes this sand-made container valuable? It is *īmān*. Therefore the things we eat, drink and derive benefit from in this world should be means of increasing our *īmān*. If our *īmān* is not increasing, it means that its internal machine has become weak. What does the bee do? It drinks nectar from flowers and honey is produced inside it because its internal machine manufactures honey. The wasp feeds on the same flowers. Both the wasp and the bee feed in the same way by sucking nectar, however when nectar goes into a wasp it is converted into poison. The difference is the internal machine.

Likewise a deer eats grass and that grass is converted into musk in its musk pod. How valuable is musk! A goat eats the same grass and makes dung. You will never get musk from it because its internal machine does not manufacture musk. When a believer's internal machine of *īmān* receives any bounty of this world, it becomes spiritual light. If darkness comes into the heart then know that the internal machine is broken.

## Divine grace

All praise is due to Allāh, our value is based on *īmān*. Allāh *ta'ālā* blessed us with *īmān* through His grace without any effort on our part.

My spiritual mentor says that Allāh *ta'ālā* did not only give us the wealth of *īmān* but also the guarantee of granting *īmān* to our progenies to come because every child that is born follows the religion of his parents. When a child grows up, he reads the

kalimah, learns the name of Allāh and performs salāh with his parents. Just by observing his parents he automatically follows the dictates of īmān.

### **Safeguarding one's piety and faith**

My friends! How do we safeguard this īmān? Whenever a person acquires something of value, he thinks of protecting it. If a man earned one dollar, he will think of a place to keep it so it does not get stolen and a thief does not get his hands on it. He constructs a vault and keeps it in there or deposits it in the bank. Allāh *ta'ālā* also said, "O people of īmān! This īmān is very valuable. I will tell you how to safeguard it. *إِتَّقُوا اللَّهَ* - Choose piety. Save yourself from sin and abandon evil." When you will give up committing sins, your īmān will be protected. The eyes, ears, tongue, hands and feet commit sins while īmān is in the heart. The place of īmān is here in the heart. We perform salāh, keep fast, perform hajj and discharge zakāt. This is called Islam. Īmān is inside the heart. Hence when a man passes away we make du'ā thus,

اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ

*O Allāh! Whoever You keep alive, keep him alive on Islam.*

It means that he should practise on the teachings of Islam. He should perform salāh, keep fast, perform hajj and discharge zakāt. In short, he should fulfil all acts of obedience.

وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

*And whoever You grant death, grant him death on īmān.*

What does this mean? When a man is dying, he cannot do actions. His life of performing various actions is over. So we are saying, “O Allāh! Please protect his īmān so that he can reach You with īmān.”

From this du‘ā for the deceased we understand that Islam is one thing and īmān is something else. If he lives, keep him alive on Islam. If he dies, let him die with īmān. Since he is dying what can he take with him now? He will take the īmān that is in his bosom. Therefore it is said that every believer’s treasure is here in his bosom, not outside. The wealth outside does not even go from one city to the next. You have a factory in Zambia. It cannot go from here to Saudi Arabia. It cannot go from Zambia to Malawi. Do you think it will go to the grave? It cannot move from one place to the next in this world. However īmān and piety are treasures which remain with you in every place; in this world, in the grave and on the Day of Resurrection as well.

### **How will piety be developed**

Allāh *ta’ālā* has shown us the way to safeguard this īmān. He says,

اتَّقُوا اللَّهَ

*Choose piety.*

Leave out sin because all the limbs of the body are like borders. The eye is one border, the ear is another, the tongue , the hands and legs are other borders and the heart is the capital. At the time of

war, attacks are launched on the borders of a country and not the capital. If the capital is attacked then understand that if the capital is destroyed, the country is destroyed.

So what is the meaning of *taqwā*? It means to protect the borders. Fight at the borders. Fight tooth and nail to save yourself from sin so that the capital which houses the treasure of *īmān* can remain safe. If our enemy, the devil, tells us to commit sin with our eyes, we must oppose him and say, “We will not look at sinful things.” If he tells us to commit sin with our tongue, we must refuse. If he tells us to use our hands to commit sin, we must refuse. If he tells us to walk towards sin, we must refuse. Our fight will be at the border and our *īmān* will be safe in the capital. If we commit sin, the devil will attack our heart.

Never did it happen that someone was coming for ṣalāh and the devil punctured his tyre by poking a nail into it so that the person could not go for ṣalāh. He always attacks the heart. He is very shrewd and evil. He knows that if one’s *īmān* is destroyed, his ṣalāh, fasting and other deeds are futile. Hence it is mentioned in a Hadīth that the devil inserts his elephant-like trunk through the back of man. If he sees that a person’s heart is negligent, in darkness and devoid of spiritual light i.e. there is no light of piety and *dhikr*, then he whispers evil into that heart. He places doubts about Allāh *ta’ālā* and Rasūlullāh *sallallāhu ‘alayhi wa sallam*. He puts doubts about one’s articles of faith because there is darkness in the heart. Remember! Doubts and evil whispers entering the heart is a sign that there is darkness in that heart. If there was light, there would have been

no evil whispers. The devil whispers evil when there is darkness in the heart of man. When the heart becomes illuminated with the light of dhikr, he will never come close to that heart.

### **An incident**

There was a man in India who used to raise objections about the Qur'ān, Islam and Rasūlullāh sallallāhu 'alayhi wa sallam. He would ask unusual questions. He would go to the 'ulamā' and trouble them. Incorrect thoughts and objections would enter his heart. Someone told him that Hadrat Hājī Imdādullāh Muhājir-e-Makkī rahimahullāh, who was the teacher and spiritual mentor of great 'ulamā', could answer his questions so he went to Hadrat Hājī Sāhib rahimahullāh. Hājī Sāhib rahimahullāh told him, "You are not allowed to ask any questions for one month. Stay with me. After one month, you can ask whatever you like, I will answer. Eat the food of the khānqāh for one month." One month passed. It was the result of the company of the friends of Allāh *ta'ālā* and their attention that the darkness in his heart dissipated. After one month, the darkness was converted into spiritual light.

Hājī Sāhib rahimahullāh then asked him what questions and objections he had. After pondering he remarked, "I take an oath by Allāh! I have no question to ask." He asked, "Hadrat! How is it that one month ago I had these questions but now my heart is clear?" Hājī Sāhib said, "There was darkness in your heart. By staying with these poor villagers, Allāh *ta'ālā* changed that darkness into light. When light entered, no question and objection remained. Now the wisdom of Allāh *ta'ālā* is evident in everything."

## The sinning of the pious

My dear friends! Without taqwā, imān will not be safe. The devil targets and attacks the imān of whoever commits sin. If the person has taqwā, he will fight the devil. If he commits a sin, he will repent.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ.

*When the devil instigates the Allāh-fearing to commit sin, they become conscious (of Allāh) and at once they can discern (the reality).<sup>1</sup>*

Allāh *ta'ālā* says that a pious person can also commit sin but what does he do? تَذَكَّرُوا: After committing a sin, he remembers his Lord so he repents and says, “O Allāh! Forgive me. I have made a mistake.” فَإِذَا هُمْ

مُبْصِرُونَ: Allāh *ta'ālā* says that We show him the way again because to be sinless is the unique quality of the Prophets *'alayhimus salām*.

The teacher of Imām Ghazzālī *rahimahullāh*, Imām al-Haramayn Ibn al-Jaunī *rahimahullāh*, used to make du'ā thus, “O Allāh! Make me sinless.” He continued making this du'ā for many years that he must not commit any sin. One night he woke up for tahajjud and was engaged in du'ā when a voice from Allāh *ta'ālā* said, “Is there only one path left to reach Me? Is there not the path of repentance? You only want to come through the sinless path. There is also

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<sup>1</sup> Sūrah al-A'rāf, 7: 201.

the door of repentance. Why do you not come from that path.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

*Surely Allāh loves those who repent.<sup>1</sup>*

My dear friends! When a pious man commits a sin, it is as if the borders have been attacked. If he repents, the capital is protected. For example if he committed sin with his hands, it is as if the enemy has attacked from that border. If he repents immediately, he stops the attack. Likewise if he committed sin through his eyes, he repents immediately or he committed sin through his tongue, he repents immediately.

### **Doing good deeds after sinning**

It is mentioned in a Hadīth:

وَأَتْبَعَ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا

*Do good deeds after evil deeds, the former will erase the latter.*

A person should immediately do a good deed after committing a sin because that good deed will wipe out the effects of the sin. The Companions enquired, “O Rasūlullāh! Is the dhikr of kalimah ṭayyibah also a good deed?” Rasūlullāh sallallāhu ‘alayhi wa sallam replied, “It is a very great action.”

A person committed a sin with his eyes so he recited the kalimah, لَا إِلَهَ إِلَّا اللَّهُ. The sin of the eyes is forgiven immediately. He committed a sin with his tongue so

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<sup>1</sup> Sūrah al-Baqarah, 2: 222.

he recited the kalimah. An evil thought entered his mind so he recited the kalimah. The darkness disappears and light enters.

I often say that our women folk are very intelligent. If tea falls onto their clothes or any cloth, they apply salt to that area immediately. I do not know what is the practice here but in our country they apply salt and say that a stain will not form. By washing the area or applying salt, you will not even know that tea fell there. I said, "How excellent!" If we know that through committing sin, a stain comes upon our soul, why do we not apply the salt of repentance and asking forgiveness immediately so that the stain does not remain? However the carnal self says that you are not abandoning the sin so what is the benefit of repentance?

Someone said to Hakīm al-Ummat Thānwī rahimahullāh, "Hadrat! Sin does not leave me so for how long should I repent?" Hadrat asked, "Is sin something good or bad?" The man said, "It is something bad." Hadrat further asked, "To repent and seek forgiveness is something good or bad? The man replied, "It is good." Hadrat said, "You are not leaving out sin so why do you want to leave out something good. As long as the sin does not leave you, do not abandon the good. Both should be done simultaneously. What will be the result? Through the blessing of repentance, Allāh *ta'ālā* will grant you the ability to sincerely repent and to be steadfast on repentance. If we remain in a state of heedlessness and death comes in that state, what face will we show to Allāh *ta'ālā*? To repent and seek forgiveness before death is good fortune."

## A statement of Hakīm al-Ummat

Hakīm al-Ummat Thānwī *rahimahullāh* was really a true spiritual physician of the ummat. He said, “Ask for forgiveness for all your sins during the night on a daily basis. If you happen to die on any day, you will only have to render account of one day because all the previous sins would have been washed away and the account of sin would be closed.” What an excellent statement! Otherwise one would have to bring forty or fifty years of accounts. Say daily, “O Allāh! Forgive me for whatever sins I have committed throughout this day.” Cry and beg from Allāh *ta’ālā*.

My friends! If one passes away that very day, he will only give account of that day or half a day. Allāh *ta’ālā* will also forgive that amount out of His own mercy. Allāh *ta’ālā* says, “Those who ask Us for forgiveness repeatedly, We forgive them and We forgive many sins without being asked.”

وَيَعْفُو عَنْ كَثِيرٍ.

The Qur’ān says,

اتَّقُوا اللَّهَ

*Fear Allāh.*<sup>1</sup>

Īmān will be saved through taqwā. If a person does not save himself from sin then his īmān is next to be attacked. When the borders have become unsafe, your capital wherein lies the wealth of īmān is in danger and the devil can easily attack it. When īmān

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<sup>1</sup> Sūrah at-Taubah, 9: 119.

no longer remains, a person is left with nothing. He has no value. He is only sand that is filled with urine and stool.

## Good and bad people

Even if the world praises him, when he dies he will be put into the sand. Nobody will ask about him. Look! There are great kings buried in the graveyard. Nobody asks about them or remembers them. However people still remember to make du'ā for the pious. It is amazing. I am speaking of my own experience. When you mention any pious person, you will also make du'ā for him. You will say, "So and so 'ālim was very pious. May Allāh *ta'ālā* fill his grave with light.", whereas he has taken so much good with him that if you did not make du'ā for him, he still has a lot of good deeds. However since he devoted his life to Allāh *ta'ālā*, Allāh *ta'ālā* has enveloped our hearts with his love to such an extent that after he has passed away, we are still making du'ā for him. On the contrary, nobody is prepared to make du'ā for an evil man who passed away in sin, even though he is in need of du'ā and is getting punished in the grave. When he turned away from Allāh *ta'ālā*, Allāh *ta'ālā* turned the hearts of people away from him. When a person becomes Allāh's, He initiates a chain of du'ā for him that will last until the day of Resurrection. What do we read in tashahhud?

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ

*Peace be upon us and the pious servants of Allāh.*

Every pious person in this world receives the du'ā of all the muṣallīs throughout the entire world. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* has shown

us such a formula and taught us such a du'ā in tashahhud, as mentioned above, that if we become pious, we will receive the du'ā's of the whole world. If nobody else makes du'ā for us, we will automatically receive the above du'ā because we would have been included in the group of the pious.

My friends! We should therefore make a concerted effort to abstain from sin. If a sin is committed, repent and seek Allāh's *ta'ālā* forgiveness and pardon.

### The company of the pious

The last thing that Allāh *ta'ālā* mentions in this verse is,

وَكُونُوا مَعَ الصَّادِقِينَ

*Be with the truthful.*<sup>1</sup>

Stay in the company of the pious and live with them. Change your company. Remember! This is the very purpose of the *khānqāhs*; to change one's environment. Go to the *khānqāhs* so that you can receive the wealth of *taqwā* and thereafter spread it further because Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* says:

If you kill your carnal desires, a world will  
one day come alive through you.

Allāh *ta'ālā* will bless others with *īmān* and *taqwā* through you. Through one person, thousands will receive guidance. The *Sahābah radiyallāhu 'anhum* did not know other languages. They only knew

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<sup>1</sup> Sūrah at-Taubah, 9: 119.

Arabic. Their graves are found in China and Africa. Which continent of the world does not have their graves? They did not know many languages. People would see them and bring imān. They had light in their hearts. Hence it is said that on account of the friends of Allāh *ta'ālā* frequenting a place, the darkness in that area gradually disappears. When darkness is totally removed, the hearts of the people automatically begin to turn towards goodness because the grip of the devil no longer remains. Every person is held in the grip of the devil.

### A statement of Ibn Qayyim al-Jauzī

Ibn Qayyim al-Jauzī *rahimahullāh* was a great personality who lived in the eighth century after hijrah. He is the student of Ibn Taymīyyah *rahimahullāh*. A question was asked which we generally also ask; “Why do these devils and evil spirits that possess Muslims not possess the disbelievers? Whenever you see any Muslim, he complains of some evil spirits.” Someone asked Ibn Qayyim al-Jauzī *rahimahullāh*, “The disbelievers are not complaining. No Christian has said that he was possessed by the devil. No Jew said that either. However Muslims complain a lot about these things.” Ibn Qayyim’s *rahimahullāh* reply was amazing. He said, “The disbelievers are constantly possessed by devils and evil spirits. If they were safe from the devil would they not have brought imān? They possess us only occasionally, hence we become aware of it. The disbelievers are always possessed.”

أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوَزُّهُمْ أَزًّا

*Do you not see that we have sent the devils onto the disbelievers inciting them with all their incitements.*<sup>1</sup>

Allāh *ta'ālā* says that we set the devils upon the disbelievers. The devils get them involved in sin and disbelief all the time. They do not allow them to rest. They occupy them in the work of disbelief all the time so that they can go to the lowest level of Hell. Since there are many levels in Hell for the disbelievers as well, the devil strives hard to ensure that they do not get a light punishment. He wants them to get a severe punishment and to fall into that level of Hell where all the filth, pus and blood of the inmates of Hell collects. They believe in the devil but the devil wants to put them into the severe punishment of Hell. He makes them commit the sin of disbelief.

Therefore Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said that a just disbeliever's punishment will be lesser than an oppressive disbeliever's punishment because his punishment will be reduced on account of his justness. Hell has seven levels. There is only one level for the sinful Muslims, and that too it is not for punishment but for cleansing.

## **Punishment or discipline**

Hadrat Thānwī *rahimahullāh* says, "A Muslim will not be put in Hell for punishment but rather for discipline so that his dry cleaning can take place." Do your dry cleaning and get spiritually purified before departing from this world so that when you arrive in the Hereafter, you will get the damsels and palaces of Paradise. Allāh *ta'ālā* says, "O people of imān!

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<sup>1</sup> Sūrah Maryam, 83: 19.

Prepare in this world, then come so that as soon as you arrive I can marry the damsels of Paradise to you. Otherwise I will have to put you in Hell for dry cleaning.” May Allāh *ta’ālā* forgive and protect us. When a person repents in this world, he becomes pure. He utters one word of repentance, “O Allāh! Forgive me” and immediately his sins are forgiven. A Hadīth states that when a tear equal in size to a fly’s head comes out of a man’s eye and he rubs it on his face, Allāh *ta’ālā* makes that portion of his face which was touched by the tear harām for the fire of Hell.

Ibn Qayyim al-Jauzī *rahimahullāh* gave a wonderful answer; devils possess the disbelievers all the time. He does not allow them to discern reality, recognise Allāh *ta’ālā* and bring īmān until they die.

### **The effect of company: Story of a lion**

Where will we get the wealth of taqwā?

وَكُونُوا مَعَ الصَّادِقِينَ

*Be with the truthful.*<sup>1</sup>

Choose the company of the truthful. Change your company. Sit with the pious so that taqwā comes into you. I will present one example and then conclude my talk. Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* has written the following story. Once there was a man who used to graze goats. He found a lion cub, took it home and began to rear it on goats milk. It grew up and thought that the goat was its mother and would bleat like a goat. As it grew older it

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<sup>1</sup> Sūrah at-Taubah, 9: 119.

thought that it was a goat. One day the shepherd took his goats to graze in the jungle. There was a lion there which came out in search of food. This lion was astonished to see another lion walking among the goats who were fearless of him. He felt that the lion was strange so he decided to hunt him down that day. He sprang upon them, the goats ran away and he caught the lion who was afraid and began to bleat. The lion thought that it was very strange. He is a lion but he is bleating like a goat. He slapped him a few times, grabbed him by the ear and said, "Come with me!" He took him to the edge of a clear pond. When the other lion looked into the water he thought, "I look exactly like him. I am just like him. He is my father." The lion within him woke up and he began to roar.

My spiritual guide says quoting from Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* that we live and mingle with such people who commit sin day and night. We say, "Who can abstain from sin? Continue sinning." He says that the day you meet the lions of Allāh *ta'ālā* the believer inside you will wake up. Your manner and style will change. Then you will say to the devil and the carnal self, "Beware! You made me a goat. You wretched scoundrel! Now come close to me and see. I want to see how you turn me into a goat."

My friends! Remain with the pious. Every believer is a lion of the path of Allāh *ta'ālā* who can defeat the devil and the carnal self. By staying with lions, the lion which exists within you will wake up.

We must become the friends of Allāh *ta'ālā* before leaving this world. We will acquire that friendship through taqwā. When taqwā comes, our īmān will be

safe. Hence we will take everything and leave this world. If our īmān is not saved, we have nothing.

### **A statement of my father**

My father *rahimahullāh* said to Hadrat Ludhyānwī Shahīd *rahimahullāh* in his final illness, “Maulānā! If a person has protected his īmān and passes away, he will not worry even if he has a mountain of sins because he has hope of forgiveness. If there is no īmān left then he has nothing.” My father *rahimahullāh* would always make du‘ā for death with īmān and would make the same du‘ā for others as well.

### **An admonitory story**

My spiritual mentor said that there was a man in his town who would commit sin day and night. He would drink wine, trade in prostitutes and do all sorts of evil. People would say, “You are fifty years old. Leave all of this.” He would say, “Go away Maulānā Sāhib! Let us enjoy ourselves.” After a few days he suffered a heart attack. He was admitted into hospital. People went there and said to him, “Now repent, you are dying.” He said, “I can say everything. Bring tea. Bring biscuits. I can say everything but when I start saying this word which you are asking me to say, someone grabs my throat and does not allow me to say it. I want to say what you are saying but someone is holding my tongue.” Allāh *ta‘ālā* closed the door of the ability to repent for him. He died in that condition.

My dear friends! Īmān will be saved through taqwā. Īmān will be protected through taqwā and taqwā will come through the company of pious people. May Allāh *ta‘ālā* grant you and I the ability to practise.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Du'ā

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا اَنْتَ اَهْلُهُ فَصَلِّ عَلَى مُحَمَّدٍ كَمَا اَنْتَ اَهْلُهُ وَافْعَلْ  
بِنَا كَمَا اَنْتَ اَهْلُهُ فَاِنَّكَ اَنْتَ اَهْلُ التَّقْوٰى وَاهْلُ الْمَغْفِرَةِ.

رَبَّنَا ظَلَمْنَا اَنْفُسَنَا وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ.  
اَللّٰهُمَّ اِنَّا نَسْأَلُكَ الْهُدٰى وَالتَّقٰى وَالْعَفَاةَ وَالْغِنٰى. اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِى  
الْاُمُوْر كُلِّهَا وَاَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ. اَللّٰهُمَّ اَرِنَا الْحَقَّ  
حَقًّا وَاَرِزْنَا اِتِّبَاعَهُ وَاَرِنَا الْبَاطِلَ بَاطِلًا وَاَرِزْنَا اِجْتِنَابَهُ. يَا حَيُّ يَا قَيُّوْمُ  
بِرَحْمَتِكَ نَسْتَغِيْثُ اَصْلِحْ لَنَا شَاْئِنَا كُلَّهُ وَلَا تَكِلْنَا اِلٰى اَنْفُسِنَا طَرَفَةً  
عَيْنٍ. اَللّٰهُمَّ وَاْقِيَةً كَوَاقِيَةَ الْوَلَدِ. اَللّٰهُمَّ وَاْقِيَةً كَوَاقِيَةَ الْوَلَدِ. اَللّٰهُمَّ وَاْقِيَةً  
كَوَاقِيَةَ الْوَلَدِ.

O Allāh! Make us all Your friends. Make our wives Your friends. Make our children Your friends. Make the entire Muslim world Your friends. Grant the disbelievers the ability to accept īmān. O Allāh! Shower Your mercy on each and every atom of the universe. O Allāh! Grant us ease and Your kindness. Be gracious to the Muslim ummat. Protect the īmān of each and every Muslim. O Allāh! Enrich us with taqwā. Grant us the companionship of Your true servants. O Allāh! Forgive our parents, friends and relatives who have left this world. Extend the lifespan of those of them that are alive. O Allāh! Grant our wives and children ease and comfort. O Allāh! Grant cure to all those who are sick. Remove the difficulties

of our friends who have problems. O Allāh! Solve our problems. Remove our problems. Fulfil our needs. O Allāh! Accept all the works of Dīn that are taking place. O Allāh! Grant all the citizens of this country īmān and grant the believing citizens the ability to protect their īmān. Preserve their īmān and good actions. O Allāh! Grant us comfort and be gracious to us.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ  
يَرْحَمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

## Supper

Hadrat Shaykh performed his 'ishā' salāh in Masjid-e-'Umar. Thereafter we were invited for meals at the residence of Brother Muḥammad Pāndor. Brother Muḥammad Pāndor is a special disciple of Maulānā Faḍl ar-Raḥmān *dāmat barakātuhum* who is the khalīfah of Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *rahimahullāh* and a Hadīth teacher at Dār al-'Ulūm Azaadville, South Africa. He is a very loving person. He also invited many friends. After sitting there for a short while, Hadrat Shaykh went to the house of Brother Sulaymān where we were being accommodated. A good number of brothers had already gathered at the house in order to sit in the company of Hadrat. 'Ulamā' were also present. Hadrat Shaykh asked them about the conditions of the country, their stay there and other matters and Hadrat said a few words thereafter. Brother Sulaymān said that he had a chair which massages the user so it was brought and Hadrat sat on it.

Hadrat felt very comfortable and thoroughly enjoyed it. Whenever he would return after any lecture, he would use that massage chair. The gathering ended at 10:30pm.

# THE QUALITIES OF THE BELOVEDS OF ALLĀH

Qur'ān lesson by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Idgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Masjid 'Umar, Lusaka.

Time: After fajr.

Date: Tuesday, 16 March 2010.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ  
الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ  
وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

Allāh *ta'ālā* has explained four qualities of His beloveds in this verse. There is always evidence to prove something so these qualities are proof of one's love for Allāh *ta'ālā*.

### The first quality

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ

*Those who spend in prosperity and adversity.*<sup>1</sup>

Generosity becomes their quality which stays with them under all conditions, whether they have wealth or not.

Every Prophet is generous and our Rasūlullāh sallallāhu 'alayhi wa sallam was the most generous person. Every friend of Allāh *ta'ālā* is also generous. Generosity is a quality of the heart. A generous person is one who is brave. A weak-hearted person cannot spend. The beloveds of Allāh *ta'ālā* spend under all conditions. It is easy to spend in prosperity but to spend in adversity takes a lot of courage.

Rasūlullāh's sallallāhu 'alayhi wa sallam loin cloth had become very old. A woman who was a

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 134.

seamstress came and noticed the old loin cloth of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*. She resolved in her heart to sew a new sheet for him and to gift it to him. She went home, sewed a beautiful sheet and took it to Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* who accepted it with great love and enthusiasm. He immediately removed the old loin cloth, wore the new one and went to the gathering outside. The beauty of the sheet was amplified by the blessed body of Nabi *ṣallallāhu ‘alayhi wa sallam*. The *Sahābah radiyallāhu ‘anhum* were looking at Nabi *ṣallallāhu ‘alayhi wa sallam* in amazement and happiness. One Companion said, “O Rasūlullāh! Give me this sheet.” Upon hearing this, Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* kept silent. The other Companions reprimanded the man and said, “You should not have done that. You know that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* does not refuse anyone and he needs this sheet.” The Companion said something amazing. He said, “I feel like I am going to pass away soon. I want my shroud to be that cloth which touched the blessed body of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*.” After the gathering, Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* went home, wore the old loin cloth and sent the new one to that Companion. The narrator of the *Hadīth* says that after a few days that Companion actually did pass away and they enshrouded him in the sheet. May Allāh ta‘ālā be pleased with all the *Sahābah*.

## The second quality

وَالْكُطَيْبِ الْعِظْ

*Those who suppress their anger.*<sup>1</sup>

The beloveds of Allāh *ta'ālā* suppress their anger. The word كَظَمَ is used when water starts to overflow from a water-skin, the mouth is tied using a strong rope to prevent the water from spilling. It means that the beloveds of Allāh *ta'ālā* do get angry but they control their anger and do not expose it. If a person does not become angry then how will he protect his religion? It is an excellent achievement when a person becomes angry but swallows it. The eldest son of Dr. 'Abd al-Hayy Sāhib says that people say that they become mad with anger. They are wrong. Anger is intelligent. It does not come for a person who is stronger than him. It comes for one who is weaker than him. When there are many lions in front of one lion, the one lion does not become angry.

### **The third quality**

وَالْعَافِينَ عَنِ النَّاسِ

*Those who pardon others.*<sup>2</sup>

They always forgive people. One of the qualities of the friends of Allāh *ta'ālā* is that they pardon those who err. After Imām Mālik *rahimahullāh* was lashed in Madīnah Sharīf, the king sought his forgiveness. Imām Mālik *rahimahullāh* said, "I forgave you each time I was lashed." Hadrat Shaykh al-Hadīth Maulānā Zakarīyyā *rahimahullāh* says, "Once I was shouting at my servant and he was asking for

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 134.

<sup>2</sup> Sūrah Āl 'Imrān, 3: 134.

forgiveness. I said, “How many times must I forgive you!” My uncle, Maulānā Ilyās, the founder of the tabligh jamā’at was listening. He said, “Zakarīyyā! Forgive him to the extent that you want Allāh *ta’ālā* to forgive you.””

### The fourth quality

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*Allāh ta’ālā loves those who do good.*<sup>1</sup>

The fourth quality of the beloveds of Allāh *ta’ālā* is that they always do good to the creation of Allāh *ta’ālā* and at the time of anger they practise on the following Hadīth,

وَأَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ

*Do good to the one who has done bad to you.*

I will conclude with one story.

### An incident regarding the son of Hadrat Hasan ibn ‘Alī

There is an incident recorded in the books of Islamic history about the grandson of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, Hadrat Hasan ibn ‘Alī *radiyallāhu ‘anhu*. Once he asked his slave-girl to bring him hot water for ablution. She brought the hot water but I do not know what she was thinking about because she dropped the container on him while he was sitting to make wuḍū. He looked at her angrily. She immediately recited the verse,

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<sup>1</sup> Sūrah Āl ‘Imrān, 3: 134.

وَالْكَاظِمِينَ الْغَيْظَ

*Those who suppress their anger.*<sup>1</sup>

He said,

كَظَمْتُ غَيْظِي

*I have suppressed my anger.*

She recited,

وَالْعَافِينَ عَنِ النَّاسِ

*Those who pardon others.*<sup>2</sup>

He said,

عَفَوْتُ عَنْكَ

*I have forgiven you.*

She recited,

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*Allāh ta'ālā loves those who do good.*<sup>3</sup>

He said,

أَنْتَ حُرٌّ لِّوَجْهِ اللَّهِ

*You are free for the sake of Allāh ta'ālā.*

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 134.

<sup>2</sup> Sūrah Āl 'Imrān, 3: 134.

<sup>3</sup> Sūrah Āl 'Imrān, 3: 134.

She left happily, skipping and jumping.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

### **Ladies programme**

We read zuhr salāh at Masjid-e-‘Umar. Thereafter Hadrat Shaykh went to the house of Maulānā Imtiyāz where a ladies programme had been arranged. The entire city was informed of the programme so ladies from the whole city attended. Hadrat Shaykh lectured for approximately forty minutes. The transcript of the lecture follows.

# THE REALITY OF GRATITUDE

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Īdgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Residence of Maulānā Imtiyāz Sāhib.

Time: After zuhr.

Date: Tuesday, 16 March 2010.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ  
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ  
وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ. أَمَّا بَعْدُ فَأَعُوذُ  
بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: وَلَقَدْ نَصَرَكُمُ اللَّهُ  
بِבَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ. صَدَقَ اللَّهُ الْعَظِيمُ.

### Allāh's favour in the battle of Badr

Respected mothers, sisters and daughters! Allāh *ta'ālā* granted the *Sahābah radiyallāhu 'anhum* a great favour on the plains of Badr. It is mentioned in the Qur'an:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

*Allāh helped you in Badr when you were extremely weak.*<sup>1</sup>

You did not have the slightest idea that We would grant you victory over such a strong enemy. We assisted you and favoured you.

While making *du'ā* on the occasion of Badr, Rasūlullāh *sallallāhu 'alayhi wa sallam* supplicated, "O Allāh! If this small group does not survive, there

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 123.

will be no one to worship You.” It can be said that the battle of Badr became the means of Islam blossoming till the Day of Resurrection. Therefore Allāh ta’ālā made special mention of His favour. He says,

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

*Allāh helped you in Badr when you were extremely weak.*<sup>1</sup>

After mentioning this favour, Allāh ta’ālā mentioned the main point i.e. adopt piety and taqwā so that you may be able to express gratitude for the favour. Allāh ta’ālā linked gratitude of this great favour to taqwā.

فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

*Adopt piety so that you may be grateful.*<sup>2</sup>

### **True gratitude**

This verse of the Qur’ān is telling us that a person who commits sin and disobeys Allāh ta’ālā is ungrateful to Allāh ta’ālā. Gratitude does not only refer to verbal expressions of thanks and saying repeatedly, “All praise is due to Allāh. All praise is due to Allāh.” Rather the Qur’ān has explained the reality of gratitude. What is true gratitude? To become the total obedient slave of Allāh ta’ālā. This is the meaning of taqwā- a person must not follow his carnal desires for even one moment or one breath. He should not act on his carnal demands. Before doing any action he must think whether the action will

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<sup>1</sup> Sūrah Āl ‘Imrān, 3: 123.

<sup>2</sup> Sūrah Āl ‘Imrān, 3: 123.

please Allāh *ta'ālā* or not. If it is not going to please Allāh *ta'ālā* then although there may be a hundred demands in his heart to do it, he should not act on those demands but rather fulfil the command of Allāh *ta'ālā*. Even if it breaks his heart, then so be it but he should not break the command of Allāh *ta'ālā*.

### **The value of breaking one's heart in the path of Allāh**

Our spiritual mentor Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *rahimahullāh* says that if thousands of our hearts and their desires are sacrificed for the smallest command of Allāh *ta'ālā*, it is our good fortune. What is the condition of our heart? It breaks day and night. Sometimes our husband breaks our heart, sometimes our son, sometimes our daughter and sometimes our friend. How many people do we hear saying, "So and so broke my heart. So and so broke my heart." When the creation breaks our heart, we tolerate it but when the heart breaks for Allāh's sake then it is difficult. When the heart breaks for the sake of the creation one receives nothing but when it breaks for Allāh *ta'ālā*, He says,

أَنَا عِنْدَ الْمُنْكَسِرَةِ قُلُوبُهُمْ

*I am with those whose hearts are broken.*

When a person's heart breaks for the sake of Allāh *ta'ālā*, Allāh *ta'ālā* becomes close to his heart. Allāh *ta'ālā* grants that heart which breaks for His sake the favour of His closeness, friendship and love.

A person's desire was not fulfilled so his heart broke. Allāh *ta'ālā* says that He will grant a compensation to

that heart which broke for His sake. What compensation?

أَنَا عِنْدَ الْمُنْكَسِرَةِ قُلُوبُهُمْ

*I am with those whose hearts are broken.*

Allāh *ta'ālā* himself is the compensation.

Hadrat Muftī Taqī 'Uthmānī Sāhib often reads this couplet:

He told me with reference to the aching heart. We will occupy that house which has been demolished.

### **The yearning of the heart**

What is the yearning of the heart? It is for the heart to be restless for Allāh *ta'ālā*. To be restless in the love of Allāh *ta'ālā* and to opt for taqwā for the sake of Allāh *ta'ālā*. A person should pay attention to his heart all the time and monitor it because the carnal self creates an intention in the heart to commit a sin before actually getting him to commit that sin. Thereafter a person sins with his eyes, hands, tongue, ears and legs. Hence it all commences from the heart. Man does not do anything without an intention. A certain individual suffers from palsy and his hand trembles. The shaking movement of his hand is not his action. It is due to his illness. It will only become his action when he raises his hand and drops it by his will. Taqwā means to give up sin. If the sin disappears on its own, it is not taqwā. To give up sin and to lose the opportunity to sin are two different things. First the intention to commit sin is formed in the heart, then a person brings it into action. To pay attention and be wary of the heart is

termed as ‘the yearning of the heart’. Therefore one should pay attention to his heart all the time and see that his enemy, the carnal self, does not influence his heart with any idea that will make Allāh *ta’ālā* angry. The pious elders say that the worry and concern to avoid the wrath of Allāh *ta’ālā* is referred to as ‘the yearning of the heart’. On the basis of this concern and worry, Allāh *ta’ālā* grants one His love and connection because when a person becomes wary of Allāh *ta’ālā* twenty four hours a day, Allāh *ta’ālā* equally pays attention to him.

The sign was made from both sides

You have become ours and we, Yours

### How to acquire divine help

Rasūlullāh *sallallāhu ‘alayhi wa sallam* advised Hadrat ‘Abdullāh Ibn ‘Abbās *radiyallāhu ‘anhu*,

رَاقِبِ اللَّهَ

*Be watchful of Allāh ta’ālā.*

Be attentive and wary of Allāh *ta’ālā* at all times so that you do not do any action contrary to the pleasure and desire of Allāh *ta’ālā*. What will you receive in return?

تَجِدُهُ تُجَاهَكَ

*You will find Allāh ta’ālā in front of you.*

You will find your Lord, Allāh *ta’ālā* always in front of you. You will get whatever you ask for. In fact there will be no need to even ask. When one is blessed with such a yearning in the heart and such a

attentiveness, Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* says:

Allāh ta'ālā personally fulfils the heart's desires of such pious servants.

### **How to acquire special divine light**

Our spiritual guide, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *dāmat barakātuhum* says that the kings of the world reside in strongly-built palaces and beautiful homes. The worldly king lives in a beautiful palace but Allāh ta'ālā who grants kingship to all kings is an amazing King because He resides in the broken heart of a believer. Allāh ta'ālā together with His special light, occupies that heart which breaks for His sake.

أَنَا عِنْدَ الْمُنْكَسِرَةِ قُلُوبُهُمْ

*I am with those whose hearts are broken.*

Our hearts break on a daily basis at various instances on account of worldly mundane matters. For instance you told your husband to buy something and bring it home but he did not follow your instructions so your heart broke. The father did not bring what the daughter liked so her heart broke. These things happen daily to all of us but there is no value attached to that type of heartbreak because it is due to worldly reasons. When one's heart breaks for the sake of Allāh ta'ālā, for example at the time when the carnal desires incited one to commit sin but he abstained from the sin because of his imān, his heart gets sore and breaks thinking that everyone is committing the sin so why must he not do so. However he then thinks, "My Allāh ta'ālā will become

angry. I will never do it.” Hence his heart breaks. Allāh ta’ālā says, “We occupy such a broken heart. We develop a bond with such a broken heart.”

### One spiritual illness of women

My mothers and sisters! What is true gratitude? True gratitude is taqwā. When you adopt taqwā, you will acquire true gratitude. I am mentioning this because Rasūlullāh sallallāhu ‘alayhi wa sallam spoke about the spiritual illness of ingratitude with specific reference to women. Rasūlullāh sallallāhu ‘alayhi wa sallam said that this illness will become a means of them entering Hell. He said,

أُرِيتُ النَّارَ

*I was shown the fire of Hell.*

It is mentioned in the narration of Bukhārī,

فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ

*I saw that most of its occupants were women.*

Rasūlullāh sallallāhu ‘alayhi wa sallam said that they were women who made *kufr*. The Sahābah radiyallāhu ‘anhum enquired,

أَيَكْفُرْنَ بِاللَّهِ

*Do they disbelieve in Allāh ta’ālā?*

Rasūlullāh sallallāhu ‘alayhi wa sallam said,

يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ

*No, they are ungrateful to their husbands and they forget the favours done to them.*

Nabi sallallāhu 'alayhi wa sallam specified these two illnesses: 1. Ingratitude 2. Forgetting the favours done to them.

Nabi sallallāhu 'alayhi wa sallam said,

لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا تَقُولُ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ

*If you were kind to one of them (wives) for a long time and one day she observes something about you which she dislikes, she will say, "I have never seen any good in you."*

She says it so easily. Rasūlullāh sallallāhu 'alayhi wa sallam said that ingratitude is the reason for which they will enter Hell so we conclude that the spiritual illness of our mothers and sisters which Rasūlullāh sallallāhu 'alayhi wa sallam made reference to is something we have to contemplate over as though we are guilty of it because we are constantly ungrateful for the favours of Allāh ta'ālā. We must ask ourselves why we are ungrateful.

### **The reason for ingratitude**

Hakīm al-Ummat Hadrat Thānwī rahimahullāh explained the reason. He said that by looking at the favours enjoyed by others, one begins to become ungrateful for his own bounties. It is a common habit among women that when they see that another woman has purchased a beautiful outfit, they think, "Wow! This is exquisite. I do not have an outfit like this." Thereafter she becomes ungrateful for the bounty of the clothes in her wardrobe. When she sees the house of someone or anything else she says, "We do not have this."

Hadrat Maulānā Muḥammad Yūsuf Ludhyānwī Shahīd *rahimahullāh* used to say, “One of the causes of our problems today is that we are ungrateful for the bounties we have and we hanker after those which we do not have. Hence a man appears to be stressed and miserable whereas if we look at wealth and means, the lowest person today enjoys such bounties which the great monarchs in the era of Rasūlullāh *sallallāhu ‘alayhi wa sallam* did not enjoy.”

‘Allāmah Ibn Jauzī *rahimahullāh* who was a scholar of the sixth century after hijrah wrote, “If we make a list of the furniture and items present in a very poor man’s home, it will be more than the wealth and furniture of the house of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Despite this, we still find a poor man saying, “I am poor and do not have things of this world.”

Hadrat Thānwī *rahimahullāh* said that the reason for the ingratitude of women is that they forget their own bounties when they look at the favours granted to others. This is where ingratitude begins and this is the root of all problems.

### **An incident of Shaykh Sa’dī**

Once Hadrat Shaykh Sa’dī *rahimahullāh* was going for ḥajj. He was a close friend of Allāh *ta’ālā* and a wise and intelligent man. He did not have any means of transport and was travelling by foot. En route he saw some people riding on horses and others on camels so the thought entered his heart, “Look! They have such wealth and means and I have nothing. I am travelling by foot.”

When he went ahead he saw a strange scene. A man with no arms and legs was wrapped in a cow-skin and was rolling on the ground like a ball and travelling in that manner. Shaykh Sa'dī looked at him and was surprised. He asked, "Brother! Where are you going?" The man said, "For hajj." He said, "Where are you coming from?" The man said, "I am coming from Bukhārā." He asked, "For how long have you been travelling?" The man replied, "This is the tenth year since I have left my home and now I am very close to the holy precincts." Shaykh Sa'dī says that he saw the man circumambulating the Ka'bah in the same manner and he immediately repented to Allāh *ta'ālā* and expressed gratitude saying, "O Allāh! You have blessed me with the favour of legs. There are those who move in your path like this man without limbs while I am looking at those seated on horses and camels!"

### **The bounty of īmān**

My mothers and sisters! When a person looks at the favours bestowed upon others, he begins to become ungrateful for the bounties of Allāh *ta'ālā* which he enjoys whereas the greatest bounty which we possess is īmān. Allāh *ta'ālā* blessed us with īmān, caused us to be born in Muslim homes and made us Muslims. There is no favour greater than that since all the favours of the Hereafter are subject to the favour of īmān. Otherwise without īmān, no matter how great a person may be in this world- even if he becomes the king of the entire world- when he dies he will be worthless. He will become sand. There is nothing for him in the Hereafter except the fire of Hell. As for a Muslim, it is mentioned in the Hadīth that when a believer dies and he has some good deed by Allāh

*ta'ālā*, Allāh *ta'ālā* says to him, "If you want to go back to the world, I will give you kingship over the entire world." He will reply, "No! I am not prepared to go back."

## Practical gratitude

My mothers and sisters! What is genuine gratitude?

فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

*Adopt piety so that you may be grateful.*<sup>1</sup>

Adopt piety and abandon sin. If we do not leave out sin and merely say, "All praise is due to Allāh. All praise is due to Allāh," it means that we are expressing our gratitude to Allāh *ta'ālā* with our tongues but our actions contradict and belie our statement. It is like a child who says to his father, "You are very kind. You give me many things," but he does not obey his father. He says that his father is very good and praises him a lot but when the father instructs him to do something, he is not prepared to listen. Nobody will call such a child obedient. Everyone will say that this is the height of disobedience. Mere verbal expressions of gratitude are of no value.

Once a poet recited a beautiful couplet to a certain king. The king wrote out his reward on a piece of paper so the poet took it to the treasurer and said, "Look! The king has written out a reward for me." The treasurer said, "You will not receive any reward for it." When the poet went back to the king, the king

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 123.

said, “You pleased us with words so we also made you happy with words.”

A person says, “All praise is due to Allāh,” and takes the name of Allāh *ta’ālā* excessively but his actions contradict his utterances and he simultaneously commits sin. If he really has love and respect for Allāh *ta’ālā* in his heart, how can he disobey Allāh *ta’ālā*? It shows that his words were mere lip service. Therefore the Qur’ān says,

فَاتَّقُوا اللَّهَ

*Adopt piety.*<sup>1</sup>

O group of Sahābah! Adopt piety, abstain from sins and obey Allāh *ta’ālā*.

لَعَلَّكُمْ تَشْكُرُونَ

*So that you may be grateful.*<sup>2</sup>

In order that you may become truly grateful servants.

We can conclude that real gratitude is when a person abstains from sin. Whoever abstains from sin is an obedient servant of Allāh *ta’ālā*. Every action and breath of his will be included in the gratitude of Allāh *ta’ālā*. Even if he does not express his gratitude verbally, his obedience shows that he is a grateful slave of Allāh *ta’ālā*. He has become obedient due to the bounties given to him by Allāh *ta’ālā*. A person who enjoys the bounties of Allāh *ta’ālā* and still remains far from Allāh *ta’ālā* is a low-life. Like a

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<sup>1</sup> Sūrah Āl ‘Imrān, 3: 123.

<sup>2</sup> Sūrah Āl ‘Imrān, 3: 123.

father who shows extra kindness to one of his sons and gives him a lot of spending money but the child is disobedient. Everyone will say that the child is extremely unfortunate and evil. His father is so kind to him but he repays the kindness by being disobedient and ungrateful.

### **The level of Rasūlullāh's gratitude**

Look at Rasūlullāh *ṣallallāhu 'alayhi wa sallam* whom we follow. When Rasūlullāh *ṣallallāhu 'alayhi wa sallam* used to wake up at night to perform *ṣalāh*, his blessed legs would become swollen and a sound similar to the sound of a boiling pot would emanate from the bosom of Rasūlullāh *ṣallallāhu 'alayhi wa sallam* due to crying. The *Ṣahābah radiyallāhu 'anhum* said: "O Rasūlullāh! Allāh *ta'ālā* has forgiven all your past and future errors and misjudgements so why are you crying so profusely? Why are you imploring and begging Allāh *ta'ālā* so much?" Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said,

أَفَلَا أَكُونُ عَبْدًا شَكُورًا

*Should I not be a grateful servant of Allāh ta'ālā?*

When Allāh *ta'ālā* has opened the favours of this world and the Hereafter upon Rasūlullāh *ṣallallāhu 'alayhi wa sallam* and made him His beloved, it is Rasūlullāh's *ṣallallāhu 'alayhi wa sallam* duty to be a grateful servant of Allāh *ta'ālā*.

### **Do not break the command of Allāh**

We will only acquire genuine gratitude when we abstain from all types of sin. Before doing anything ponder: Will Allāh *ta'ālā* be angered by this action? If He will, leave that action out and distance yourself

from it. Do not worry about anyone and leave it out immediately. Even if your heart breaks, let it break. If it means breaking the heart of someone else then break their heart. If our friends backbite, we must tell them that we are not going to join them in backbiting. If their hearts break, do not worry. Let their hearts and a thousand hearts break but the law of Allāh *ta'ālā* cannot be broken. The command of Allāh *ta'ālā* cannot be ignored. A believer is one who does not allow the command of Allāh *ta'ālā* to break.

### **Sultān Maḥmūd Ghaznawī and Iyāz**

Our spiritual mentor mentioned a story. Sultān Maḥmūd Ghaznawī *rahimahullāh* had a servant named Iyāz. He was an ardent lover of the king. The ministers said, “O king! You show a lot of consideration for this servant. You do not give us the same attention whereas we are your ministers and run your government.” The king said, “I will test you because there are tests on the path of love. Love without a test does not shine.” If there is no test, we will not know who is true and false on this road of love. One day when all the members of the king’s chamber were seated and all the ministers were present, the king requested for a very valuable diamond from his treasury and a hammer. He called one minister and asked him to break the diamond. The minister said that the diamond was very valuable. The bigger the diamond the more valuable it becomes. The smaller the diamond the less valuable it becomes. So the minister said, “If I break it, its value will not remain.” He applied his logic and said that his intellect tells him not to break it because if he does, its value will decrease. So he sat down and did not break the diamond. The king called

another minister. He said, "This diamond is more valuable than two hundred donkeys loaded with gold. I have eaten the salt of the king. I cannot cause such damage." In short, they all refused to break the diamond. So the king called Iyāz who was standing behind all of them and told him, "Break this diamond." He did not hesitate in the least. He simply took the hammer and struck the diamond very hard which caused it to break into pieces. At this the king rose up and went inside his chamber. The ministers caught hold of Iyāz and told him that he was a fool. They said, "You are really stupid. You broke such an expensive diamond and have caused great loss to the king."

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* says that all the ministers cried out,

What an audacious and disrespectful  
man this is who has caused the king  
such a loss! By Allāh! He is ungrateful!

By breaking such an expensive diamond from the king's treasure, he ruined its value. Iyāz said,

O high-ranking ministers who hold big  
titles! Is the command of the king more  
valuable or the diamond?

Their gazes fell on the value of the diamond. His gaze fell on the command of the master. If he did not break the diamond, the command of the master would have broken. Therefore, is the command of the king more valuable or the diamond? Then only did the ministers understand and they said, "We do not have the love and obedience of the king which is found in the heart of Iyāz."

My mothers and sisters! What is the status of our hearts. Our hearts are like diamonds and on the other hand we have the command of Allāh *ta'ālā*. The diamonds can break but not the command of Allāh *ta'ālā* because the command of Allāh *ta'ālā* is more valuable than our hearts. Allāh *ta'ālā* made our hearts from sand. After a few days they will return to sand and disintegrate. What will we find if we open the grave? Nothing.

The flower withered, the moonlight  
dimmed. Every bud spoke of its end. Dust  
looms in the grave but what did one get.  
He did not get Majnūn nor Laylā

My mothers and sisters! Today you have understood the reality of gratitude. There are three stages. The first stage is for the heart to be filled with gratitude. The second stage is for one to always express one's gratitude verbally. Always read the *tasbīhāt* - sub-*hānallāh*, al-*ḥamdulillāh*. The friends of Allāh *ta'ālā* advise the women-folk to specifically recite sub-*hānallāh* excessively because sub-*hānallāh* means, "O Allāh! You are pure." Allāh *ta'ālā* is pure but the blessing of this is that the reader himself starts to become pure. His body and soul becomes pure. Thoughts of purity begin to enter his mind and his thoughts become pure.

The third stage is to abstain from sin. Do not allow your limbs to fall into sin. It is part of the gratitude of the body that one does not use his eyes, ears, beauty, tongue, hands and legs incorrectly. When a person does this, he will become a completely grateful slave in heart and body. When he becomes a grateful slave, Allāh *ta'ālā* says,

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

*If you are grateful, I will increase your bounties for you.<sup>1</sup>*

Not only by expressing gratitude verbally but when he will truly be grateful by expressing gratitude from his heart, tongue and limbs and abstaining from sin, then Allāh *ta'ālā* says,

لَأَزِيدَنَّكُمْ

*I will increase your bounties for you.<sup>2</sup>*

Allāh *ta'ālā* will increase all your bounties. Your husband will become good. Some women complain that their husbands are not good. Bear their difficulties with patience and you will get the Hereafter. You will receive the Hereafter and all the bounties of the Hereafter as well as this world and all the bounties of this world in lieu of that patience.

### **The story of Hājī Sharīf**

I recall an incident which I will mention and thereafter conclude this talk. In my country Pakistan, there is a city called Multan. In this city a pious man of spiritual affiliation by the name of Hadrat Hājī Sharīf Sāhib rahimahullāh resided. He was the khalifah of Hakīm al-Ummat Hadrat Thānwī rahimahullāh. Initially he had a very hard temperament. He was very hard on his wife. He would shout and reprimand her for every little thing.

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<sup>1</sup> Sūrah Ibrāhīm, 14: 7.

<sup>2</sup> Sūrah Ibrāhīm, 14: 7.

She had also taken the spiritual pledge with Hadrat Thānwī *rahimahullāh*. She would write letters saying that her husband had shouted her for no reason and slapped her on many occasions. Hadrat would always reply, “Obey your husband. Ask him for forgiveness. Even if you have done nothing wrong, still ask him to forgive you.” She would always do so because it was the command of her spiritual guide. On one occasion Hājī Sāhib made a mistake but blamed his wife and shouted her. She asked him for forgiveness and folded her hands in respect. Later on when he lied down, he realised that it was his mistake and fault but he had shouted her. In the morning during breakfast he asked his wife, “Where did you get this quality from? The mistake was mine but you confessed to it and asked me for forgiveness.” She replied that her spiritual mentor gave her that advice. He said, “Take me to him as well. Take me to the one who teaches this and upon whose guidance my wife takes responsibility for my error.” So she took him to Thānāh Bhawan and Allāh *ta’ālā* accepted him. He became the khalīfah Hadrat Hakīm al-Ummat Thānwī *rahimahullāh* and an entire nation benefited from his spiritual blessing. A great number of people have benefited from him in the area of Multan. He received guidance because of one woman.

## **Women of paradise**

Rasūlullāh *sallallāhu ‘alayhi wa sallam* said that a woman who possesses imān, performs ṣalāh, obeys her husband, protects her chastity and takes care of the wealth of her husband can enter from any of the eight doors of Paradise she desires. Rasūlullāh *sallallāhu ‘alayhi wa sallam* gave such women the glad tidings of Paradise. Difficulties and problems

will always frequent our homes but we must endure them with a happy heart and patience. We must say from the heart that our reformation lies therein.

I remember a joke which contains a lesson. There was a couple. The wife was very beautiful but her husband's looks and features were such that he could have been passed as a devil. Someone said to him, "Brother! This relationship between you and your wife is very strange! Look at the beauty of the wife and the ugliness of the husband." The wife was very intelligent. She said, "Actually I have committed some sin for which I am being punished by the features and looks of my husband and my husband has done some good deed in exchange for which Allāh *ta'ālā* made me over to him. Hence it is the decision of Allāh *ta'ālā*."

### **Allāh chooses**

Hakīm al-Ummat Hadrat Thānwī *rahimahullāh* says that Allāh *ta'ālā* chooses the wife of a man and likewise He chooses the husband a woman will get. The pairing of couples takes place in the heavens. The apparent means are adopted on this earth but in reality Allāh *ta'ālā* decides it in the heavens. Hadrat *rahimahullāh* said, "How much goodness must there be in that wife received through Allāh *ta'ālā* and that husband received through Allāh *ta'ālā*!" You and I do not understand this goodness. We will come to know in the Hereafter how many bounties arose due to it.

When you become the friend of Allāh *ta'ālā*, all those living with you will become the friends of Allāh *ta'ālā*.

## The spiritual blessing of a reformed person

Hakīm al-Ummat Hadrat Thānwī rahimahullāh says that when a person becomes the friend of Allāh *ta'ālā*, many others become the friends of Allāh *ta'ālā* through his blessing. Rasūlullāh *sallallāhu 'alayhi wa sallam* gave the same advice to women. If women reform themselves, all the members of their household will also become perfect, even the children. If the man reforms himself, his wife and children will be perfect. Perfect in the sense that they will become the friends of Allāh *ta'ālā*. Hence strive to create perfection within yourselves and to become the friend of Allāh *ta'ālā* because males as well as females can become the friends of Allāh *ta'ālā*. The door of friendship with Allāh *ta'ālā* is open for men and women. May Allāh *ta'ālā* grant you and I the ability to practise.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا اَنْتَ اَهْلُهُ فَصَلِّ عَلَى مُحَمَّدٍ كَمَا اَنْتَ اَهْلُهُ وَاَفْعَلْ  
بِنَا كَمَا اَنْتَ اَهْلُهُ فَاِنَّكَ اَنْتَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ.

رَبَّنَا ظَلَمْنَا اَنْفُسَنَا وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ.  
اَللّٰهُمَّ اِنَّا نَسْأَلُكَ الْهُدٰى وَالتَّقٰى وَالعَفَاةَ وَالْغِنٰى.

O Allāh! Make us all Your friends. O Allāh! Make us truly grateful people. O Allāh! Grant us the wealth of piety. O Allāh! Forgive us for all those sins we committed till now. O Allāh! We are grateful from our heart and soul for all the bounties You bestowed upon us. Preserve our bounties and increase them especially the bounty of īmān and Islam which You

blessed us with. O Allāh! Grant us the understanding of Islam. O Allāh! Remove the problems and difficulties from our homes. O Allāh! Remove the differences and misunderstandings between husbands and wives who have these differences. O Allāh! Soften those husbands who are hard-hearted and difficult. Make those women who are disobedient to their husbands obedient. Make those parents who are hard-hearted, kind and loving towards their children and make disobedient children obedient to their parents. O Allāh! Create unity between us. Bless those who do not have children with pious offspring. Make the children of those who have children pious. O Allāh! Grant unmarried men and women good spouses. O Allāh! Grant married couples love, happiness and blessing in their marriage.

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَّآلِهِ وَاَصْحَابِهِ أَجْمَعِينَ.

### **The residence of brother Rayhān Sāhib**

Hadrat Shaykh went to the house of Rayhān Sāhib before 'asr salāh. The deceased father of Rayhān Sāhib had the honour of hosting Hadrat Wālā, Hadrat Maulānā Hakīm Muḥammad Akhtar Sāhib *dāmat barakātuhum*. He was Hadrat's host when Hadrat came to Zambia and he passed away in 1997. Hadrat Shaykh remained at the house till 'asr salāh.

### **The residence of brother Ismā'il 'Umar Sāhib**

After performing the 'asr salāh at the nearby masjid Hadrat Shaykh went to the house of Mr. Ismā'il 'Umar Sāhib who had prepared tea and snacks. Hadrat remained there till maghrib. Before maghrib Hadrat went to the Markazī Jāmi' Masjid of Lusaka.

Hadrat performed his maghrib ṣalāh at the Jāmi' Masjid and thereafter delivered a lecture. It was a special lecture on the companionship of Allāh *ta'ālā* and piety. The crowd was huge. Arrangements were made for an English translation for the benefit of the African and English-speaking brothers. Brother Sulaymān Patel was the translator. The talk follows.

## DIVINE COMPANIONSHIP AND PIETY

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Idgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Jāmi' Masjid, Lusaka.

Time: After maghrib.

Date: 16 March 2010.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ مُحَمَّدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ  
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ  
وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ أَمَّا بَعْدُ فَأَعُوذُ  
بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: إِنَّ اللَّهَ مَعَ الَّذِينَ  
اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ  
تَرَاهُ فَإِنَّهُ يَرَاكَ. أَوْ كَمَا قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. صَدَقَ اللَّهُ وَصَدَقَ  
رَسُولُهُ النَّبِيُّ الْكَرِيمُ.

### Divine companionship

My respected elders and friends! How do we acquire the companionship of Allāh *ta'ālā*? Allāh *ta'ālā* Himself has shown us the prescription and manner. Look! Allāh *ta'ālā* is with everyone.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

*He is with you wherever you are.*<sup>1</sup>

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<sup>1</sup> Sūrah al-Hadīd, 57: 4.

Allāh *ta'ālā* is with you wherever you are but there are two types of Allāh's *ta'ālā* companionship. One type of companionship is in the form of supervision, to observe what you are doing. The Qur'ān says,

إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

*Surely your Lord is watching.*<sup>1</sup>

"مُرْصَاد" means 'one who supervises' or 'one who watches'. He sees if a person is doing good or evil actions so that tomorrow, besides those angels known as *kirāman kātibīn*, parts of the earth wherein our actions are recorded and preserved, limbs which will testify about our good and evil actions, and registers wherein our actions and deeds are recorded, Allāh *ta'ālā* will be a direct witness to our actions. Allāh *ta'ālā* says,

إِنَّ رَبَّكَ لَبِالْمُرْصَادِ

*Surely your Lord is watching.*<sup>2</sup>

We are direct witnesses to your good and evil actions. My friends! This type of companionship is general. It applies to friends and enemies, good and evil people because Allāh *ta'ālā* says,

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

*He is with you wherever you are.*<sup>1</sup>

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<sup>1</sup> Sūrah al-Fajr, 89: 14.

<sup>2</sup> Sūrah al-Fajr, 89: 14.

However there is another type of companionship. It is the companionship of love, friendship, affection and help. This is a special type of companionship and is referred to as *ma'īyyat-e-khāssah*, *nisbat-e-khāssah* and the friendship of Allāh *ta'ālā*. If you have a security guard with you, he will protect you. If an undercover cop is with you, he will observe you. Both the guard and the undercover cop are with you but there is a difference between the two. One is writing a report on you and the other is protecting you. My respected friends! Allāh *ta'ālā* has explained these two types of companionship in the Qur'ān. One companionship is where He watches us and observes our actions. Another companionship is coupled with love, affection, friendship and protection. How will we acquire this second type of companionship that is characterised by love and affection? Allāh *ta'ālā* has explained the method.

### The extent of Abū Bakr's intense love

Look! I will cite an example of this second type of companionship. Hadrat Abū Bakr Siddiq *radīyallāhu 'anhū* is with Rasūlullāh *sallallāhu 'alayhi wa sallam* in the cave of Thaur. The disbelievers reached the cave so Hadrat Abu Bakr *radīyallāhu 'anhū* began to worry. He said, "O Rasūlullāh! The enemy has come so close to us that we can see their legs. If they look down, they will see us!" Then he said something really wonderful. He said, "O Rasūlullāh!

إِنْ قُتِلْتُ قُتِلْتُ رَجُلًا وَاحِدًا

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<sup>1</sup> Sūrah al-Hadīd, 57: 4.

If I am killed, it is only the loss of one man. If anything happens to you, the entire ummat will be destroyed.”

The worry and concern of Hadrat Abu Bakr Siddiq *radiyallāhu ‘anhu* was for Rasūlullāh *sallallāhu ‘alayhi wa sallam* and not for himself. If he was concerned about himself, he would have not placed his toe in that hole in the cave through which the snake bit him. Since he was an ardent lover of Rasūlullāh *sallallāhu ‘alayhi wa sallam* and an ardent lover always worries about his beloved, he was not concerned about his own life. If a person worries about his own life, he is not an ardent lover. The pious elders say, “Allāh *ta’ālā* did not make Hell as a threat for His ardent lovers. For them, the mere thought that Allāh *ta’ālā* will become angry is enough for them.” They regard the anger of Allāh *ta’ālā* to be like death. Hell is for those who need punishment and do not become straight without punishment. It is said to them, “If you do not abstain, We will punish you.” This does not apply to the ardent lovers of Allāh *ta’ālā* and Rasūlullāh *sallallāhu ‘alayhi wa sallam*. When the Sahābah *radiyallāhu ‘anhum* would witness even a little displeasure and anger of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, their hearts would break.

### **An incident of a Sahābī**

The story of the Sahābī *radiyallāhu ‘anhu* who greeted Rasūlullāh *sallallāhu ‘alayhi wa sallam* and Rasūlullāh *sallallāhu ‘alayhi wa sallam* turning his face away from him is well-known. The Companion was worried that his beloved had become upset. He asked someone what the matter was. The man replied, “Rasūlullāh *sallallāhu ‘alayhi wa sallam*

went out and saw your property so he asked whose property it was.” The question was asked because the Sahābī radiyallāhu ‘anhu had built a very tall house contrary to the practice of that era and further, to do any action which causes grief to one’s neighbours and leads to their disdain is disliked in Islam. So he went and demolished the property. On another occasion Rasūlullāh sallallāhu ‘alayhi wa sallam went out and did not see the property. He asked the Sahābah radiyallāhu ‘anhum about it and they explained that the owner perceived Rasūlullāh’s sallallāhu ‘alayhi wa sallam displeasure so he demolished it. Rasūlullāh sallallāhu ‘alayhi wa sallam was very pleased. The initial displeasure of Rasūlullāh sallallāhu ‘alayhi wa sallam was due to the building being a sign of an inclination and desire for the world and also due to the fear of vexing others.

### **The caution of Hadrat Maulānā Miyān Asghar Husayn**

Maulānā Miyān Asghar Husayn Deobandī rahimahullāh was from among our elders of Deoband. He was also the teacher of Muftī Muḥammad Shafi‘ Sāhib rahimahullāh whom he loved. It is written about him that during the mango season, when students and disciples would bring mangoes for him, he would instruct his attendants to throw the mango seeds far away from the residential area after eating the mangoes because if the poor people who were living around them had to see so many mango peels and seeds lying around, their hearts would break thinking, “We do not get to eat mangoes for months and there are so many mango peels and seeds lying around here.”

## **The perfection and beauty of Islam**

There is such consideration for others in the religion of Islam that if someone has two sons and one son has children and the other does not, the one who has children must not be affectionate towards his children in the presence of the brother who has no children to avoid hurting his feelings. Allāh *ta'ālā* has made such laws of Islam which teach us not to live a life where we are oblivious and insensitive to those around us in such a manner that someone is being inconvenienced through our action while we are not bothered about it.

My friends! The laws of Islam are very fine to the extent that if a person has two children, he cannot show more love to one over the other because the other child will feel hurt thinking, “Daddy loves him more than me.” We should pass our entire life in a manner that the smallest creation is not harmed by our action.

## **An incident of a friend of Allāh**

Someone said to a pious man, “Hadrat! Māshā’ Allāh, your financial status has improved tremendously. Previously you had a lot of financial difficulties but now you are well-off.” He replied, “Brother! I did not engage in any forty-day long spiritual activity nor did I do any special act which would bring me money from the unseen. Rather one day this thought occurred to me that there was an ant hole in my house so I thought: These poor ants risk their lives by going out in search of food because they can be trampled by someone and eaten by other insects.” So I resolved that I would break the left-over bread into fine pieces and leave it at their ant hole so that they

would not have to go far in search of food, their lives would be saved and they would be protected from difficulties. The pious man then said, “From the day I did this, Allāh *ta‘ālā* made my daily bread easy.” It was as though Allāh *ta‘ālā* said, “You are considerate towards Our creation so why should We not be considerate to you!”

### Allāh is with us

Hadrat Abū Bakr *radiyallāhu ‘anhu* was an ardent lover of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, hence the worry and grief over Rasūlullāh *sallallāhu ‘alayhi wa sallam* made him restless. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said, “O Abū Bakr! What is your opinion about those two whose third is Allāh *ta‘ālā*?” The following verse of the Qur’ān was revealed,

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

*Do not grieve! Surely Allāh ta‘ālā is with us.*<sup>1</sup>

Remember! Grief and fear are two separate emotions. Grief is a worry and concern for another person. For example a person having worry for his children, wife or the ummat is referred to as grief. Fear is to worry about one’s own life.

When the staff of Hadrat Mūsā *‘alayhis salām* turned into a snake, the Qur’ān says,

لَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى

*Do not fear! We will return it to its previous form.*<sup>1</sup>

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<sup>1</sup> Sūrah at-Taubah, 9: 40

The word fear was used because he feared for his own life. However here in this incident, what is Rasūlullāh *sallallāhu ‘alayhi wa sallam* saying to Hadrat Abū Bakr *radiyallāhu ‘anhu*? “Do not grieve.”- meaning do not be worried about Rasūlullāh *sallallāhu ‘alayhi wa sallam*,

إِنَّ اللَّهَ مَعَنَا

*Surely Allāh ta‘ālā is with us.*<sup>2</sup>

My friends! This is what we refer to as ‘special companionship’. This was the companionship of friendship, love and sainthood.

### **The first step towards divine companionship**

Allāh ta‘ālā says, “O those who believe! How will you acquire this companionship of mine?” You will have to do two tasks: 1. اِتَّقُوا - إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا - Adopt piety. All praise is due to Allāh, we have imān so we just have to adopt piety. We must leave out sin and the disobedience of Allāh ta‘ālā. When we leave out sin, we will attain the friendship and special companionship of Allāh ta‘ālā. People say that they cannot leave out sin and that the environment is very bad. Today we often say, “The environment is very bad. It is very filthy. Maulānā Sāhib! How can we save ourselves from sin?” I often say that the story of Hadrat Sayyidunā Yūsuf *‘alayhis salām* in the Qur’ān is not any love story. The Qur’ān is not a romance novel but a book of guidance and advice.

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<sup>1</sup> Sūrah Tāhā, 20: 21.

<sup>2</sup> Sūrah at-Taubah, 9: 40

The Qur'ān says that the environment in which Yūsuf 'alayhis salām lived was an environment of sin. Therefore the Qur'ān did not say that Zulaykhā invited Hadrat Yūsuf 'alayhis salām towards sin. Rather it says,

وَرَأَوْدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ

*The woman in whose house he lived attempted to seduce him.*<sup>1</sup>

That woman in whose home he was brought up and lived tempted and invited Hadrat Yūsuf 'alayhis salām to sin. The environment was mentioned in the verse showing that around him was an environment of sin. He was locked up in the house, he was a slave who was purchased, he was brought up from his childhood till his youth in that place and the woman was targeting him. She was the owner of the house and she was inviting him to commit sin with her. How did Hadrat Yūsuf 'alayhis salām face up to that environment of sin? He did not only make du'ā by repeatedly saying, “O Allāh! Save me from sin. Save me from sin,” nor did he start making dhikr by sitting and engaging in tasbīh through which he would be saved from sin.

وَاسْتَبَقَا الْبَابَ

*They ran to the door.*<sup>2</sup>

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<sup>1</sup> Sūrah Yūsuf, 12: 23.

<sup>2</sup> Sūrah Yūsuf, 12: 25.

Yūsuf *‘alayhis salām* abandoned the sin and ran towards Allāh *ta‘ālā*. She ran behind him and he ran ahead. The door was locked.

Today they say that the environment is very bad. (Are there locks preventing us from running at the time of sin in this present environment?) Hadrat Yūsuf *‘alayhis salām* did not lose courage and knew that to muster up the courage and run was his responsibility. Allāh *ta‘ālā* would do the rest. When he reached the door, Allāh *ta‘ālā* opened all seven doors. This is the manner of saving oneself from sin as shown by Hadrat Yūsuf *‘alayhis salām*. What is the way to save oneself from sin?

فَفِرُّوا إِلَى اللَّهِ

*Run to Allāh.*<sup>1</sup>

Take up the courage and run to Allāh *ta‘ālā*. The mercy of Allāh *ta‘ālā* will embrace you because the mercy of Allāh *ta‘ālā* is waiting everywhere.

### **The attack of the devil**

The devil said to Allāh *ta‘ālā* that he will mislead mankind. How will he do it?

ثُمَّ لَا تَأْتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ

*I will come to them (with sin) from in front of them, behind them, on their right and on their left. (I will surround them from all sides.)*<sup>2</sup>

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<sup>1</sup> Sūrah adh-Dhāriyāt, 51: 50.

<sup>2</sup> Sūrah al-A'rāf, 7: 17.

The Qur'ān exegetes have written that this verse does not mention that the devil will attack from the top. Only the front, back, right and left are mentioned. This is because Allāh *ta'ālā* has reserved the top for Himself. When sins surround us from these four sides, we must look up and turn to Allāh *ta'ālā*. He will remove us from the environment of sin just as a rope is thrown down from a helicopter to evacuate people from difficult terrain. The commentators of the Qur'ān have written that the devil can launch an attack from all four directions except from the sky. Allāh *ta'ālā* has kept that connection open between Him and His servant. We should muster the courage and connect to Allāh *ta'ālā*. He will save us from sin.

Look my friends! If it was not possible to save ourselves from sin, Allāh *ta'ālā* would have never sent down the command to abstain from sin because He says,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

*Allāh ta'ālā does not burden a self except with what it can bear.*<sup>1</sup>

### **How to abstain from sin**

My friends! We understand from this verse that we can abstain from sin. Therefore the pious elders have written that there are three ways to abstain from sin:

1. Take the courage and do not regard any sin to be trivial, no matter how small it may be.

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<sup>1</sup> Sūrah al-Baqarah, 2: 286.

Someone said to Hadrat Muftī Shafi' Sāhib *rahimahullāh*, "Hadrat! Explain the difference between a minor and major sin." He said, "A minor sin is a small snake and a major sin is a big snake. Will anybody like to be bitten by a small snake? Will anybody like to be stung by a small scorpion? Both are snakes. One who commits minor and major sins is in danger."

Hadrat 'Abdullāh ibn 'Abbās *radiyallāhu 'anhu* was asked, "Hadrat! What are major and minor sins?" He began to weep and said, "Look at the sin and look at the greatness of Allāh *ta'ālā* and ask yourself if you want to commit a sin against Him!"

Tell me. Is there a difference between a person swearing his junior and a man swearing his father? Bearing in mind the favours and status of the father the harm and vileness of swearing one's father is much more, The child who swears his father will be divinely cursed and be deserving of Allāh's chastisement. Although the one who swears his junior uses the same words as the child but due to the status and respect of the father, for the child to swear his father is a greater sign of wretchedness than swearing others. Hence Hadrat 'Abdullāh ibn 'Abbās *radiyallāhu 'anhu* said that after looking at the greatness and grandeur of Allāh *ta'ālā* and looking at sin, you are asking me about major and minor sins? So the first step in abstaining from sin is to be courageous.

2. Make du'ā and beg Allāh *ta'ālā* for courage. Say, "O Allāh! Grant me the courage to abstain from sin. Grant me the courage to come out of the filthy sinful practices which I am involved in." We have the courage within us as well as the power to employ

that courage but we do not use that power. The power and ability is there but we are not using it. As long as we do not use that power, our task will not be accomplished.

3. Sit in the company of those who have courage. Be with the people of courage. Choose the company of the pious friends of Allāh *ta'ālā*. Gradually the courage to abstain from sins will be created within you. If a person does this, inshā' Allāh, it will become easy for him to abstain from sins.

I said before that the Qur'ān has shown us the method of acquiring *ma'īyyat-e-khāssah* i.e. the special friendship of Allāh *ta'ālā* by leaving out sin and adopting piety.

### **The subtlety of piety**

We should have such refined piety that our heart becomes restless even if we commit a small act of disobedience. The devil whispers to us that we possess piety because we do not steal or do not earn our living unlawfully. He reminds us of a few major sins which we are not involved in as proof of our piety whereas we have not understood the reality of piety. If we understood the reality of piety, our hearts would be in turmoil on account of even the smallest act of disobedience.

A Companion of Rasūlullāh *sallallāhu 'alayhi wa sallam* was walking along the street when the wind blew and the curtain of a house moved. His eyes fell on a woman who had taken a bath and had her hair open. The Companion's heart felt burdened thinking, "Why did I not lower my gaze and walk? Why did I look around?" He went to Rasūlullāh *sallallāhu 'alayhi wa sallam* and said, "O Prophet of Allāh! Mete

out the Islamic punishment to me! Give the order for me to be lashed.” What perception he possessed! Rasūlullāh sallallāhu ‘alayhi wa sallam enquired about the details of the Companion’s transgression and said, “Wait! Perform ṣalāh with me.” It was the time for ‘asr ṣalāh so he performed the ṣalāh, stood up and said,

أَقِمَّ عَلَيَّ الْحَدَّ يَا رَسُولَ اللَّهِ!

*O Rasūlullāh! Mete out the Islamic punishment to me! (I have committed a major sin.)*

Rasūlullāh sallallāhu ‘alayhi wa sallam asked him, “Did you perform ‘asr ṣalāh? He replied, “Yes, I have.” Rasūlullāh sallallāhu ‘alayhi wa sallam said, “Allāh *ta‘ālā* has forgiven your sin.”

My friends! Today we are not bothered about this sin. We consider it trivial. Due to the extent of that Companion’s purity of heart, he perceived the blackness of that sin. He went to ask for the Islamic punishment to be meted out to him. We need to possess such a level of piety that if a little act of disobedience or violation takes place, the heart becomes restless. The first thing is to adopt piety. Leave out sin. Do not differentiate between minor and major sins that this is a small sin and that is a major sin. Do not commit any sin, and if you commit a sin then cry and beg Allāh *ta‘ālā* for forgiveness. Do not delay by thinking that you will repent tomorrow or the following day. In fact, the moment the sin is committed, fall in the court of Allāh *ta‘ālā* and call out to Allāh *ta‘ālā* by saying, “Rabbanā”.

## The wisdom behind the revelation of “Rabbanā”

*Rabbanā* - O our Lord! Why did Allāh *ta’ālā* reveal this *Rabbanā*? It is because Allāh *ta’ālā* is *Rabb*. *Rabb* means the one who sustains.

My shaykh said that when a child does any wrong to his father, he will not address his father as “Doctor Sāhib” or “Maulānā Sāhib” or “Muftī Sāhib” and so on because he will not receive his father’s kindness by using these names. Rather he will say, “O my father! Forgive me. Forgive me. Daddy please forgive me.” In doing so the father’s natural love for his son will be kindled and he will forgive him. Allāh *ta’ālā* taught Hadrat Ādam ‘alayhis salām this very supplication to say, “*Rabbanā* - O our Sustainer!” When we will say this, Allāh *ta’ālā* will be merciful and forgive us. It is mentioned in a Hadīth that Rasūlullāh sallallāhu ‘alayhi wa sallam said, “Whoever performs salāh and thereafter says thrice, “*Yā Rabb! Yā Rabb! Yā Rabb!*”- “O our Sustainer! O our Sustainer! O our Sustainer!”, Allāh *ta’ālā* forgives his sins and accepts his du‘ās.”

## Two unconditional actions

My friends! The first thing that will lead us to the companionship and friendship of Allāh *ta’ālā* is to leave out sin. If we do something wrong we must repent immediately. We must ask Allāh *ta’ālā* for forgiveness because the door of forgiveness is open. Remember! There are two actions which are free from pre-conditions. In order to perform salāh there are pre-requisites. One cannot perform salāh before its prescribed time, without wuḍū, without purity or by facing away from the qiblah. In short, there are many conditions. There are conditions for fasting, hajj and

zakāt but there are no conditions for two acts: 1. Repentance and turning to Allāh *ta'ālā*. 2. Dhikrullāh i.e. remembering Allāh *ta'ālā*. Whenever a person wishes and whatever condition he may be in, he can repent. The door of repentance is open. If he wants to do dhikr, he can do it in any condition and Allāh *ta'ālā* will accept it. In fact it is mentioned in one narration that a person will be presented in the court of Allāh *ta'ālā*. Allāh *ta'ālā* will say to him, “You have one action stored by us.” He will say, “O Allāh! Which action?” Allāh *ta'ālā* will say, “You were sick and asleep. You said in your sleep, “O Allāh!” You were asleep but your Sustainer was awake. We immediately recorded your call to Us. That very action is in Our records. We forgive you on the basis of that action.”

## The second action for divine companionship

Together with piety what is the second action?

وَالَّذِينَ هُمْ مُحْسِنُونَ

Acquire the rank of *ihsān* which is generally referred to as *kayfiyyat-e-ihsāniyyah*. What is the rank of *ihsān*? One is *ihsān* with the Creator and another is *ihsān* with the creation. What is *ihsān* with the Creator?

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ

*To worship Allāh as if you can see Him and if you cannot see Allāh then He sees you.*

Tell me! Is this a matter of fact or not? Allāh *ta'ālā* is watching us.

## An incident of a girl

Once Hadrat 'Umar *radiyallāhu 'anhu* was walking around the city of Madīnah at night. A mother and daughter were arguing with each other. The mother was saying to the daughter, "I am a widow and you are an orphan. The she-camel's milk is little. Mix some water in it so it can increase and we can earn more." The daughter replied, "Mother! You know that *Amīr al-Mu'minīn*<sup>1</sup> announced that nobody should mix water with milk so how can you say this?" The mother said, "*Amīr al-Mu'minīn* is sound asleep in his home. What does he know about our affairs and matters?" Hadrat 'Umar *radiyallāhu 'anhu* was listening from outside. The daughter possessed the quality of *ihsān* so she responded, "Mother! The *Amīr al-Mu'minīn* may be sleeping but the Lord of *Amīr al-Mu'minīn* is not asleep." Hadrat 'Umar *radiyallāhu 'anhu* immediately instructed his attendant to mark that house. The next morning he got the house address and summoned for his sons. He said, "Are any of you prepared to get married according to my instruction?" Hadrat 'Āsim ibn 'Umar *radiyallāhu 'anhu* replied, "Father! I am ready." The proposal was sent and that very daughter who in the morning was the child of a widow and an orphan became the daughter-in-law of *Amīr al-Mu'minīn* by the evening. She is that very lady from whose offspring a personality like Hadrat 'Umar ibn 'Abd al-Azīz *rahimahullāh*, who is known as the fifth caliph, was born. When the ground and soil are of superior quality, the produce will be first class. Hence it is

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<sup>1</sup> The Muslim leader: This was a title given to Hadrat 'Umar *radiyallāhu 'anhu* who was the Caliph.

said, “Train and nurture women so that the soil may become superior in quality, and the children who are brought up in their care may become the friends of Allāh *ta’ālā*.”

### The rank of *ihsān*

My friends! The rank of *ihsān* is acquired when a person is conscious of Allāh *ta’ālā* watching him all the time. Whoever acquires this state will not commit sin because our spiritual mentor’s shaykh, Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* said while explaining meditation that we should ponder over the following verse daily,

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى

*Do he not know that Allāh is watching?*<sup>1</sup>

We all know and believe that Allāh *ta’ālā* is watching us but we are not always conscious of this fact and we forget. While sinning, if a person remembers that Allāh *ta’ālā* is watching him, how will he commit sin? The reason for committing sin is that a person is not conscious of the fact that Allāh *ta’ālā* is with him. Hadrat ‘Abdullāh ibn ‘Abbās *radiyallāhu ‘anhu* said, “O man! How shameless you are! If you are committing sin in a room and the wind causes the door to shake, you abandon the sin. You leave out sin because of the creation but you do not know that Allāh *ta’ālā* is with you all the time and you sin in His presence!”

My friends! Acquire the rank of *ihsān* together with piety. Always remember that Allāh *ta’ālā* is watching

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<sup>1</sup> Sūrah al-‘Alaq, 96: 14.

you. This will come through practice. The pious elders did not merely say that we must practice but they explained that one will have to think while walking and going anywhere that Allāh *ta'ālā* is watching him. Whether he is going to the mall, sitting in the masjid, doing any work or sleeping, he is aware that Allāh *ta'ālā* is watching him. When a person will do this, he will remember this lesson all the time that Allāh *ta'ālā* is watching him. Friends! Our love for Allāh *ta'ālā* will also increase. When someone observes that his father is watching him, his love for his father increases. Similarly when he becomes conscious that his Lord is watching him, his love for Allāh *ta'ālā* will increase and it will become difficult to commit sin.

### **Hadrat Ibn 'Umar and the shepherd**

You have probably read the incident of Hadrat 'Abdullāh ibn 'Umar *radiyallāhu 'anhu*. (This incident is recorded in *Tablighī Nisāb*.) Once Hadrat Ibn 'Umar *radiyallāhu 'anhu* was returning from a journey when he met a shepherd. He requested the shepherd to give him one of the goats he was grazing. The shepherd replied that the goats did not belong to him. Hadrat Ibn 'Umar *radiyallāhu 'anhu* then asked him to sell one to him. Again the shepherd replied that they did not belong to him. Hadrat Ibn 'Umar *radiyallāhu 'anhu* asked, "Where is your owner?" The shepherd replied that he was in Madīnah. Hadrat Ibn 'Umar *radiyallāhu 'anhu* said, "How will your owner know if there is one goat short from a flock of one thousand five hundred?" The shepherd said,

أَيْنَ اللَّهُ

*(If that is so then) where is Allāh ta'ālā?*

Hadrat Ibn 'Umar *radiyallāhu 'anhu* was so affected by this reply that he began repeating the words,

أَيْنَ اللَّهُ أَتَيْنَ اللَّهَ

until he reached Madīnah. He went to the shepherd's master and offered to purchase the shepherd. The master said, "Hadrat! You are the child of our senior elder. How can I refuse you." He agreed to sell the shepherd. Hadrat Ibn 'Umar *radiyallāhu 'anhu* said, "Sell me the goats as well." The master agreed and they were purchased by Hadrat Ibn 'Umar *radiyallāhu 'anhu*. When evening arrived, Hadrat Ibn 'Umar *radiyallāhu 'anhu* stood outside and the same shepherd was returning with the goats. Hadrat Ibn 'Umar met him and he recognised Hadrat Ibn 'Umar *radiyallāhu 'anhu*. Hadrat Ibn 'Umar *radiyallāhu 'anhu* said to him, "Listen! You are my slave. I purchased you and the goats." He said, "Master! What is your command?" Hadrat Ibn 'Umar *radiyallāhu 'anhu* said, "I have freed you and transferred the ownership of the goats to you. Go and please Allāh ta'ālā. A man like you who has such awareness of Allāh ta'ālā should not be enslaved to anyone."

### **The reality of character**

My friends! What is the rank of *ihsān*? It is for a person to be conscious all the time that Allāh ta'ālā is watching him. What is *ihsān* with the creation?

أَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ

*Be good to the one who is bad to you.*

*Ihsān* does not mean to reciprocate kindness. How do people define good character today? What is regarded as good manners nowadays? If a person gave you tea then you give him much more to drink in return. If someone gave you water to drink then you give him juice in return. He fed you roast so you feed him fish in return. So people say that the man has good character and *akhlāq*.

Hadrat Hakīm al-Ummat *rahimahullāh* mentioned something amazing. He said that good character means to exercise patience over the harm caused by others. If someone causes one harm, he should be patient. Look at the character of Rasūlullāh *sallallāhu ‘alayhi wa sallam*.

### **The character of Rasūlullāh**

A Jew was going around Madīnah announcing, “Dates for sale! Dates for sale! I offer credit as well!” Rasūlullāh *sallallāhu ‘alayhi wa sallam* requested for him to be called. Since Rasūlullāh *sallallāhu ‘alayhi wa sallam* needed the dates, he purchased them on credit and the payment date was fixed. Before the due date, the Jewish creditor came to collect his money. He stood up in a huge gathering and said, “O Prophet of the illiterate! Pay my money!” Rasūlullāh *sallallāhu ‘alayhi wa sallam* explained to him that payment was not yet due and that there were still some days left so why was he asking for the money before the fixed time. The Jew said, “No! No! Today is the due date.” He went on to say in that big gathering, “This is your people’s nature that you take items from people on credit and thereafter usurp the money.” Hadrat ‘Umar *radiyallāhu ‘anhū* stood up, unsheathed his sword and said, “What did you say?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said, “O

‘Umar! You did wrong. I am his debtor and the creditor has the right to say something.

إِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا

*The one who is owed a due has the right to say something.*

If the creditor utters a few harsh words, it should be tolerated. You were wrong. Ask him for forgiveness because you scared him with your sword. You should have told me to pay him and you should have told him to ask for his money in a kind manner. Instead you frightened him with the sword. Go and pay him his money and give him a gift because you hurt his feelings.” On hearing this, the Jew stepped forward, shrieked, fell at the feet of Rasūlullāh sallallāhu ‘alayhi wa sallam and said, “I read in the *Taurāh* that the Prophet of illiterate people, the final Prophet will be naturally tolerant. He will be so tolerant that he will even forgive one who is ill-mannered. I have witnessed that sign so extend your hand and make me recite the kalimah! I bring faith on you.”

### **Joining family ties**

My friends! Good character is not to reciprocate goodness and kindness. Nowadays the situation has deteriorated to this level that a person looks how a certain relative’s behaviour is towards him whereas Rasūlullāh sallallāhu ‘alayhi wa sallam did not mention any such clause about family ties. Rather Rasūlullāh sallallāhu ‘alayhi wa sallam said,

صِلْ مَنْ قَطَعَكَ

*Join family ties with the one who severs them.*

My spiritual mentor, Hadrat Maulānā Shāh Hakīm Muhammad Akhtar Sāhib *dāmat barakātuhum* mentioned something very beautiful. He said that we should not hope from our relatives who have wronged us to ask us for forgiveness. Rather without waiting for them to ask for forgiveness, forgive them and fulfil their rights.

There are certain relatives who do not forgive even when asked.

It is mentioned in a Hadīth, “Curse be upon that person who is asked for forgiveness but does not forgive.” Did you not hear about the following incident? The attendant of Maulānā Zakariyyā Sāhib *rahimahullāh* made a mistake and said, “I made a mistake. Forgive me.” Maulānā Zakariyyā Sāhib *rahimahullāh* said, “For how long must I forgive you?” Hadrat Maulānā Ilyās Sāhib *rahimahullāh* overheard the conversation and said, “O nephew! Overlook faults in this world to the extent that you want Allāh *ta’ālā* to overlook your faults on the Day of Resurrection.”

When a person deals with the creation kindly, Allāh *ta’ālā* shows mercy to him.

### **An incident of a man from the Banī Isrā’īl**

It is related in *Mishkāṭ Sharīf* that a man from the Banī Isrā’īl was presented in the court of Allāh *ta’ālā*. People would take loans from him and he would ask for payment kindly. He would forgive those who were really poor and could not afford to pay. Allāh *ta’ālā* said to him, “You, being a servant of Mine, could forgive other servants. Me, being Allāh *ta’ālā*, how can I not forgive you? Go! I have forgiven you.”

## The saintly green-grocer

There lived a pious man who was a green-grocer. People would take counterfeit money to him. He would accept the counterfeit money and give them vegetables. It became well-known among the people that this pious man was very gullible. He could not distinguish counterfeit money from genuine money.

The pious man collected all the counterfeit money. When he was in his final illness and about to depart from this world, everybody gathered around him because he was a very pious man, a friend of Allāh *ta'ālā* and everyone loved him. The gathering consisted of 'ulamā' and pious men. The green-grocer asked his son to bring a certain bag which was lying on a certain shelf. The son complied and brought the bag which was filled with the counterfeit money. The pious man made a heap from the counterfeit coins in front of him and exclaimed, "O Allāh! Your servants brought counterfeit money and I felt ashamed to reject their fake money. Out of shame for them I always accepted the counterfeit money. I was a mere servant who had needs and You are Independent and Absolute. If my actions are counterfeit, please do not reject them." After saying this, he recited the kalimah and left this world.

On that day people came to know how intelligent he was and what transaction he was doing with Allāh *ta'ālā*. People thought that he was not intelligent and that he could not tell the difference between genuine and counterfeit money. The pious green-grocer was kind to the creation and hoped for reward from Allāh *ta'ālā* so he left this world taking along with him the mercies of Allāh *ta'ālā*.

وَهُمْ مُحْسِنُونَ

Allāh *ta'ālā* says that we must develop the state of *ihsān* together with acquiring piety. *Ihsān* with the creation and *ihsān* with the Creator. Learn this lesson.

My friends! Through learning, a person will become aware that Allāh *ta'ālā* is watching him. Hadrat Shāh 'Abd al-Ghanī Phūlpūrī *rahimahullāh* used to say, “Sit after fajr *ṣalāh* and think for two to three minutes that Allāh *ta'ālā* is watching you.” He said that the example of this meditation is like a person winding the key of a clock for two to three minutes. By doing so, the clock runs for twenty-four hours. He said that through this short meditation, *inshā'* Allāh, a time will come that your heart will not be able to forget Allāh *ta'ālā* because if a person forgets Allāh *ta'ālā* for a little while, he is counted among the dead.

### Who is truly dead?

My spiritual guide, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *dāmat barakātuhum* narrated a story to us in 1981 when we were students studying in Jāmi'ah Islāmīyyah, Binnaurī Town, Karachi. Once a pious man was on his way to visit one of his friends who was also a friend of Allāh *ta'ālā*. The pious man had acquired the supernatural ability to understand the speech of animals. When it was midday he thought that he would rest a little and lied down beneath a tree. Two birds were engaged in a conversation and were saying that the friend whom the pious man had set out to meet had passed away. The pious man was very sad that his

friend had died but thought that he would go to the house to offer his condolences to the deceased's children. When he arrived, he asked someone where the graveyard was because his friend died and he first wanted to visit his grave. The man said, "Brother! This is very strange. You are referring to our saint as dead whereas he is very well and in good health." The pious man was astonished and perplexed thinking, "I know human beings can speak lies but now even animals are lying!" Anyway he went to his friend and met him. The friend was a saint and perceived that the pious man was troubled. He asked, "Is something bothering you? If there is anything in your heart, tell me." The pious man explained the entire incident. The saint began to cry and asked at what time did this happen. His friend told him the time. The friend said, "Yes! At that moment I was unmindful of Allāh *ta'ālā* and to be unmindful of Allāh *ta'ālā* is death. Hence I was dead in the eyes of those animals. Someone rightly said:

Your remembrance is my life. To forget  
You is my death.

### **The value of man**

My Shaykh used to say, "If a person is not blessed with a deep love and connection with Allāh *ta'ālā*, then he is like a stool and urine-making machine. The best of things are placed in it but filth comes out of it. There is no such machine prevalent in the world. Rather whatever raw material is put into a machine, comes out the same and in fact, even better than before.

Once a pious man was on his way somewhere. A gutter was being cleaned on the roadside so his

disciples covered their noses with their hands and some with their shawls. The pious man walked ahead and said, "This gutter is saying something." They asked, "Hadrat! What is it saying?" He said, "It is saying, "Just yesterday I was the best breyani, papadum, samosa, korma, roti and other foods. O Man! I spent one night with you and you turned me into this. It is the effect of your company. I should be the one running, not you.""

It is a fact that if a person has no connection with Allāh *ta'ālā*, he is nothing but a stool and urine-making machine. If a person develops a connection with Allāh *ta'ālā* then he becomes the noblest of creations. Even the angels will say,

سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

*Peace be upon you! You have done well so enter it (Paradise) remaining therein eternally.*<sup>1</sup>

The angels will even serve such people. My friends! My time has expired. Remember all of this. If you want *ma'īyyat-e-khāssah* (special companionship) and the friendship of Allāh *ta'ālā*, do two things; adopt piety and acquire the rank of *ihsān*. Always be conscious that Allāh *ta'ālā* is watching you, treat the creation of Allāh *ta'ālā* with kindness and adopt good character and manners.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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<sup>1</sup> Sūrah az-Zumar, 39: 73.

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا اَنْتَ اَهْلُهُ فَصَلِّ عَلٰى مُحَمَّدٍ كَمَا اَنْتَ اَهْلُهُ وَاَفْعَلْ  
بِنَا كَمَا اَنْتَ اَهْلُهُ فَاِنَّكَ اَنْتَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ. اَللّٰهُمَّ وَفَّقْنَا لِمَا  
نُحِبُّ وَتَرْضٰى مِنَ الْقَوْلِ وَالْعَمَلِ وَالْفِعْلِ وَالنِّيَّةِ وَالْهَدٰى وَالْهُدٰى اِنَّكَ  
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ. رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ وَتُبْ عَلَيْنَا  
اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ.

وَصَلَّى اللّٰهُ عَلٰى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَّآلِهِ وَاَصْحَابِهِ اَجْمَعِيْنَ.

### **Supper at the residence of Muhammad Iyāz Khān Sāhib**

Hadrat Shaykh performed 'ishā' ṣalāh at Masjid 'Umar and thereafter went to the house of Muḥammad Iyāz Khān Sāhib. Muḥammad Iyāz Khān Sāhib is from Peshawar and is living in Africa for a long time. He is the owner of a big construction company. He is spiritually affiliated to Hadrat Hāfiz Pīr Dhul Fiqār 'Alī Naqshbandī *dāmat barakātuhum*. His house was huge, beautiful, colourful and various types of trees enhanced its beauty. During Hadrat Shaykh's stay in Lusaka, Muḥammad Iyāz Khān Sāhib was present in every gathering and remained with Hadrat till late at night. He had an electric hand-massager which he used to massage Hadrat's head. He expressed great love for Hadrat.

He specially invited the 'ulamā' and it was a very lavish dinner which consisted of special roast partridges and quails. During the meal Hadrat made a few jokes and gave some advice and this amplified the enjoyment of the dinner.

## Assembly at Brother Sulaymān's house

After the dinner Hadrat Shaykh went to Brother Sulaymān's house where a large number of people had gathered for a special programme. This programme continued till 10:15pm. People sat around our pearl of knowledge and recognition of Allāh *ta'ālā* and a question and answer session on different Islamic subjects continued.

## Journey to Livingstone

Our friends in Lusaka made arrangements for us to travel to Livingstone. This city is located south-east of Zambia at the border of Zimbabwe and is five hundred and twenty-five kilometres from Lusaka. The eighth wonder of the world, Victoria Falls, is located in this city. Between Lusaka and Livingstone there are many small cities which are populated by Muslims. These Muslims desired that Hadrat Shaykh should come to their cities so it was decided that the journey would be undertaken by road. Even though the comfortable option of flying out from Lusaka was available, Hadrat Shaykh preferred to fulfil the wish of those Muslims and endured the difficulty of the long journey.

Brother Nawāb Muḥammad Nādāt was our driver on this journey and 'Abd al-'Azīz Chattā accompanied us. 'Abd al-'Azīz Chattā was from another major city of Zambia called Chipata. His father is one of the main members of the tablighī jamā'at. Some of his siblings reside in Britain. He is in contact with Hadrat Shaykh for spiritual reformation since 1990. Therefore the organisers informed and drew the attention of their friends in Zambia regarding Hadrat Shaykh because the Chattā family insisted on taking

care of Hadrat's entire journey. The brand new Land Cruiser of 'Abd al-'Azīz Chattā's big brother, Maḥmūd Chattā has just arrived. It has all the latest luxuries and comforts. He has given us the vehicle for the journey. May Allāh reward the family abundantly.

## Temperament

The brothers in Zambia placed many cassettes in the vehicle which comprised of the recitation of the Qur'ān and poems in praise of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Hadrat asked the reason for all the cassettes. He was told that since the journey was long, the cassettes would assist in keeping the driver fresh and awake. Hadrat Shaykh said, "Perhaps you have only travelled with people who are boring and have a detached disposition. Allāh willing, today you will travel with ardent lovers and will not even perceive the need to listen to the cassettes." Saying this, Hadrat Shaykh moved to the front seat. Hadrat gave advice, told light-hearted stories and cracked jokes the entire way. We did not feel the long journey. The distance was covered laughing and making others laugh. Our friends in Zambia informed those in Lusaka about this. Everyone was very surprised.

## The start of the journey

We commenced the journey early in the morning after drinking a cup of tea and performing fajr *ṣalāh* at its earliest time. En-route we stopped at a small city called Monze. This was a suburb occupied by blacks and there was a small masjid surrounded by the homes of some black Muslims. We visited the masjid and met the Muslims there. We took out the food and drinks we brought along with us and had breakfast and thereafter continued our journey.

There was only bush and jungle the entire way and surrounding the jungle was a strange sense of tranquillity. A person is struck with fear even by looking at the jungle during the day.

Hadrat Mīr Sāhib expressed this well,

A night in the formidable desert is as tranquil as death surrounding life. Or the heart becoming constricted through the commission of sins in a vast world.

While travelling we saw special huts made by Africans and we saw monkeys and pigs on the sides of the road. It was a single lane road with very little traffic. We often saw long trailers carrying raw bamboo which is a special source of income for that country. European countries purchase this extremely valuable resource from these poor people at a low price and they take it to their countries. These trailers go through Zimbabwe and from there the raw bamboo goes to different countries by ship. We reached Livingstone at approximately 12pm and we stayed at Fallsway Lodge where two rooms were pre-booked. We rested for about an hour and a half and thereafter we went to view the eighth wonder of the world, Victoria Falls.

## **Livingstone**

Livingstone is a city on the border of Zambia and Zimbabwe. It has been named after the English missionary who discovered the eighth wonder of the world in 1855. The missionary's name was David Livingstone. Our friends there told us that David Livingstone came close to the area with the help of a Muslim guide from Tanzania but since the waterfall sounded like the roaring of lions, he really thought

that it was an area inhabited by lions so he left. The following year, using the same Muslim guide, he reached that area again and heard the same sound. He searched for the source and reached the waterfall. He was amazed at the sight of Allāh's magnificent creation. He named it Victoria Falls. The inhabited city here was named David Livingstone. There is a huge statue of him which has been erected at the waterfall. A brief history of him is written on it.

## **Tour of Victoria Falls**

After resting for an hour, Hadrat Shaykh went to tour the eighth wonder of the world, The Victoria Falls. In order to enter the area where the Victoria Falls are, one has to purchase a ticket. When you enter, the statue of David Livingstone is in front and his history is written on it. Before the internal entrance gate, there is an open space which has many shops selling tea and other items.

## **Museum**

There was also a museum which had progressive photos of the evolution of man from ape to man according to Darwin's theory and there was a big statue of an ape at a depth of ten feet. Hadrat Shaykh asked the curator of the museum in English, "Who is this? The curator replied, "He is the father of mankind." Hadrat Shaykh immediately said, "He is your father not ours." Hadrat asked one of our friends to explain to the curator so he explained to him in the native African language. The water vapour and spray that was created by the waterfall and forming into clouds could be seen from approximately twenty five kilometres and this increased our desire to see the waterfall. This

waterfall is situated five kilometres from the city of Livingstone and is situated on the Zambezi River.

This river flows through many African countries before entering Zambia, and after the waterfall, it enters Zimbabwe. There are many crocodiles in the river and many tourists were attacked by them out of their own carelessness. Hadrat Shaykh noticed a beautiful section of the river and said that we should go there for a stroll. When our driver turned the vehicle in that direction, all of a sudden we heard some noise so the driver immediately applied brakes and said, "Hadrat! There are crocodiles here." Hadrat Shaykh said, "Enjoy the scenery with your eyes and keep yourselves away." We did not get out of the vehicle.

### **At Victoria Falls**

We parked the car at the Victoria Falls parking and walked to the waterfall. Our friends from Zambia took along with them food and drink and Hadrat Shaykh said that we will have some refreshments at the point where the water falls down. There is a very secure park, the scenery of the river can be seen well and due to the water falling down there are no crocodiles in the vicinity. While observing the majesty of the creation of Allāh *ta'ālā* we ate from the provisions of Allāh *ta'ālā*.

The waterfall is approximately 1,75 kilometres wide of which most of it is in Zambia and some portion is in Zimbabwe. Actually the Zimbabwean side has been built in a very modern style for walking and strolling around. A very beautiful hotel and leisure area have been built on the Zimbabwe side. Just as

tourists come to the waterfall from Zambia, many tourists come from Zimbabwe as well.

## Viewing the waterfall

Thereafter we went to the front section of the waterfall where one can view the entire waterfall and the greatness and loftiness of Allāh *ta'ālā* is amplified by the sight. When we were about to enter this area, African people were hiring out plastic coats, pants and boots. Hadrat Shaykh asked our friends the reason for this and they said that perhaps one's clothes get wet by the water spray coming from the waterfall so as a precautionary measure they are hiring out this protective gear. Hadrat did not worry about it and went in the way he was. The road was rocky and windy. The entire area was covered with sugar cane trees. At certain places there were deep ditches over which iron bridges had been built. They were barely four feet wide. When we entered the waterfall area, there was an amazing sight. It was raining heavily and there was such a noise that we could not hear anything else. Where the water was falling, there were only clouds of water vapour to be seen. Clouds of water vapour were forming which immediately began to rain. The water was flowing with such force and so rapidly that it felt like it would sweep us away. Our clothes became soaking wet with the water. We now realized the importance of the plastic coat and pants that were being hired out. Together with enjoyment we were also afraid and our hearts and souls were astonished by observing this power of Allāh *ta'ālā*. The sight of a rainbow above the waterfall beautified this wonderful and marvellous exhibition of Allāh's *ta'ālā* power. At that moment I understood that this waterfall is really the

eighth wonder of the world. When we finished viewing the waterfall and came out, there was no sign of rain at all.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

We returned to the hotel at 'asr time. We performed 'asr ṣalāh in congregation at the hotel and then rested a little till maghrib. We performed maghrib ṣalāh in the designated prayer area of the hotel which looked like a muṣallā. Thereafter we left to visit the old masjid in Livingstone.

### **The old masjid of Livingstone**

After maghrib ṣalāh we went for a stroll around the city of Livingstone. There were many tourists on the road and at the hotels. Close to 'ishā' ṣalāh we went to the only masjid in this city which is very old. Besides us, all the worshippers who attended the 'ishā' ṣalāh were Africans and most were youth. They were youngsters who were initially Christians and accepted Islam. In fact the imām of the masjid, who was a young 'ālim, was also a new Muslim. He recited the Qur'ān beautifully in ṣalāh and after the ṣalāh all the congregants met Hadrat Shaykh and shook his hands. Thereafter we went to a famous restaurant which specialises in fish dishes and we were hosted there so we ate the fish. There were many tourists frequenting the restaurant. Hadrat Shaykh got the music turned down. The English and foreign tourists were looking at Hadrat Shaykh and his friends inquisitively and in astonishment. After eating we walked around a little and returned to the hotel at 10:00pm. It rained at intervals during the night.

**Thursday, 18 March**

We performed fajr ṣalāh at the hotel muṣallā and thereafter Hadrat Shaykh walked around for a while and mentioned the following words.

### **Less beauty and extreme beauty**

Hadrat mentioned, “Little beauty is like a low fever and extreme beauty is like a high fever. A person worries about treatment and medication when he has a high fever but when he has a low fever he is not bothered which results in the fever reaching his bones and becoming a serious problem. The sickness then develops into an incurable disease. Therefore a little beauty sometimes becomes more dangerous than extra beauty. The devil gradually makes a little beauty and attraction capture the heart and soul. My maternal grandmother used to say,

The heart becomes attached to a donkey  
even though a person may have a fairy at  
home.

### **Relying on the carnal self**

Hadrat said, “Never trust and rely on your carnal self. You should be a coward in this regard. In all other matters a person should be brave but he should remain a coward when it comes to piety. The Qur’ān says regarding the path of running,

فَافِرُوا إِلَى اللَّهِ

*Run towards Allāh.*<sup>1</sup>

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<sup>1</sup> Sūrah adh-Dhāriyāt, 51: 50.

After walking around for a while, Hadrat Shaykh drank tea at Fallsway Hotel.

### **The game reserve**

We went to the park at approximately 9am. This park is a bush spread over miles. It is closed off from three sides and open from the river side. There are free-roaming wild animals at the park. There are tar and dirt roads in-between which are used by tourists to tour the reserve in their vehicles. There were many deer and giraffes. There was one guard from the group who was appointed to protect the park. He was from Chipata and he knew 'Azīz Chattā. On account of him, our tour in the park was very enjoyable.

He told us that rhinoceroses can be seen in an area of the park where it is difficult to drive through. He said, "If you want to see the rhinos, I can take you to them." Hadrat Shaykh said, "Definitely, we must go." So with his guidance, our group entered a dirt road with the Land Cruiser to see the rhinos. At some places there were streams so all of us had to get out of the vehicle to allow it to pass through and thereafter we got in again. After going through this difficulty we reached the area where the rhinos were. Before leaving, the guide told us that he found out the location of the rhinos through his wireless device. We were amazed by this but when we got close to the rhinos there were two armed guards guarding them and they had wireless antennas fixed to their ears. The rhinos were busy grazing. Hadrat went extremely close to them, about 20 to 25 feet close. Our friends from Zambia said that even they did not see rhinos from such a close distance.

Hadrat Shaykh asked the reason why there was so much of security around the rhinos. The guide replied that from all the animals, the rhino possesses the greatest sexual strength. It mates with its female partner for one and a half hours and all its strength comes from its horn. Poachers hunt it down and sell its horn for hundreds of thousands of rupees. The horn is used to make sexual enhancement medicines. He said that poaching had claimed the lives of sixty thousand rhinos in the country. Upon hearing this, Hadrat Shaykh said jokingly to the compiler of this travelogue, Sayyid Akhtar Ghāzī, “Draw the strength from its horn using your power of imagination.”

## **Unnatural desire**

Hadrat Shaykh said, “The physicians say that as long as a person does not have a true urge for sexual relations, he should not approach his wife.” Hadrat Shāh Hakīm Muḥammad Akhtar Sāhib *dāmat barakātuhum* says, “Do not make the lawful too lawful, otherwise you will become cold and your heart will not be inclined towards the dhikr and worship of Allāh *ta’ālā*.”

People are arousing their sexual passion through ogling at women, pornographic material and other unnatural means. This results in sexual weakness. Consequently a man has to use these sexual enhancement medicines to fulfil the rights of his spouse.

## **At the chief’s camp**

In Africa, the leader of every tribe is called chief and he is the absolute ruler of his tribe. Irrespective of who rules the country, he is the ruler of the tribe.

The guide told us that on the other side of the reserve is the dwelling of one chief where there are also lions and cheetahs. Hadrat Shaykh said that we will go to see it and he added, “Our Hadrat Wālā says that I see the lion in the zoo so that the lion’s courage may develop within me and then I can attack my carnal self like a lion attacks a deer.” A man from Zimbabwe was posted there to look after the lions and cheetahs. He was an expert in his field and said, “For sixteen months, a lion cub does not interfere with anyone. After sixteen months there is such a transformation that occurs that it even attacks the one who raised it.”

He was taking the tourists with him into the lion and cheetah cages and they were walking around with him. Hadrat Shaykh did not go in the cage. Hadrat said jokingly, “The lion must not get angry when we look at it.” The tour ended at about 12pm and we went to the Zimbabwe border.

## **Bungee jumping**

This is the only place in the world where this jump takes place. There is an iron bridge here which is a link between Zambia and Zimbabwe. It is approximately two hundred meters in length and beneath it is the river which flows after the waterfall. The depth of the river below the bridge is about two hundred feet. The overflow of water is immense since it is coming from the waterfall and there is a lot of noise. A platform has been built in the middle of the bridge from where the jump takes place. Those that want to bungee jump have to undergo a medical examination by the doctor in attendance and only if he permits them, they can jump, otherwise not. The cost per jump is two hundred dollars. Those that

want to jump are taken above the bridge and in line with that portion of the river that is full. His body is strapped in a belt and a thick plastic rope which is elastic in nature is attached to him. The rope is so long, that the jumper remains about ten to fifteen feet above the surface of the water. Before the jump, the jumper is explained how to open his arms and keep his legs closed. Thereafter he jumps head first. When he is hanging by the rope, another person is immediately lowered through a lift and he massages the jumper's chest and talks to him a little so that his fear and nervousness may subside. Then he is pulled up slowly. When Hadrat Shaykh went to witness this jump, two young Englishmen were preparing for the jump. They took turns to jump and our hair stood on its end just by watching them. We learnt that nobody besides white people muster up the courage to jump. We heard that one African man attempted the jump and he lost his speech. On one end there were huge cameras filming the entire jump which the jumpers could use to boast about their jump their entire lives. Hadrat Shaykh said, "These people are prepared to sacrifice their lives but only for the world. How I wish they would do this for Allāh *ta'ālā* then what great ranks they would attain!" Hadrat Shaykh said to me, the compiler of this travelogue, Sayyid Akhtar Ghāzī, "Will you jump?" I immediately replied, "Hadrat! I have two children." Hadrat replied, "I excuse you." Thereafter Hadrat Shaykh walked on the bridge and went beyond the borders of Zambia and into Zimbabwe. He said, "Our coming here will also be recorded." This same bridge is used for commercial purposes as well hence there is always a huge line of big trailers here. There are a

lot of monkeys in this area which snatch and take away people's goods.

### **Helicopter tour**

An advanced booking was made to view the Victoria Falls at 3pm by helicopter. Many helicopter flights were being cancelled due to the heavy rains in the morning but Hadrat Shaykh said, "We will go to the helipad on our appointed time. Whatever happens thereafter is in the hands of Allāh *ta'ālā*." When we reached the helipad, the rain abruptly stopped at 3pm and an announcement was made that those who booked the 3pm flight should board the helicopter. It was a six-seater helicopter and we had prior experience in boarding a helicopter. Any way the helicopter took off and the flight lasted fifteen minutes. We were able to witness the power of Allāh *ta'ālā* in His magnificent creation from close proximity and we saw many wild animals such as elephants and so on in the jungle. From the top we were able to see that beyond the waterfall, the river turns at about seven places. The mountains have been cut into by this river in an amazing way which is referred to as "gorge" in English. When the helicopter returned to the helipad, the rain started to fall again and thereafter nobody else was able to take the helicopter tour. Our friends said that this was a supernatural act of Hadrat Shaykh.

### **At the crocodile farm**

From the helipad we went to the crocodile farm. There is a pathway about six feet above the ground and below are crocodiles of different ages divided into different sections. In this manner a person is able to thoroughly tour the farm and is protected from the

attacks of the crocodiles. We learnt that its skin sells for a very high price and items that are made with crocodile skin can last up to one hundred years. Some people also consume the bones and meat of the crocodile. There were also snakes in glass cages on one end of the same farm. After touring and seeing all these places we returned to the hotel and performed our 'asr ṣalāh. Thereafter we had tea, performed our maghrib ṣalāh and rested.

### **Supper and a gathering**

After 'ishā' ṣalāh, Hadrat Shaykh went to the hotel restaurant to have supper. After supper a gathering took place and Hadrat Shaykh spoke about the love of Allāh *ta'ālā*. Hadrat Shaykh was informed that the chef of the restaurant is a Muslim from India so Hadrat called him and asked him how he was. He explained that he was from Hyderabad, Deccan and his monthly salary was one thousand dollars. Hadrat Shaykh shared some valuable words of advice with him with regard to living as a Muslim in a foreign country and also gave him his book and lecture CD as a gift. The chef was very pleased and promised to practise on Hadrat's words of advice.

When Hadrat Shaykh returned to his room, our travelling companion, brother Muḥammad who was being referred to 'Nawāb bhāi, asked Hadrat many questions pertaining to the upbringing and nurturing of children. Hence the gathering continued like this till 1am in the morning. In the end Hadrat mentioned, "Love for the sake of Allāh *ta'ālā* is so amazing. These friends from Zambia are taking us around with so much of love and are feeding us themselves. Worldly people and tourists do not get such enjoyment even in their dreams." Thereafter

Hadrat Shaykh made a lot of du'ā for brother Nawāb and brother Chattā and went to bed.

**Friday, 19 March**

### **Return journey from Livingstone**

Today we will return from this historical city. We have to read Jumu'ah ṣalāh at the city of Mazabuka which is about two hundred and fifty kilometres from Livingstone. We made preparations to travel immediately after performing the fajr ṣalāh and after having a light breakfast we commenced the return journey at 8am.

Hadrat continued to advise us on this journey and the jokes and laughter resumed which made the journey very enjoyable and exciting.

### **A statement of Hadrat Maulānā Shāh Abrār al-Haqq Sāhib**

En route Hadrat said, “The khalīfah of Hakīm al-Ummat Hadrat Thānwī *rahimahullāh* and our grand spiritual mentor mentioned in his talks regarding the link and connection between the tablīghī jamā'at and khānqāhs that good actions come into existence as a result of the madāris, through tablīgh, those actions are propagated and through the khānqāhs, sincerity is created which results in the acceptance of those actions. Therefore the work of each branch is separate. Just as the eye cannot do the work of the ear, the ear cannot do the work of the tongue and the tongue cannot do the work of the hand, similarly the work of the madāris, tablīgh and khānqāhs have their own function. There is no conflict between them. They are assistants to each other and not antagonists.”

## **A statement of Shāh Hakīm Muḥammad Akhtar Sāhib**

Hadrat Shaykh said that Hadrat Wālā says, “Nowadays people suffer a lot from depression, so present Islam in a friendly and jovial manner so that it does not become a burden for them. Point out the path to Allāh *ta’ālā* happily but the heart should not be unmindful of Allāh *ta’ālā*. Khwājah Majdhūb Sāhib says in a poem,

Even though my lips are smiling all the  
time and my eyes are not even moist,  
nobody knows about the relentless  
weeping of my heart.

We reached Mazabuka at approximately 12pm.

### **Jāmi’ Masjid, Mazabuka**

This was the Jāmi’ masjid of Mazabuka where Jumu’ah ṣalāh was performed. Before the Jumu’ah khuṭbah a half hour lecture would take place. The notice of Hadrat Shaykh’s Jumu’ah lecture was placed on the masjid door and people had come early to the masjid. Most of the people there understood English so Hadrat Shaykh used a lot of English words in his Urdu lecture and thereafter a short summary of the talk in English was given. The people liked it a lot and they benefited tremendously.

## A TRULY INTELLIGENT PERSON

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Īdgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Jāmi' Masjid, Mazabuka.

Time: Jumu'ah Lecture.

Date: Friday, 19 March 2010.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ  
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ  
وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ أَمَّا بَعْدُ فَأَعُوذُ  
بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ. وَقَالَ تَعَالَى فِي مَقَامٍ آخَرَ: يَا أَيُّهَا الَّذِينَ  
آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ  
بِمَا تَعْمَلُونَ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ  
الْمَوْتِ أَوْ كَمَا قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

صَدَقَ اللَّهُ وَصَدَقَ رَسُولُهُ النَّبِيُّ الْكَرِيمُ.

### 'Aql-e-Ma'āsh

Respected elders and friends! Rasūlullāh *sallallāhu 'alayhi wa sallam* tells us in one Hadīth who an intelligent person is. Nowadays everybody says that he is intelligent - he is running his business well, he is earning well, he is managing his worldly affairs well so he concludes that he is intelligent. It is one thing for a person to be intelligent in the eyes of

Rasūlullāh *sallallāhu ‘alayhi wa sallam* and another thing to be intelligent in our eyes.

The ‘ulamā’ have stated that there are two types of intellects. The mind that Allāh *ta’ālā* blessed man with is of two types. One is a mind that thinks about worldly aspects. It thinks, “What will I eat? What will I drink? How will I eat? How will I drink? How will I earn?” Human beings and animals both share this type of intellect. Animals have also been given this intellect. Animals also know how to run their homes. They also collect food for their offspring. Birds know how to gather food and feed their offspring. If man thinks that he is distinct from other creations on account of this type of intelligence, he should understand that human beings and animals both have it. It is not exclusive to him. Allāh *ta’ālā* also blessed animals with this type of intelligence.

### ‘Aql-e-Ma’ād

The second type of mind thinks about the life of the Hereafter together with this life. Hence our spiritual mentor, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *dāmat barakātuhum* says that real intellect is the one which focuses on the end result and keeps you concerned about the Hereafter and not about the future of this worldly life. There is no future for anything in this world. The future of this worldly life is to be buried in the graveyard. The end result is the grave because everything is the future. You were a child. Your future was to reach puberty. You enrolled in school so your future was to acquire a degree. After acquiring the degree your future was to find a job. If we continue, the end point is at the graveyard. Someone spoke about the future in the presence of a saint so the saint took the man to the

graveyard and said to him that this is our future and end because our future does not stop. Desires arise one after the other. After one desire, another enters the heart. Allāh *ta'ālā* fulfils thousands of man's desires but man still complains that many of his desires have not yet been fulfilled.

My friends! Real intellect is that which creates thoughts about one's future and whether one will be successful in the life after this life or not.

Sayyid Salmān Nadwī *rahimahullāh* said:

Whether you live like this or like that.  
One must see how he is going to live in  
the Hereafter. What is the enjoyment and  
grief of a life lasting two days. Live as a  
traveller like so and so is.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said that an intelligent man is he who thinks about his future and what is going to happen to him tomorrow. An intelligent person has two signs. The first sign is

مَنْ دَانَ نَفْسَهُ

He keeps his carnal self under control and obeys Allāh *ta'ālā* and His Rasūl *sallallāhu 'alayhi wa sallam*. This is the first sign that shows that the man is an intelligent person. That person is not an intelligent person who does not oppose his carnal desires whereas it is his great enemy. Allāh *ta'ālā* gave us this intelligence to control our carnal self.

### The meaning of 'aql

What is the meaning of 'aql? You have probably seen the Arabs wearing a shawl over their heads and placing a round rope over it. That rope is called 'iqāl

in Arabic. This rope is used to tie camels and the Arabs would keep the rope tied on their heads. Wherever they would leave their camel standing, they would tie it with the same rope so it was under control and could not run away. That rope is called *'iqāl* in Arabic. Hence one's intellect is called *'aql* because it should control the carnal self which Allāh *ta'ālā* placed within us as a test and it should bring us to the court of Allāh *ta'ālā*. If the carnal self is free to do as it desires and wills, one will be destroyed.

### **A slave's desire**

My friends! A slave does not have any desire. He acts according to the desire of his master. If you have an employee in your shop and you instruct him to take a certain item and pack it on the top shelf and he refuses and says, "No sir! I do not feel like packing it there. I feel like packing it on the other shelf.", what will you say? You will say, "Fool! I am paying your salary and you want to do as you please!" You will scold him, reprimand him and fire him. However we never think about the fact that Allāh and His Rasūl *sallallāhu 'alayhi wa sallam* want us to do a certain action and we say, "I do not feel like doing it." Allāh and His Rasūl *sallallāhu 'alayhi wa sallam* want us to abstain from a certain action but we say, "We desire to do it."

Ponder for a moment my friends! When that worker of yours whom you do not own, did not create, do not sustain, whose sickness and health is not in your control, whose life and death is not in your hands and whom you only pay a salary, is on duty, you do not allow him to do as he pleases then if we who are the slaves of Allāh *ta'ālā*, whose every hair is enslaved and dependant on Allāh *ta'ālā* do as we

please, is that loyalty and obedience to our Master?  
Are we worthy of doing as we please in this world?

### **The place to fulfil our desires is Paradise**

Hakīm al-Ummat Thānwī *rahimahullāh* says that Allāh *ta'ālā* created Paradise to fulfil the desires of man. The purpose of Paradise is for a person to do as he pleases. Hadrat said that Allāh *ta'ālā* will grant a believer the ability to desire from the special abilities of Allāh *ta'ālā*. What is that? It is the word “Be.” Whatever Allāh *ta'ālā* commands, happens.

كُنْ فَيَكُونُ

*Be and it is.*

This is the desire of Allāh *ta'ālā*. Likewise in Paradise, whatever a believer desires in Paradise will come into existence immediately. Someone asked the teacher of Hakīm al-Ummat Hadrat Thānwī *rahimahullāh*, Maulānā Muḥammad Ya'qūb Nānautwī *rahimahullāh*, “Hadrat! What is Paradise?” Hadrat described Paradise in a very easy and simple manner. He said, “In Paradise a person will acquire some divine qualities in the sense that whatever he desires will happen.”

Whatever clothing, food and palace a person desires, he will just say, “Be” and it will come into existence. Why will Allāh *ta'ālā* grant him His divine ability of choice? When he sacrificed his desires for the sake of Allāh *ta'ālā* in this world, Allāh *ta'ālā* will fulfil all his desires and he will be able to do as his heart desires.

نَتَبَوُّ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ

A believer will say, “We can take up residence wherever we desire in Paradise. Allāh *ta’ālā* has granted us freedom.”

### **The world is under Allāh’s will**

In this world a person’s desires will not work. Even a person saying, “I do whatever I wish,” is not true. A person desires to die but he does not. Someone does not want to get sick but he does. When does a person’s desires work? It is a false notion that we can do as we please. Remember! Do not ever use the word servant. We are the slaves of Allāh *ta’ālā*, not His servants. There is a difference between a slave and a servant. A servant is free after his eight hours of duty. If the boss makes him work over time, he will request for extra payment. A slave is one who is obedient to his master and lord twenty four hours a day. We are the slaves of Allāh *ta’ālā*.

We were not told, “You are the servants of Allāh *ta’ālā* and We will pay you a salary.” Allāh *ta’ālā* says, “We made you human beings and believers so now it is compulsory for you to worship Us.”

### **A statement of Imām Rāzī**

Imām Fakhruddīn Rāzī *rahimahullāh* states, “The reward for the worship we do such as *ṣalāh*, fasting, *zakāt* and so on, has already been granted to us by Allāh *ta’ālā*.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ  
لَعَلَّكُمْ تَتَّقُونَ

*O Man! Worship your Lord, the One who created you and those before you so that you may attain piety.*<sup>1</sup>

Allāh *ta'ālā* says that He made us human beings and Muslims so in return we should worship Him. Now if He grants us Paradise as well, it is His grace and kindness. Otherwise, it is obligatory upon us to worship Allāh *ta'ālā* in return for having made us human beings.

The Qur'ān has mentioned that you should worship Allāh *ta'ālā* because He created you and your parents and granted you the great gift of Islam without any effort. My spiritual mentor, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *dāmat barakātuhum* says, “Allāh *ta'ālā* did not only grant us the bounty of Islam but we also received a guarantee that our progenies to come will also be Muslims, inshā' Allāh, because children generally follow the religion of their parents.”

It is as though Allāh *ta'ālā* gave us īmān and the guarantee of īmān for our forthcoming generations.

### **The blessing of bismillāh**

It is mentioned in a Hadīth that once Hadrat 'Īsā 'alayhis salām passed by a graveyard and saw one of the inhabitants of the graves being punished. Hadrat 'Īsā 'alayhis salām made du'ā for him thus, “O Allāh! Lighten his punishment,” so his punishment was reduced. After some time, Hadrat 'Īsā 'alayhis salām passed by the same graveyard and noticed that same inhabitant in Paradise so Hadrat 'Īsā 'alayhis salām spoke to Allāh *ta'ālā* and said, “O Allāh! Previously

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<sup>1</sup> Sūrah al-Baqarah, 2: 21.

this man was being punished but now he is in Paradise!” Allāh *ta’ālā* replied, “When he died, his wife was pregnant. The child was born after his demise. When he grew up he was taken to madrasah and the teacher taught him to recite, ‘*Bismillāhir Raḥmānir Raḥīm*’. When My name was uttered by that child, I felt pity for the father of the child and I forgave him.”

## **Taming the carnal self**

My friends! We have been granted this intellect to tame the carnal self. Do not allow it to be free. You rear horses. How do you tame them? You bridle a horse and sit on it. You do not leave it free. You drive cars and even though it is an inanimate object, you do not leave it free. You also hold it by its ears (steering wheel). If you leave the steering wheel and accelerate, you know that will be your departure. It will become such a flight which will take you up very quickly. Therefore this carnal self which Allāh *ta’ālā* Himself tells us is our enemy and the devil is our enemy, He gave us intellect to tame the carnal self and not to leave it to do as it pleases because it is foolish and will cause our destruction.

Intelligence means to tame the carnal self and not to allow it to do as it pleases.

## **Piety**

When a person does not carry out the desires which contradict the desire of Allāh *ta’ālā* and His Rasūl, it is called piety. Piety is to protect one’s carnal self from those desires which are disliked by Allāh *ta’ālā* and prohibited. Allāh *ta’ālā* does not prevent us from

the permissible things. If you want to eat roast, eat it. Drink *rūh-e-afzā*<sup>1</sup>. Who is stopping you? However when it comes to *ḥarām*, stay away from it no matter how small it may be.

### **The example of major and minor sins**

Someone asked Muftī Muḥammad Shafi' Sāhib *rahimahullāh*, “Ḥadrat! What is the difference between minor and major sins?” Ḥadrat said, “A minor sin is like a small snake and a major sin is like a big snake. The difference is only like the difference between a big and a small snake. However if they bite you, will you know the difference between a small snake’s bite and a big snake’s bite?” Ḥadrat added that when you go into the grave, minor sins will become small snakes and major sins will become big snakes. Their job is to bite you. It does not mean that if they are small then nothing will happen to you. Minor sins are small snakes and major sins, big snakes. Both are snakes and one will come to know this in the grave.

Look! You use matches. There are actually burning fires hidden in the matchbox. The fire will come out when you rub it and the match stick lights up. Now you can burn whatever you want with it. My friends! When a person sins e.g. he commits a sin with his hands then the spice of Hell has come on that hand. When he sins with his eyes, the spice of Hell enters his eye. If he sins with his ears, the spice of Hell comes on his ears. That spice is hidden and is invisible. As soon as this person is rubbed by the grave, his entire body bursts into flames. That fire is

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<sup>1</sup> A famous juice usually found in India and Pakistan.

created beforehand in this world but is not apparent. It is not that a new fire will come there. The fire is within him. Just as the tip of the matchstick contains fire and if you rub it, you will see the fire, likewise when a person commits a sin, the sin takes the effect of Hell within him. That is why a sinner becomes restless. He does not get peace due to the fire of sin within him.

### **An admonitory incident**

Once a Tābīʿī passed by a graveyard and saw that a person came out of his grave and was in flames. The inmate of the grave said, “Give me water.” A black person came from behind and dragged the inmate back saying, “Beware! He is being punished in the grave!”

Imām Suyūṭī *rahimahullāh* said, “Sometimes Allāh *taʿālā* exposes the unseen so that people do not deny. Sometimes it is made apparent whereas the punishment of the grave is something hidden from us. Allāh *taʿālā* occasionally exposes the unseen so that the people do not deny it totally. This is the wisdom of Allāh *taʿālā*.”

That Tābīʿī was so gripped with fear that he became unconscious and fell off the back of his horse. The horse ran far away from the graveyard. He regained consciousness after a long time and it is mentioned that the fear which gripped him was so intense that it caused the black hair of his head and beard to turn white.

### **The first sign of intelligence**

Rasūlullāh *sallallāhu ʿalayhi wa sallam* said, “Who is an intelligent person?” He said

مَنْ دَانَ نَفْسَهُ

*The one who controls his carnal self.*

What are carnal desires? Carnal desires are the impermissible desires and inclinations of man. Hakīm al-Ummat *rahimahullāh* defines the carnal desires as things which are desired and liked by a person but are disliked in Islam. For example, if impermissible desires enter one's heart such as looking at harām, listening to harām, speaking harām, doing harām with one's hands and legs and fantasizing about harām, they will all be termed as carnal desires. To control such desires is called *taqwā*-piety upon which a person acquires the friendship of Allāh *ta'ālā*.

## **The second sign of intelligence**

The second sign of intelligence is

وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ

One is engaged in acquiring those things that will benefit him in the Hereafter.

There were two Sahābah *radiyallāhu 'anhumā* who were both shopkeepers. A non-Muslim customer came to one of them to buy a certain item. The Sahābī *radiyallāhu 'anhu* said to him, "Buy this item from the other shop." The customer said, "Why do you not sell the item to me when it is available in your shop?" The Sahābī *radiyallāhu 'anhu* said, "No! Buy it from the other shop." If the Sahābah *radiyallāhu 'anhuma* had intense love for this world, this Sahābī *radiyallāhu 'anhu* would have taken the money immediately so that his customer did not go

anywhere else. When the customer asked the reason, the Sahābī *radiyallāhu ‘anhu* replied, “This neighbour of mine did not earn anything since the morning whereas Allāh *ta’ālā* has provided me with my sustenance for today. I want my brother to also have some bread and sustenance to take to his children.” This was preferring someone else over oneself. He was earning the life of the Hereafter. He was earning the Hereafter through this world. The second sign of intelligence is to strive and earn for the life of the Hereafter. A person thinks all the time about what action he can do to acquire the benefits of the Hereafter and how the Hereafter can be earned. Whether at home or outside, he thinks about what action he can do to build his life of the Hereafter. He is not concerned about this worldly life because the worldly life is assured and he will receive it. Whether a person wants or not, he will receive the world. The shop and factory do not provide one’s sustenance.

### **The similitude of means of sustenance**

The example of means of sustenance is like a plate. When a child takes a plate and comes to his mother saying, “Mother! Give me breyanī. Give me dhol. Give me meat”, the mother dishes out the food. There is nothing special about the plate. The hand that dishes out the food is special. Hadrat Hakīm al-Ummat Thānwī *rahimahullāh* says that your shops, workers, farms and all other means of sustenance are plates which you come with to the court of Allāh *ta’ālā*. The hand that dishes out is Allāh *ta’ālā*. The shop does not provide sustenance. It is like a plate. Allāh *ta’ālā* provides sustenance but He has commanded us to bring a plate and come. We have to adopt the means

so that Allāh *ta'ālā* can dish out the sustenance but He will dish out how much He wants. It is Allāh's wisdom and choice to give little profit to a big shop and a lot of profit to a small. Sometimes the produce of a small farm is more while disaster strikes a big farm and destroys all the produce. A man who owns a two acre farm produces more crop and a farmer who owns ten acres of land produces less. Why? The One who dishes into the plate does so according to His will. He gives how much He wants. It is not the greatness of the plate but the greatness of the One who gives.

### **A foolish person**

Rasūlullāh said,

وَالْعَاجِزُ مَنْ أَتَّبَعَ نَفْسَهُ هَوَاهَا

*A foolish person is one who follows his carnal desires.*

He does as his carnal self says. He is free and shouts slogans of freedom.

Remember! Nobody is free in this world. A pious man said that nobody is free. Some are enslaved to Allāh *ta'ālā* and others are enslaved to the devil. Some are prisoners of Allāh *ta'ālā* and others are prisoners of the devil. Nobody is free here. There is no freedom in this world. A real free person is one who is enslaved to Allāh *ta'ālā* i.e. he fulfils the commands of Allāh *ta'ālā* diligently. He is really free. The person who walks freely thinking that nobody can question him is actually a prisoner.

Jigar Murād Ābādī *rahimahullāh* says in a poem,

You did not understand the secret of love.  
Man's subservience is really his freedom.

Whoever disobeys Allāh *ta'ālā* is enslaved to the devil and whoever obeys Allāh *ta'ālā* is enslaved to Allāh *ta'ālā*. Everyone is a slave. It is foolish to shout slogans of freedom. Nobody is free. One person eats and drinks with his right hand so what will we say about him? He is the slave of Allāh *ta'ālā*. Another person eats and drinks with his left hand so he is the slave of the devil. So who is really free? No one, but the difference between the two will only be seen when they die. The slave of Allāh *ta'ālā* will be set free and the slave of the devil will be imprisoned in Hell.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said that a foolish person is one who strives to fulfil his carnal desires and he has hopes on Allāh *ta'ālā*. At the same time he hopes for Paradise thinking, “Jannat al-Firdaus is mine. I recited the kalimah so now there is no need for me to do anything in-between.”

I will conclude with one last point.

Hadrat Maulānā Shāh Abrār al-Haqq Sāhib Hardo'ī *rahimahullāh* was the khalifah of Hadrat Hakīm al-Ummat Thānwī *rahimahullāh*. Someone asked him, “Hadrat! The ticket to Paradise is the kalimah, Lā ilāha illallāh Muḥammad ur-Rasūlullāh and we have this ticket. Why is there a need to make such a great effort to perform ṣalāh, adopt piety, abstain from sins and do other deeds.” Hadrat gave a very lovely response. He said, “Brother! A certain person is travelling by train so he purchases a first class ticket but he makes no special preparations for the journey. He goes dressed like a villager- wrapping one sheet around his body with no clothes above and below and no shoes as well. He has the ticket so he goes and sits in the first class cabin. What will happen? A policeman will come and order him to

stand up immediately. The policeman will say, "Hey! Stand up! How did you sneak in here. Get to the back. Go!" He will shove him and push him. The man will say, "No! I have a first-class ticket." and he will show him his ticket. The policeman will say, "Very well. You may sit down." After a little while the ticket collector will come. As soon as he arrives he will swear the man and say, "O fool! Who told you to come into this cabin? What are you doing in this section? Look at how you are dressed! Go to the third-class section!" Then another passenger who could not find a seat will come. He will say, "This man is sitting in my seat." He will twist his ears and make him get up claiming the seat as his. The man will show him his ticket and put the passenger at ease. So he travelled first-class but disgracefully, being pushed around. Likewise, the kalimah is definitely the key and ticket to Paradise but if it is not coupled with ṣalāh, fasting, ḥajj, Zakāt, piety and abstention from sin, one will enter Paradise but disgracefully. If he goes with the beauty of ṣalāh, fasting and other good actions, he will receive the protocol that he is a first-class passenger and should be seated in the first-class section."

Maulānā Rūmī *rahimahullāh* says:

When you have adorned, beautified and  
prepared yourself then go to that Lord  
who is the source of beauty. You will  
receive the protocol and be welcomed.

If this adornment is not found when you go, you will definitely go to Paradise since you have the ticket but only after you endure the harshness of Hell. Just as the passenger who had the first-class ticket in the train. He went straight from the bush without any

preparation and sat in the train. Even though he has a first-class ticket, he will reach his destination after being shoved around throughout the journey. Likewise the person without good actions will reach Paradise but only after being humiliated and shoved around at every juncture.

My friends! Collect a treasure of good actions for the life of the Hereafter. It is not befitting for a believer to disgrace himself. A believer should prepare in this world and then depart. When he dies, the angels will say,

سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

*Peace be upon you! You have done well so enter Paradise and remain therein forever.*<sup>1</sup>

May Allāh *ta'ālā* grant us the ability to practise.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

### **At the residence of Hājī Sulaymān Sāhib**

After Jumu'ah salāh we were invited to Hājī Sulaymān Sāhib's house. *Māshā'* Allāh, his house was very large and he had birds of different colours. Many friends and 'ulamā' were invited for lunch. It was a lavish meal which was decorated with various Indian and African dishes.

### **At the farm of Hājī Sulaymān Sāhib**

After lunch, Hājī Sulaymān Sāhib took Hadrat Shaykh and his companions for a tour of his farm

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<sup>1</sup> Sūrah az-Zumar, 39: 73.

which was spread over many kilometres. There were freely roaming deer, white antelopes and zebras. He has a special species of deer which are as tall as cows. After touring the farm we went to the masjid at 'asr time and performed our 'asr ṣalāh.

### **In the city of Kafue**

Before maghrib we reached the city of Kafue where one associate and student of Shaykh al-Islam Hadrat Maulānā Sayyid Husayn Ahmad Madanī *rahimahullāh*, Hadrat Maulānā Hāfīz Ibrāhīm Jādā Sāhib resides. He was the first 'ālim who came to this country and laid the foundation of Islamic service. Now he has become quite weak so he is brought to the masjid with the assistance of some brothers and performs his ṣalāh while sitting on a chair. His sons are also 'ulamā' and pious men. Hadrat Shaykh's lecture was scheduled for after maghrib in this masjid so Hadrat went straight to the masjid and met Maulānā there. Upon Maulānā's instructions Hadrat Shaykh led the congregation in maghrib ṣalāh and thereafter delivered his lecture. There was a large crowd that attended the lecture. In fact many brothers came from Lusaka because Kafue is fifty kilometres away. The Maulānā also sat and listened to the lecture attentively.

# THE DEFINITION OF GOOD CHARACTER

Lecture by

Shaykh al-Hadīth Maulānā Shāh Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Īdgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Kafue.  
Time: After maghrib.  
Date: Friday, 19 March 2010.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ  
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ  
وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ. أَمَّا بَعْدُ فَأَعُوذُ  
بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقِ اللَّهَ  
حَيْثُ مَا كُنْتَ وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنِ  
أَوْ كَمَا قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

صَدَقَ اللَّهُ وَصَدَقَ رَسُولُهُ النَّبِيُّ الْكَرِيمُ.

My respected elders and friends! Rasūlullāh sallallāhu 'alayhi wa sallam gave Hadrat Abū Dharr Ghifārī raḍiyallāhu 'anhu three pieces of advice. They were such pertinent words of advice that if we practise on them today, we can become a perfect human, a perfect Muslim and a perfect believer.

### First advice

The first advice which Rasūlullāh sallallāhu 'alayhi wa sallam gave was,

اتَّقِ اللَّهَ حَيْثُ مَا كُنْتَ

*Fear Allāh ta'ālā wherever you are.*

Adopt piety and abandon sin. Sin is what spoils one's īmān. Sin is that avenue through which the devil is able to reach our īmān and destroy it. Hence it is mentioned in one Hadīth that when a person commits a sin, one black dot appears on his heart. The place of īmān is the heart. Īmān is not situated in the hands, head nor stomach. Īmān is here and this heart is the place of īmān (saying this Hadrat pointed towards his chest). It is mentioned in one Hadīth that when the body of Ādam 'alayhis salām was created and his soul was not yet blown into it, the devil entered his body.

### **Shaytān's opinion of man**

Shaytān whose original name was 'Azāzīl was the angels' teacher. The angels asked, "Teacher! What type of creation is this regarding whom Allāh ta'ālā has announced,

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

*I am placing a vicegerent on earth.<sup>1</sup>*

Prior to this, Allāh ta'ālā did not announce the creation of anything before creating it. There was no announcement made before the creation of Paradise, Hell, the throne, the chair, the heavens and the earth. However when it came to our creation Allāh ta'ālā announced:

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<sup>1</sup> Sūrah al-Baqarah, 2: 30.

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

*I am placing a vicegerent on earth.*<sup>1</sup>

We should take a lesson from this regarding our importance. There must be some special and important capability within us for Allāh *ta'ālā* to announce our creation.

Shaytān explored the inside of Hadrat Ādam's clay body and said, "There is only weakness in him. He has one stomach. If he does not get something to eat, he is useless. The second weakness is his desires which will cause him to commit sin all the time. The third weakness is anger which will make him fight and kill." He did his research and found three results: 1. If man becomes hungry, his mind cannot function and he becomes useless. 2. He has evil desires within him which will cause him to commit adultery, immoral and filthy acts. 3. He has anger in him which will cause him to commit murder.

Angels also ask questions because they have intellect and any creation which possesses intellect will ask questions. They asked the wretched devil, "Teacher! The results you have reached show that man is completely evil. After all, there must be some goodness in him for Allāh *ta'ālā* to make the announcement. What is that goodness?" The devil said, "On his left side there was a box which was locked. I tried very hard to enter and see what was in it but I could not enter. If there is any goodness, it must be in there."

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<sup>1</sup> Sūrah al-Baqarah, 2: 30.

## Man's value is because of his heart

Remember! Our value is because of this heart. If the darkness of disbelief and sin exist in it, it is worthless.

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ

*They are like animals. In fact they are worse.*<sup>1</sup>

If darkness is found in the heart and this container of man is corrupt with sin, filth, disbelief, polytheism and others besides Allāh *ta'ālā*, then no matter how handsome, rich and great he may be and no matter how noble a family he hails from, it will be worthless. Tell me, if there is a bottle which looks very attractive from the outside but contains urine, will you attach any value to it?

My friends! If you and I want to express how valuable a person is and we attach great value to him, then too, he will have no value because we are all slaves. The owner sets the value. Our owner is Allāh *ta'ālā*.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

*Allāh has purchased from the believers, their lives and wealth in lieu of Paradise.*<sup>2</sup>

Allāh *ta'ālā* purchased us and He will set the value. Hence my spiritual mentor, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *dāmat barakātuhum* says,

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<sup>1</sup> Sūrah al-A'rāf, 7: 179.

<sup>2</sup> Sūrah at-Taubah, 9: 111.

If the owner is pleased with us then we have value. Slaves on their own do not have any value.

A slave is a slave. He has no value. The purchaser will set his value and say what his worth is.

### **The status of Hadrat Bilāl**

Look! Hadrat Bilāl Habashī radiyallāhu ‘anhu was worthless in the eyes of Umayyah ibn Khalaf. He would beat him up and say, “Whether you die or you live, you are worthless.” However he was valuable in the eyes of Allāh *ta’ālā*. Allāh *ta’ālā* sent Abū Bakr *radiyallāhu ‘anhu* to purchase him. Abū Quhāfah said to Abū Bakr *radiyallāhu ‘anhu*, “Who have you brought! If you brought a handsome, well-built and intelligent slave, he would have been of service to you. What is this black man you have picked up and brought!” What did Hadrat Abū Bakr radiyallāhu ‘anhu say? He said, “Father! You are looking at his outward appearance. I am looking at his inner self. You are seeing his black skin and I see the whiteness within him. I have attached value to the inner self of Bilāl, not his outward appearance.”

Therefore look at the greatness of Bilāl *radiyallāhu ‘anhu*. He goes to the door of Rasūlullāh *sallallāhu ‘alayhi wa sallam* at the time of fajr and calls out:

الصَّلَاةُ قَائِمٌ

Salāh is about to start!

Rasūlullāh *sallallāhu ‘alayhi wa sallam* is in the room of our mother, Hadrat ‘Ā’ishah radiyallāhu ‘anhā. Hadrat ‘Ā’ishah radiyallāhu ‘anhā says,

وَالرَّسُولُ نَائِمٌ

It was a conversation taking place between mother and son. The son is saying,

الصَّلَاةُ قَائِمٌ

The mother is saying from inside,

وَالرَّسُولُ نَائِمٌ

*Rasūlullāh sallallāhu 'alayhi wa sallam is asleep.*

Hadrat Bilāl radiyallāhu 'anhu said,

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

*Salāh is better than sleep.*

Rasūlullāh sallallāhu 'alayhi wa sallam is listening and says from inside,

اجْعَلْهَا فِي أَذَانِكَ يَا بِلَالُ

*O Bilāl! Include these words in your adhān.<sup>1</sup>*

Today these words which we say in the fajr adhān,

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

are actually the words of Hadrat Bilāl radiyallāhu 'anhu upon which Rasūlullāh sallallāhu 'alayhi wa sallam placed his stamp of approval. Now till the Day of Resurrection, our adhān will be incomplete if we do not say the words of that ummatī regarding whom

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<sup>1</sup> *Tirmidhī Sharīf.*

Abū Bakr *radiyallāhu ‘anhu* said, “Father! You are looking at his body while I am looking at his heart and how valuable it is.”

### **Allāh looks at the heart**

Remember! Our value is because of this heart. It is mentioned in one Hadīth,

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَعْمَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَنِيَّاتِكُمْ.

*Allāh ta’ālā does not look at your appearances nor your apparent actions but He looks at your hearts and your intentions.*

Allāh ta’ālā looks at the heart and how much it is connected to Him.

### **A statement of Hakīm al-Ummat**

Hakīm al-Ummat Thānawī *rahimahullāh* mentioned something which I heard directly from the person who heard it from him. There is only one link in-between so the chain is strong. He said that he was sitting in that gathering when Hadrat said to one ‘ālim that the moment a person is placed in the grave, his heart will be examined to see how much love of Allāh ta’ālā it has brought. The actual statement of Hakīm al-Ummat Hadrat Thānawī *rahimahullāh* was, “Maulānā Sāhib! When a person dies, Allāh ta’ālā will look into his heart to see how much love it contains for Him.” Khwājah Majdhūb *rahimahullāh* who was also seated in that gathering began to weep and asked, “Hadrat! Where will we get this love from?” Hakīm al-Ummat *rahimahullāh*

replied, “Remain at the feet of those who possess His love and learn the love of Allāh *ta’ālā* from them.”

My friends! The love of Allāh *ta’ālā* is learnt from His lovers. They will teach us how to express our love to Allāh *ta’ālā*, how to love Allāh *ta’ālā* and what the rights of His respect and love are. They will guide a person to the most superior type of love. It will not come on its own like we see in the story of Hadrat Mūsā *‘alayhis salām*.

### **Hadrat Mūsā and the shepherd**

During the time of Hadrat Mūsā *‘alayhis salām* there lived a Bedouin who used to graze sheep. He had love for Allāh *ta’ālā* but he lacked the etiquette of love and how to express it. He was a *majdhūb* (intense lover) but he was not a *sālik* (disciple). One day he started to say, “O Allāh! Where are You? If You were by me I would have fed You roghnī bread<sup>1</sup>. I would have massaged Your head and legs. I would have made Your bed and made you sleep. I would have fanned You and chased away the flies. O Allāh! Where are You?” He had love but he did not know the etiquette of love. Hadrat Mūsā *‘alayhis salām* passed by and heard the shepherd’s words. Hadrat Mūsā *‘alayhis salām* had a sharp temperament so he reprimanded the shepherd and said, “Get away! What are you doing? Are you being disrespectful to Allāh *ta’ālā*! Allāh *ta’ālā* is pure from all these attributes. He does not eat, drink, sleep nor get tired. He is not like the creation.” He scolded him a lot.

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<sup>1</sup> A bread mixed with butter.

Hadrat Thānwī *rahimahullāh* says that Hadrat Mūsā ‘alayhis salām was a very hot-tempered Prophet. Before prophet-hood he slapped a disbeliever and it resulted in his death. After prophet-hood, when ‘Izrā’īl ‘alayhis salām came to him to take his soul, Hadrat Mūsā ‘alayhis salām slapped him and ‘Izrā’īl’s eye popped out. This is mentioned in *Bukhārī Sharīf*. Hadrat Hakīm al-Ummat Thānwī *rahimahullāh* said that Mūsā ‘alayhis salām was hot-tempered before prophet-hood and after prophet-hood his temper remained the same.

After being reprimanded, the shepherd became afraid. He ran to the jungle crying, tearing at his collar and saying, “O Allāh! Forgive me. I was disrespectful in Your court. I thought that I was sympathising with You. I did not know the reality of Your existence.” He cried a lot. Allāh *ta’ālā* sent revelation to Hadrat Mūsā ‘alayhis salām. Hadrat Mūsā ‘alayhis salām was *Kalīmullāh*. *Kalīm* means that he could converse with Allāh *ta’ālā* whenever he wanted.

Revelation came to Hadrat Mūsā ‘alayhis salām that you scolded Our simple servant so much. Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* explains this in a very beautiful way:

O Mūsā! There are different etiquette for people of intellect. Those who are burning with My love and have lost their senses due to My love have different etiquette.

Hadrat Mūsā ‘alayhis salām went out in search for him and found him making du‘ā in one place in the correct manner. One gaze and reprimand of a Prophet elevates a person to such a point which he

could not have reached by himself in thousands of years. This is the effect of the gaze of a Prophet. What was the rank of companionship? It was that one gaze of Rasūlullāh *sallallāhu 'alayhi wa sallam* that fell and through that one gaze, the imān of the Ṣaḥābah *radiyallāhu 'anhum* reached that level which nobody else can reach even by engaging in millions of years of worship and spiritual exercises.

Ḥaḍrat Mūsā *'alayhis salām* said, “Brother! I have come to ask your pardon. I shouted you a lot.” The shepherd began to weep and said, “Your reprimand made me reach Allāh *ta'ālā*. I have attained the recognition of Allāh *ta'ālā*. I have started to recognise who my Allāh *ta'ālā* is. I did not know previously but now I have understood.”

Maulānā Shāh Ḥakīm Muḥammad Akhtar Ṣāhib *dāmat barakātuhum* says,

O Allāh! I did not know what it meant to  
yearn for You. I learnt from Your ardent  
lovers to die in pursuit of Your  
companionship.

### **The effect of sin and good actions on the heart**

My friends! Rasūlullāh *sallallāhu 'alayhi wa sallam* advised Ḥaḍrat Abū Dharr Ghifārī *radiyallāhu 'anhu* to adopt piety and leave out sin because sin affects the heart. If one commits sin with his hands, tongue, eyes and ears, the effect of those sins come onto the heart. The effect of every sin comes on the heart of man and the container of the heart becomes corrupt. Imān resides in that very container, so will one's imān be affected or not? If you kept an expensive item in a pot e.g. you kept oil in it or a very expensive perfume and then you put some filth in that same

pot, will the filth affect the contents or not? It will certainly affect the contents even though the pot is the same. There is no differentiation that if one commits sin then the effect will go to another place. If you commit sin with your hand, the effect will come on the heart. Likewise we performed ṣalāh and used our limbs but the *nūr*- light of ṣalāh entered our heart.

It is mentioned in one Hadīth that seven limbs of man perform ṣalāh: both hands, both knees, both feet and the forehead. Seven limbs perform the prostration and the greatest posture in ṣalāh is to prostrate. The limbs were used but the effect came on the heart because *nūr* enters the heart. Similarly sin is committed by the limbs but the effect comes on the heart.

### **The restriction of “wherever you are”**

The first advice was,

إِتَّقِ اللَّهَ حَيْثُ مَا كُنْتَ

*Fear Allāh ta’ālā wherever you are.*

Save yourself from sin wherever you are whether in seclusion or among people, in the market or masjid, in the company of children or elders, in the company of your own people or outsiders. The clause,

حَيْثُ مَا كُنْتَ

“wherever you are” was added. It is not that when you are in the masjid then you must adopt piety.

حَيْثُ مَا كُنْتَ

“wherever you are” means that even if you are in a mall, you must protect yourself from sin.

My spiritual mentor jokingly says that it should not be such that we go to the market and start hitting people there. Whether one is happy or sad, he must abstain from sin on both occasions. When the marriage vows are about to be taken, then in the sermon before the nikāh, three verses regarding *taqwā*-the fear of Allāh *ta’ālā* are quoted. The ‘ulamā’ have mentioned that Rasūlullāh sallallāhu ‘alayhi wa sallam recited these three verses in the marriage sermon because we need to adopt piety on that occasion as well. It is not that we can anger Allāh *ta’ālā* for the sake of family. A pious man mentioned an amazing point. He said that on the occasion of marriage, everyone is persuaded. If the father is unhappy, everyone goes to persuade him. If the father-in-law is unhappy, they go to persuade him. If the uncle is upset, they persuade him and if the aunty is upset, they persuade her. So the pious man said that if there is something that they are not concerned about, it is Allāh *ta’ālā*.

Adopt *taqwā* and abstain from sin for the sake of Allāh *ta’ālā*, not for the sake of people thinking, “What will they say? If you leave out sin because of what the people will say, it is not *taqwā*. It is fear of the people and one’s name becoming tarnished among the people because they will say, “He is a Maulānā, a Hajī Sāhib, a Muftī Sāhib, and he is so and so but he is committing this sin.” Piety is to leave out sin for the sake of Allāh *ta’ālā*. Allāh *ta’ālā* is everywhere hence one will not commit sin secretly nor openly because Allāh *ta’ālā* is everywhere. If he does not commit sin because of the creation then in

the absence of the creation he will immediately commit sin.

## Second advice

Rasūlullāh *sallallāhu 'alayhi wa sallam* knew that the ummat is very weak and some sins will take place, therefore his next advice was,

أَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا

*Do a good deed after doing a bad deed. The former will erase the latter.*

If you commit a sin then immediately do a good deed so that it will wipe away the effect of sin. Hasten to do a good action so that the black spot which appeared on the heart will be removed and the blackness disappears and turns white and that black heart becomes a white heart. Just as a person uses a stain remover when many types of dirt stains come on him, Rasūlullāh *sallallāhu 'alayhi wa sallam* told us that firstly we should try not to commit any sins. Allāh forbid, if a sin does take place then apply a good deed after it i.e. do a good deed immediately thereafter. The *Ṣaḥābah radiyallāhu 'anhum* asked, “O Rasūlullāh! Is the kalimah tayyibah also a good deed?” Rasūlullāh *sallallāhu 'alayhi wa sallam* replied, “It is a very good deed.” So perform wudū, give charity, perform two rak'ats of ṣalāh, recite the Qur'ān and make the dhikr of Allāh *ta'ālā*. This will carry a two fold benefit. One is the stain of sin will be removed and the other is that to commit sin again will become difficult. The carnal self will be inconvenienced by the good deed and the fact that it had to work hard to remove the sin. Who can understand the temperament of the ummat more

than Rasūlullāh *sallallāhu ‘alayhi wa sallam*? He knew that when we will be concerned about doing good actions after committing a sin in order to remove the effect of sin, then in future we will not have the courage to commit sin. When we will lack this concern, we will continue committing sin after sin. Therefore Rasūlullāh *sallallāhu ‘alayhi wa sallam* asked us firstly to not commit sin and if a sin occurs then we should immediately do a good deed and ask Allāh *ta’ālā* for forgiveness. Allāh *ta’ālā* will forgive us.

### **An amazing example**

My spiritual mentor Hadrat Maulānā Shāh Hakīm Muhammad Akhtar Sāhib *dāmat barakātuhum* provided an amazing example to illustrate this. He said, “When you take a fish out of the ocean, it jumps to return back to the water. If it continues jumping it will reach the water. With the passing of time it loses its strength to jump.” Hadrat said, “If a person turned to repentance immediately after sinning, he is like that fish which remains restless after getting caught until it jumps into the ocean. After getting caught in the net of one’s carnal self and the devil, become restless, repent immediately, seek forgiveness and come into the ocean of Allāh’s closeness. Be courageous because if you will delay by thinking that you will repent tomorrow or the following day, you will end up committing another sin. Through procrastination, the ability to repent and remain restless is lost and you will become weak. You will want to repent but you will not be able to repent. Your heart will desire to repent but you will not have the courage to do so. By continuously persisting in sin and due to its evil, you will not be

able to even bring the word repentance on your tongue. If a person mustered up the courage to repent immediately then the ocean is close by. The devil dragged you away and made you commit another sin so you went further away. He made you commit a third sin and a fourth sin so you went further and further away from Allāh *ta'ālā*. The distance between you and Allāh *ta'ālā* increased and when it increased, it became difficult to return. Remember! If you repent immediately, the door of divine inspiration remains open. The door of inspiration is open even after committing a sin. If you repent immediately, you will be forgiven immediately. If you delay, the avenue closes. Thereafter if one commits sin after sin, he reaches a point where a stamp and seal is placed. So the second advice is,

أَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا

*Do a good deed after doing a bad deed. The former will erase the latter.*

### Third advice

The third advice is,

وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنِ

*Adopt good manners and etiquette when interacting with people.*

Be good and well-mannered with people. Do good to the creation and be patient with them. Do not despise nor look down upon anyone. We do not know what quality Allāh *ta'ālā* has placed in him which we do not see but Allāh *ta'ālā* has seen.

## The incident of an old pious woman

In *Bukhārī Sharīf*, Imām Bukhārī *rahimahullāh* narrates two *Aḥādīth* which appear on the top and bottom of the same page. The first narration is about an old woman. A cat drank her milk which angered her. She was very pious. She had this thought in her mind, “I am a pious woman and a V.I.P. What nerve does this cat have to drink my milk!” She was upset so she caught the cat and locked it in a basket. It cried and meowed. It cried for food and water and remained restless for three days. Eventually, after three days, it succumbed to its fate and died. When a solar eclipse took place in the era of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*, Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said, “I saw Hell in the wall of the *qiblah*. I saw that cat and old woman in Hell and the cat was biting the old woman. This is the narration of *Bukhārī Sharīf*. All her good deeds were destroyed because she ill-treated the creation of Allāh *ta’ālā*. Allāh *ta’ālā* grants the ability to do good deeds but what did she do? She became proud about the ability which Allāh *ta’ālā* gave her and harmed the creation of Allāh *ta’ālā*.

## The incident of a prostitute

The second narration is about a prostitute from the Banī Isrā’īl. She was on her way to commit sin when she noticed a dog running around a well. It was thirsty and wanted water but the water was deep in the well. The woman stood up, removed her beautiful sheet, tore it into pieces, made it into a rope, attached her shoe to it and lowered it into the well. She dug a small hole and took the water from the well and put it into the hole. When the dog finished

drinking the water, it turned to the woman in gratitude as if it was saying, “Thank you.” Allāh *ta’ālā* was watching and immediately gave her the ability to repent and entered her into Paradise.

## The reality of good character

Imām Tirmidhī *rahimahullāh* has narrated the statement of Hadrat ‘Abdullāh ibn Mubārak in his book. He said that good character comprises of three things:

1. بَطُّ الْوَجْهِ - a cheerful face,
2. بَذْلُ الْمَعْرُوفِ - to be good to others,
3. كَفُّ الْأَذَى - not to harm anyone.

Hadrat Hakīm al-Ummat Thānwī *rahimahullāh* said, “To exercise patience upon the harms caused by the creation is known as good character.” If any difficulty comes to a person, he must bear it with patience. Makkah was conquered and an announcement was made by some of the Sahābah radiyallāhu ‘anhum,

الْيَوْمُ يَوْمُ الْمَلْحَمَةِ الْيَوْمُ يَوْمُ الْمَلْحَمَةِ

*Today is a day of war and revenge.*

Rasūlullāh sallallāhu ‘alayhi wa sallam was present and heard the Sahābah radiyallāhu ‘anhum saying that it was a day of war and revenge. Rasūlullāh sallallāhu ‘alayhi wa sallam said, “Listen!” There was absolute silence and the voice of Rasūlullāh sallallāhu ‘alayhi wa sallam echoed in the valleys of Makkah. He said, Listen! I, the Messenger of Allāh announce:

الْيَوْمُ يَوْمُ الْمَرْحَمَةِ الْيَوْمُ يَوْمُ الْمَرْحَمَةِ

Today is a day of mercy and forgiveness, not revenge.  
Today is a day of mercy. I have forgiven everyone. No  
revenge will be taken.

### Arguing is a sign of heedlessness

My friends! This was the character of Rasūlullāh sallallāhu ‘alayhi wa sallam and these are the words  
of Rasūlullāh sallallāhu ‘alayhi wa sallam:

وَحَالِقِ النَّاسَ بِخُلُقٍ حَسَنِ

*Adopt good manners and etiquette when interacting  
with people.*

Hence to argue all the time and quarrel about every  
small thing is a sign that one is not mindful of Allāh  
*ta’ālā*.

My friends! If a person is mindful of Allāh *ta’ālā*, he  
will not get involved in people’s arguments because  
he will think, “My aim is being lost. I am losing my  
Allāh.” Hence it is said, “Do not entangle this heart in  
the love of anyone nor the hatred of anyone because  
if it gets entangled in love, it will not attain Allāh and  
if it gets entangled in hatred, then too it will not get  
Allāh. Read this couplet of my spiritual mentor and  
move ahead.

O colourful waves! Get out of my sight!  
This ship is going to the city of the  
beloved.

### My father

My father, Muftī Niyāz Muḥammad Turkistānī Sāhib  
rahimahullāh, was from China. He resided in the

Xingjian province of China. From there ten students came to Deoband to acquire knowledge of Islam and my father was one of them. He was the student of Hadrat Madanī *rahimahullāh*. Upon the request of Hadrat Maulānā Sayyid Badre ‘Ālam Mīrathī *rahimahullāh*, Hadrat Madanī *rahimahullāh* sent my father to Bahāwal Nagar, Pakistan. Hadrat said to my father, “You cannot return to China. The communists have taken power. Go to Bahāwal Nagar.” The wisdom behind sending him to Bahāwal Nagar was very strange. Hadrat said, “See! You do not speak Urdu very well because you come from a mountainous region. Do not go to such a place where people speak Urdu well. Rather go to a place where people do not speak Urdu as a first language.” Hence he went to an area in Punjab where people speak their own peculiar language, and the work of Islam took off. The advice of the teachers of the elders of pious men is also very amazing. Therefore Hadrat Maulānā Sayyid Badre ‘Ālam Mīrathī *rahimahullāh* brought my respected father to Bahāwal Nagar on the instruction of Hadrat Madanī *rahimahullāh*. Hadrat Mīrathī left thereafter and handed the madrasah over to my father. All praise is due to Allāh, my father did the work of Islam there for fifty years! When he went to Bahāwal Nagar in 1944, there were more Hindus and Sikhs living there and the environment was very un-Islamic. After 1947, the Hindus and Sikhs went to India and many Muslims came to settle in that area.

Al-ḥamdu lillāh! My father was the first amīr of the tablighī jamā‘at in that place. My father took a jamā‘at from Bahāwal Nagar and attended the first ijtīmā‘ which took place in Raiwind in 1950. Hadratji Maulānā Yūsuf Sāhib *rahimahullāh* also attended

that ijtimā'. My father attended the ijtimā' every year for as long as he had the strength. When he became very weak in the latter years, he stopped attending.

### **My father's words**

My father used to say, "I spent my whole life keeping this couplet of Shaykh Sa'dī *rahimahullāh* before me." Shaykh Sa'dī says, "My spiritual mentor, Shihābuddin Suhrawardī *rahimahullāh* advised me thus,

All the comforts of this world and the  
Hereafter are concealed in two words.  
Have a sincere relationship with your  
friends and keep a superficial  
relationship with your enemies so that  
your aim is not lost.

If you argue and quarrel with everyone, you will lose your goal.

The founder of Jāmi'ah Islāmīyyah, Binnaurī Town, Pakistan from where I graduated, Hadrat Maulānā Sayyid Muḥammad Yūsuf Binnaurī *rahimahullāh* would often advise his associates and 'ulamā' to take a lesson from the moon. He said that on the night of a full moon, the dogs bark a lot. However the moon did not stop to ask them why they are barking. It continued in its orbit because if it does not, it will lose its purpose. Hadrat would say that just as the moon does not stop for the dogs barking on the streets, you should focus on your aim irrespective of what anyone says to you and you should not get involved with the streets. You will reach your goal like the moon and the dogs will continue barking.

Someone is always surviving and someone is always dying. (But) intense love always continues with its work.

My dear friends and young companions! Hold firmly to the three words of advice which Rasūlullāh sallallāhu ‘alayhi wa sallam gave to Hadrat Abū Dharr Ghifārī radiyallāhu ‘anhu. Allāh willing, you will see for yourself what happens to the level of your imān. Thereafter, through this divine light, the darkness of disbelief will disappear. It is said that the *nūr* in the heart of a believer is like a light. Wherever he goes, the entire place lights up. Goodness will automatically enter the hearts of the people. When a friend of Allāh *ta’ālā* sits somewhere, the hearts of the entire people start to reform because of the effect of the *nūr* of in his heart. May Allāh *ta’ālā* grant us the ability to practise.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

### At the house of Maulānā Jādā Sāhib

After performing ‘ishā’ ṣalāh in the masjid, supper was arranged at the house of Maulānā Hāfiẓ Ibrāhīm Jādā Sāhib. It was a grand supper. After the meal, Maulānā Jādā Sāhib mentioned his meeting with Maulānā Madanī Sāhib and related some incidents about him. Maulānā is one of the first people to come to this country.

### Spitting cobra

He mentioned one incident about a spitting cobra. This snake is commonly found in Zambia and when it stands on its tail it reaches the height of a man. It can spit its venom at a distance of approximately

twenty feet and it aims for a man's eyes. The venom destroys man's eyesight. So Maulānā said, "When I came here one day I saw a one and a half meter long snake among the sticks of the house and its tail was facing outside. I hit its tail with a stick and it slithered away so I thought that perhaps it was gone outside. When I looked back it was standing ten feet away from me. As soon as I looked at it, it spat its venom which hit my eyes. I felt that my eyesight was lost. It was extremely painful and I shouted a lot. The African people close by rushed to me. They first killed the snake and then quickly brought milk and poured it into my eyes. This saved my eyesight but it became weak. Although this happened a long time ago, I still feel the pain."

I the compiler, Akhtar Ghāzī want to mention that I was terrified after this and out of fear would think that a rope was a snake at night.

After supper we left for Lusaka and reached the house of Brother Sulaymān Sāhib in an hour.

### **Saturday, 20 March 2010**

According to his routine, Hadrat Shaykh performed fajr salāh in Masjid-e-'Umar and conducted the Qur'ān lesson.

### **Breakfast**

During breakfast at Brother Sulaymān's house, a friend mentioned that there is a man who is a great Sufi and saint. No matter how many varieties of food there may be at the table, he only eats one type of food. Hadrat Shaykh commented, "He wishes to reach Allāh *ta'ālā* through the avenue of patience and we want to reach Allāh *ta'ālā* through the

avenue of gratitude.” Hadrat added, “There was a Sufi who would mix water in his food so that his carnal self could not take pleasure from the tasty flavour of the food. A pious man reprimanded him for this and said, “When the avenue of gratitude is available for eating hot and tasty food, what is the need to adopt patience?”” Hadrat Shaykh, explaining a fine point mentioned, “Patience is involuntary whereas gratitude is voluntary and the reward for a voluntary action is greater than an involuntary action.”

### **At the factory of Brother ‘Aziz and Brother Nawāb**

Hadrat Shaykh went to the factory of Brother ‘Aziz before zuhr ṣalāh. It was the biggest candle-making factory in Zambia. He served us tea and took us on a tour of the factory. Hadrat Shaykh made a lot of du‘ā for him and thereafter went to the chemical factory of Brother Nawāb. Brother Nawāb said that on one occasion the chemicals caught on fire and the entire factory burnt down. However due to his habit of reciting Sūrah al-Wāqī‘ah and doing other daily acts of worship, Allāh *ta‘ālā* allowed him to build a factory which was better than the first one. Hadrat Shaykh made du‘ā there as well and had lunch at the residence of Brother Nawāb. He then rested for a while and performed the ‘asr ṣalāh in the Dār al-‘Ulūm masjid where Hadrat was scheduled to address the ‘ulamā’ and students from ‘asr to maghrib

### **A special gathering after ‘ishā’ and staying at the Dār al-‘Ulūm**

Upon the request of the principal of the Dār al-‘Ulūm, Maulānā Muḥammad Yūsuf Ṣāhib and the

administrator Maulānā Muḥammad Idrīs Ṣāḥib, Ḥaḍrat Shaykh spent the night in the Dār al-‘Ulūm. After ‘ishā’ ṣalāh, a large group of ‘ulamā’, students and ordinary people gathered at Ḥaḍrat Shaykh’s room and it was a gathering of the ardent lovers of Allāh *ta‘ālā*. Ḥaḍrat related some incidents from his student days and spoke about the need for a spiritual mentor and gave a lot of advice regarding spiritual reformation and purification. Those words of advice have taken the shape of a book titled, ‘*Jāmi‘at ul-‘Ulūm al-Islāmīyyah Binnaurī Town Men Bīte Huwe Din*’ and has already been published. After the programme, the hosts provided sweetmeats and ice-cream for everyone. Ḥaḍrat smilingly said, “Our Ḥaḍrat Wālā says that if a spiritual guide is not hospitable, his disciples will not learn to be hospitable.” Everyone laughed a lot at this statement.

**Sunday, 21 March 2010**

### **Ḥaḍīth lesson at the Dār al-‘Ulūm**

Ḥaḍrat Shaykh conducted a brief Qur’ān lesson after fajr ṣalāh in the masjid. At 10am Ḥaḍrat went to the Dār al-Ḥaḍīth and taught the final year students a Ḥaḍīth from *Tirmidhī Sharīf* regarding those who refused to pay zakāt during the caliphate of Ḥaḍrat Abū Bakr *radiyallāhu ‘anhu* and how Ḥaḍrat Abū Bakr fought them. Ḥaḍrat gave an excellent explanation.

### **Tour of the city of Lusaka**

Thereafter Ḥaḍrat went to different places in the city of Lusaka with Maulānā Idrīs Ṣāḥib, Brother Nawāb Ṣāḥib and Brother Sulaymān Patel Ṣāḥib. The city was very beautiful due to its greenery. The remnants

and relics of the English government were found at different places.

Hadrat went to the Muslim graveyard and conveyed rewards to the deceased.

### **The disgusting plot of the Europeans**

There was a very big Christian graveyard adjacent to the Muslim graveyard. There was a big crowd gathered to bury someone. Hadrat Shaykh enquired, “Is there anyone being buried here that so many people have gathered?” They said that these people gather everyday to bury people because close to one hundred African people die in the city of Lusaka daily. Hadrat was astonished and asked the reason for this. They told us a shocking story. When freedom fighters had removed the Europeans from these countries of Africa and the valuable wealth of these countries came into the hands of the locals, the Europeans hatched a very disgusting plot. Their scientists firstly infected monkeys with the aids virus. Thereafter the virus spread to the people from the monkeys. This virus has overtaken the entire region and is killing the African people rapidly. Hence the average age of people there is thirty five years and in fact we saw very few old people.

They said that the African youth strive and work hard to acquire degrees in different fields. After graduating they become part of the country’s machinery and when they strive to make the natural resources beneficial to their country, the aids virus kills them. Hence these countries are in need of the Europeans to extract these resources and make it useful, even now. In this field the main person is an European. Most of the raw materials which are

extracted go to Europe and other countries which they purchase for a meagre price.

### **Back at the Dār al-'Ulūm**

We toured Lusaka till zuhr and then returned to Jāmi'ah Dār al-'Ulūm Lusaka. After zuhr we were invited to have lunch at a brother's house so we went there and then rested a while. Hadrat performed his maghrib salāh in Masjid-e-'Umar where he delivered a lecture.

# LOVE FOR ALLĀH

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Idgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Masjid-e-'Umar.

Time: After maghrib.

Date: 21 March 2010.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ تَحْمَدُهُ وَتَسْتَعِينُهُ وَتَسْتَغْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ وَتَعُوذُ  
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ  
وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَنَدَنَا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ أَمَّا بَعْدُ فَأَعُوذُ  
بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: وَالَّذِينَ آمَنُوا أَشَدُّ  
حُبًّا لِلَّهِ.

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ. أَوْ كَمَا  
قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

صَدَقَ اللَّهُ وَصَدَقَ رَسُولُهُ النَّبِيُّ الْكَرِيمُ.

### The sign of a believer

My respected elders and friends! Allāh ta'ālā mentioned one sign of those who believe in the Qur'ān.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

*Those who believe have more intense love for Allāh.*<sup>1</sup>

People of imān are those whose love for Allāh ta'ālā supersedes all other types of love. There are other

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<sup>1</sup> Sūrah al-Baqarah, 2: 165.

types of love. The love for one's wife, children, life, and business. However the love of Allāh *ta'ālā* exceeds and supersedes all these types of love. When will we come to know this? When all other types of love become an obstacle on the path of Allāh's love then a believer gives preference to the love of Allāh *ta'ālā* and His Rasūl *sallallāhu 'alayhi wa sallam* and he suppresses the other types of love.

A certain *Sahābī radiyallāhu 'anhu* brought faith on Rasūlullāh *sallallāhu 'alayhi wa sallam*. When he went home, his mother found out that he had become a follower of Rasūlullāh *sallallāhu 'alayhi wa sallam*. She took an oath saying, "If you do not leave Rasūlullāh *sallallāhu 'alayhi wa sallam*, I will not eat, drink nor sit under any roof. I will sit in the sun and die hungry and thirsty and then people will always blame you for the death of your mother!"

So look! Here there was a conflict. On one hand there was the love for Rasūlullāh *sallallāhu 'alayhi wa sallam* and on the other hand there was the love for his mother. He answered, "O mother! If you had to live a hundred lives and die each time, then too I will not leave Rasūlullāh *sallallāhu 'alayhi wa sallam*."

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

*Those who believe have more intense love for Allāh.*<sup>1</sup>

In this verse, Allāh *ta'ālā* makes a statement. He did not say, "Love me." Rather *īmān* demands that when we have believed in Allāh *ta'ālā*, accepted everything

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<sup>1</sup> Sūrah al-Baqarah, 2: 165.

from Him and asked Him for everything, we should have the most love for Him.

## First pledge

When our souls were in the realm of souls and we were not yet put into bodies, Allāh *ta'ālā* made His relationship with us clear. He said,

أَلَسْتُ بِرَبِّكُمْ

*Am I not your Rabb?*<sup>1</sup>

Allāh *ta'ālā* could have also said, “Am I not your Creator? Am I not your Owner? Am I not your Sustainer?” But He did not say that. Rather He said, “Am I not your *Rabb*? Who is called *Rabb*? A nurturer who takes care of someone and brings him up from small is called *Rabb*. Just as you rear an animal, be it a chicken, buffalo, donkey or horse. Tell me, does that animal love you or not? And don't you love that animal?

I am not sure if you have experienced this or not but we, the people of Punjab, have a lot of experience in cows and when the person who puts the fodder for it arrives, it sees him from a distance and makes a noise. In this way it informs him that it has recognised him.

Why did Allāh *ta'ālā* say,

أَلَسْتُ بِرَبِّكُمْ

*Am I not your Rabb?*<sup>1</sup>

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<sup>1</sup> Sūrah al-A'rāf, 7: 172.

This is something for us to ponder over. He did not mention His attribute of being the Creator nor any other attribute by saying, “I am your Creator, Owner and Sustainer.” Why did He say, “I am your Nurturer.” It was to show that He loves us because when a person nurtures someone, he begins to love him.

## The philosophy of Qurbānī

It is for this reason that true Qurbānī is to first nurture, take care and rear the animal.

سَمِّنُوا صَحَايَاكُمْ

Rear it and make it fat so that when you slaughter it, you will be offering a two-fold sacrifice: 1. You will be sacrificing your love. 2. You will be sacrificing your wealth. Nowadays we go to the farms, purchase an animal, bring it home and slaughter it. This is also through the ability given by Allāh *ta’ālā*, otherwise the original philosophy of the Sunnah of Qurbānī is that you should rear the animal for a while. Through this, you will develop love for it and when you slaughter it, the Sunnah of Ibrāhīm *‘alayhis salām* will really be revived. Ibrāhīm *‘alayhis salām* loved his son and he was sacrificing him for Allāh *ta’ālā* so he was offering a sacrifice of his desires and his son.

## Divine love

Allāh *ta’ālā* spelt out his relationship and position by saying, “I am your Nurturer,” to show that He loves us. When He loves us then we should also love Him.

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<sup>1</sup> Sūrah al-A’rāf, 7: 172.

Why do we love our parents? It is because they brought us up. If a child was given to foster parents when he was small, he will have more love for his foster parents when he grows up because they brought him up. Even if you tell him a thousand times that another man is his real father, he will still love his foster parents more. Of course, he must fulfil the rights of his biological parents but his natural inclination and love will be for those who brought him up.

Allāh *ta'ālā* asked us:

أَلَسْتُ بِرَبِّكُمْ

*Am I not your Rabb?*<sup>1</sup>

He told us that He loves us and that He was sending us to this world so we should not forget His love.

Parents love their children. If your parents are in India and they sent you here, does it mean that because you came to a foreign land, you will forget them? You will look for every opportunity to go to India and visit them.

Maulānā Jalāluddīn Rūmī was an amazing man and an ardent lover of Allāh *ta'ālā*.

He speaks on behalf of Allāh *ta'ālā*: “O people of the world! O those who are proud of their love for their mothers and die out of their love! I am the One who taught all mothers how to love. Why do you not die out of My love? Do I not love you? I am expressing My love from the time when you and your parents did

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<sup>1</sup> Sūrah al-A'rāf, 7: 172.

not even exist. You were mere souls. After coming into this world, you developed temporary relationships. Someone has become your father, mother, brother, sister, or part of the family. Someone has become your father-in-law, mother-in-law, wife and child. These relationships came into existence only after coming to this world. You are proud of your love for them but when I sent you in this world, you forgot Me and My statement in the realm of souls,

أَلَسْتُ بِرَبِّكُمْ

*Am I not your Rabb?*<sup>1</sup>

You even confessed that Allāh *ta'ālā* is your Nurturer, the Creator of all forms of love.”

### **Why are the friends of Allāh called “people of the heart”?**

Why are the friends of Allāh called “people of the heart”? It is because they sacrifice their hearts for the Creator of hearts. The love of Allāh *ta'ālā* in their hearts exceeds all other forms of love. It is not that they have no love for their wives and children. They love them but their love for Allāh *ta'ālā* is greater. When there is a conflict, they give preference to the love of Allāh *ta'ālā*. أَشَدُّ حُبًّا لِلَّهِ - Allāh *ta'ālā* says that the believers have the greatest love for Allāh *ta'ālā*. They are ardent lovers of Allāh *ta'ālā* and die for His sake.

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<sup>1</sup> Sūrah al-A'rāf, 7: 172.

## Mother's love

Maulānā Jalāluddīn Rūmī *rahimahullāh* says that when a child is born, its umbilical cord is attached to its mother and the midwife cuts it. There is a hidden condition in the cutting of the umbilical cord that you are being separated from your mother on the condition that you will always love your mother. The cutting of the umbilical cord does not mean that the child is free. This is a connection which remains intact lifelong even though it is invisible. Thus we see how much a child loves its mother. It loves its mother more than its father.

## Relationship with Allāh

When Hadrat Mūsā *'alayhis salām* went to Mount Tūr for the first time and perceived the ecstasy of the closeness to Allāh *ta'ālā*, he became intoxicated with the love of Allāh *ta'ālā* and became lost in the enjoyment of His closeness.

The ecstasy of Allāh's closeness is quite amazing. Words cannot explain it. A person's heart perceives it. Allāh *ta'ālā* grants His love and connection here (Hadrat indicated towards his heart). It will not be seen. In this world if you shake hands with someone it shows that you are his friend. If you hug someone it shows that you have a bond. The connection of Allāh *ta'ālā* is with the heart so that nobody can see what He gives His beloved and ardent lover. Hadrat Hakim Akhtar Sāhib said,

The heart receives hundreds of kisses  
from invisible lips. How must I explain  
what enjoyment the soul experiences.

My spiritual mentor, Shaykh Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib dāmat *barakātuhum* says that no other friend of Allāh *ta'ālā* knows about the conditions which Allāh *ta'ālā* puts in the heart of one of His friends and ardent lovers. The conditions of the heart and colours of love of every friend of Allāh *ta'ālā* are different so that the eye of one friend does not affect the other. Like an intelligent mother does when she feeds her child milk. You have probably seen her covering the bottle whereas it is only the father, mother and children in the house. So why does she cover with a cloth? It is so that the eye of the other children, the father and even herself does not affect the baby. Hence she hides and feeds the child. Whatever Allāh *ta'ālā* grants His servants, He grants them in their hearts. He gives them secretly so that the eye of one slave does not affect the other.

### **How to acquire closeness to Allāh**

When Hadrat Mūsā *'alayhis salām* tasted the enjoyment of Allāh's closeness on Mount Tūr he asked, "O Allāh! How can I acquire more of Your love? How can I get closer to You." Allāh *ta'ālā* replied, "When My slave treats Me like how a child treats its mother, I grant him My special proximity." A child takes the scolding and hiding of its mother but does not leave its mother. Likewise when a servant does not abandon Allāh *ta'ālā* under any condition, Allāh *ta'ālā* will grant him His close proximity.

### **An incident of a friend of Allāh**

My spiritual mentor told us a story many years ago when I was a student. A friend of Allāh *ta'ālā* was on

his way somewhere when he saw a mother hitting her child. The child was about four or five years old. After giving him a hiding, she put him outside and closed the door. The child banged the door and did not leave. He stood by the door until he became tired of crying and slept away on the ground of his mother's doorstep. The mother became worried because she could no longer hear him crying. She thought, "I do not know what happened. I could hear him crying but now I cannot." The pious man was still watching when she opened the door. She found her son sleeping on the ground with tears on his cheeks. She screamed, picked him up, hugged him and took him inside. The pious man cried out, "O Allāh! If a child does not leave the door of its mother, its mother takes pity on it. If we also remain by Your door like this, You will take pity on us."

Why are you focussed on whether He will open the door or not. You do your work by calling out to Him. Of what worth will you be if you sit back and do nothing? Even though you cannot come out of the cage, continue walking its parameters (to show that you want to come out).

### **The door of the ardent lover**

To leave the door of Allāh *ta'ālā* over trivial matters is not a sign of possessing deep love. An ardent lover has no other door so where will he go? One friend of Allāh *ta'ālā* would wake up at night and engage in dhikr. One person had recently become his disciple. Now when the pious saint woke up and began his dhikr of "Allāh, Allāh," a caller called out from the unseen, "Your dhikr is not accepted." When he woke up the next night, the new disciple who was serving

Hadrat said, “Hadrat! When your dhikr is not accepted, then what is the benefit of taking the trouble to wake up at night and make dhikr?” The saint began to weep and said, “If there is any other door besides His door then tell me. I will go and sit at that door.” The disciple said, “Hadrat! There is no other door.” The saint said, “When there is no other door besides His, where else will I go if I leave it?” Our living and dying is at that door. This is our Allāh’s door. Whatever Allāh *ta’ālā* does, whether He accepts or not, we must not leave that door. Immediately a voice from the unseen said, “All your dhikr is accepted although it is not worthy of Our loftiness. Even though the weak manner in which you made Our dhikr by keeping things besides Us in your heart although it is not worthy of Our loftiness. We accept it because you said you have no one besides Us. Hence We also make you Ours.”

We have become yours and you, Ours.  
The gestures have been made from both  
sides

### **Separation: A condition for love**

My friends! There is a hidden message in cutting the umbilical cord. The message is, “You are being separated from your mother for the rest of your life but it is only a bodily separation. You must not detach her from the love in your heart.” Maulānā Jalāluddīn Rūmī *rahimahullāh* says,

Allāh cut our umbilical cord on condition  
we maintain His love.

When Allāh *ta'ālā* sent our souls from the heavens to this earth we were under the 'Arsh<sup>1</sup>. The treasure of souls are kept under the 'Arsh of Allāh *ta'ālā*. Imagine how close we were to Allāh *ta'ālā* because the place of Allāh's *tajallīyyāt*<sup>2</sup> is the 'Arsh. Allāh *ta'ālā* is everywhere but His special *tajallīyyāt*, divine illumination and place of decisions are His 'Arsh. Directly below the 'Arsh is the treasure of souls so Allāh *ta'ālā* kept us very close to Him.

“Allāh *ta'ālā* cut our umbilical cord on condition we maintain His love and he sowed the seed of His intense love in our souls.”

Maulānā Jalāluddīn Rūmī *rahimahullāh* says that just as a mother is separated from her child by the cutting of the umbilical cord on condition that the child maintains her love for the rest of its life, likewise those souls which are being sent to this earth from the Throne of Allāh *ta'ālā*, from that environment of divine light to this environment of darkness, are being sent on condition that we maintain His love.

Allāh *ta'ālā* is saying, “Look! I am separating from you on this condition that I will monitor your love. Do not forget Me when you go to the world.” Hence Allāh *ta'ālā* said,

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

*Those who believe have more intense love for Allāh.*<sup>3</sup>

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<sup>1</sup> Throne of Allāh *ta'ālā*.

<sup>2</sup> Manifestations of His light, splendour.

<sup>3</sup> Sūrah al-Baqarah, 2: 165.

When will a person come to know this? When the carnal self and Shayṭān draw a person towards base desires and impermissible pleasures and on the other hand he is duty bound to the love of Allāh *ta'ālā*. In that situation he does not obey the dictates of the carnal self and Shayṭān. He defeats them and gives preference to the love of Allāh *ta'ālā*.

### **The oil of the love lamp**

My spiritual mentor says that there is one type of oil which we use to light our lamps. Through that oil, light appears in the lamp. But how is the lamp of the love of Allāh *ta'ālā* lit? When a person burns his prohibited carnal desires in the love of Allāh *ta'ālā* and sacrifices his prohibited desires, the lamp of Allāh's love lights up. Our spiritual mentor says in a couplet,

These worldly lamps burn with oil derived  
from fats. But the lamp of intense love for  
Allāh *ta'ālā* burns with the blood of  
desires.

This is why Allāh *ta'ālā* made piety a pre-requisite to acquiring His love. Allāh *ta'ālā* says, "Adopt piety and you will acquire Our love." We possess love for Allāh *ta'ālā* but the carnal self and Shayṭān have suppressed that love.

### **Seeking forgiveness**

Sometimes a child goes into an evil environment and forgets his parents. He does not think about them. At some point in his life, he realises his mistake and thinks properly. Someone explains to him and his mind sobers up. He comes out of the evil environment and his love for his parents which was

in his heart all the time is rekindled and begins to overflow. When this happens he will come to his parents and fall at their feet seeking their forgiveness.

My friends! This is how our conduct should be with Allāh *ta'ālā*. When a person is controlled by his carnal self and Shayṭān, he becomes distant from Allāh *ta'ālā*. However a time comes when he realises his mistake and the love for Allāh *ta'ālā* which was always present in his heart begins to overflow. He falls at the door of Allāh *ta'ālā* and says, "O Allāh! Forgive me." Allāh *ta'ālā* forgives him in advance by him just saying, "O Allāh!", because Allāh *ta'ālā* loves us and therefore He forgives us. Why do you forgive your children? After doing a thousand wrongs, you still forgive them because you love them. Hence you forgive their mistakes. In fact, if anyone else reprimands them, you fight with them and say, "Why are you reprimanding my child now? That is an old matter. Now he is my beloved child."

Allāh *ta'ālā* also does that. When a person whom people used to regard as evil and speak ill about repents and becomes Allāh's beloved, an order is issued by Allāh *ta'ālā*, "Beware! Do not remind him of his old self by saying, "You were an alcoholic. You were like this and like that." Now he has become My beloved. Now We will register a case against you because he has become Our beloved." When a child asks his father for forgiveness, the father will not allow anyone to speak against his son. In fact, if the child is owing any money to someone, the father will take responsibility to pay it. Similarly Allāh *ta'ālā* says, "Do not say anything to Our slave. We take responsibility for him." If he leaves this world having

certain unfulfilled dues, Allāh *ta'ālā* causes people to pardon him.

Allāh *ta'ālā* says, “O claimants! This man is Our beloved. I will fulfil your rights. Go! I grant you Paradise. Leave My beloved alone!” Just as a father takes responsibility in this world, Allāh *ta'ālā* also takes responsibility. However the condition is that the beloved must always fulfil people’s rights. It does not mean that he can go on usurping people’s rights thinking that Allāh *ta'ālā* will forgive him. There is no forgiveness for such a person because it is necessary to fulfil rights. As long as a person does not fulfil rights, there will be no way out for him.

### **The rights of the creation**

It is said that there are three things which will never be forgiven unless the rightful person forgives. A person will be taken to task if he oppressed someone, usurped his wealth, usurped his land, slapped him, swore him, backbit him or cursed him.

Look at what a fine justice system Allāh *ta'ālā* has. If a horned goat butted a hornless then on the Day of Resurrection both will be brought back to life and the hornless goat will be granted horns to take revenge from the other goat. Thereafter it will be said, “Become sand.” So how will revenge not be taken when one man oppressed another! It is very easy in this world. Just ask for forgiveness. People say they will lose their respect. Brother! What is respect? Look! All the people in this era will not be alive fifty years from now. New people will be living then and likewise the people of the past are not alive today. Akbar Allāh Ābādī *rahimahullāh* says,

When nothing existed, Allāh existed.  
When nothing will remain, Allāh will remain. Existence drowned me. What will happen if I do not remain?

He also says:

Whoever is laughing today, his laughter will become a thing of the past. Whoever is crying today, his crying will become a thing of the past.

If you want contentment of heart say, “Allāh, Allāh.” Whatever is happening now, will become history.

However on the Day of Resurrection, the entire universe will see everything. All the people of the past and the present will be gathered.

فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

*Now we have removed your veil from you so your sight is sharp today.*<sup>1</sup>

The eyesight will be made so sharp that the entire world will see even a small incident like what is happening to so and so today. What do the people of Chipata know about what is happening here with the residents of Lusaka? What do the people of Pakistan know about what is happening here in Zambia? A person is ashamed to ask for forgiveness in this world so tell me, what will be the way out for the disgrace that will come on that day? It is very easy in this world. Ask for forgiveness.

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<sup>1</sup> Sūrah Qāf, 50: 22.

## Types of oppression

One type of oppression is the oppression a man commits on the creation. There is no forgiveness for this oppression unless one seeks forgiveness from the oppressed. Another type of oppression is the oppression committed in the court of Allāh *ta'ālā*. Someone ascribes partners to Allāh *ta'ālā* and disbelieves in Him. There is absolutely no forgiveness for this type of oppression. A third type of oppression is oppression committed against one's self. When a person commits sin, he is oppressing himself. To look at evil by misusing these eyes, to misuse the ears, tongue, hands and feet and to commit sin is oppression against one's own self. If a person asks Allāh *ta'ālā* for forgiveness for this oppression, he will be forgiven. This is a matter between a servant and Allāh *ta'ālā*. There is no involvement of the creation of Allāh *ta'ālā* in this matter. Hence it is mentioned that one should not seek forgiveness from the creation for such sins. For example a person goes to a woman and says, "Please forgive me. I looked at you lustfully." One should never do this. It is totally forbidden. In fact, you are humiliating her. Just seek forgiveness from Allāh *ta'ālā* and He will forgive.

### A serial killer

'Allāmah Ibn Hajar 'Asqalānī *rahimahullāh* mentions in his commentary, *Fath al-Bārī* regarding the incident of the man who killed one hundred people as mentioned in *Bukhārī Sharīf*. When he killed ninety nine people he thought about repenting. He asked a pious monk of that era who was a devout worshipper of Allāh *ta'ālā* but not an 'ālim, if it was possible for him to be forgiven as he had killed ninety

nine people. The monk said, “You will never be forgiven.” The man struck him with his sword to complete his century. He killed one hundred in total. Still, he felt remorse in his heart so he went to an ‘ālim who possessed knowledge and recognition of Allāh *ta’ālā* and who knew the vastness of Allāh’s mercy. The killer asked, “Can I be forgiven?” The ‘ālim replied, “Your sins are nothing compared to the mercy of Allāh *ta’ālā*.”

### **A plot of the carnal self**

Hakīm al-Ummat Thānwī *rahimahullāh* says that a person who says, “How will my sins be forgiven? I have committed many sins.” is being disrespectful to Allāh *ta’ālā*. What is the position of the sins of the entire universe in comparison to one drop of Allāh’s mercy? Every aspect of Allāh *ta’ālā* is unlimited so His mercy is also boundless. The sins of man are limited. Our sins, whether they are one million, one billion or more, are limited. These sins have a limit but one small drop of the mercy of Allāh *ta’ālā* is limitless. Nobody can count it because it is unlimited. How can something which has a limit be compared with something unlimited? A person who makes such a statement is actually being disrespectful to Allāh *ta’ālā* by saying, “How will my sins be forgiven.” Just ask for forgiveness.

My friends! Now we have life. When we see the angel of death, the door of repentance closes.

The road is open so remain focused. It is mentioned in a Hadīth that if a person sheds a tear equal in size to a fly’s head, Allāh *ta’ālā* prohibits the fire of Hell from touching those parts of the body which the tear touches.

## Types of crying

There are many types of crying. Listen to all of them today. Some people say that they cannot cry. They should observe that there are many types of crying.

1. One type of crying is for such a small tear to be shed out of Allāh's fear which is equal in size to a fly's head.
2. The second type is for one tear drop to come out and roll down one's cheek.
3. The third type of crying is like heavy rainfall. The tears flow like heavy rain and the heart is irrigated internally. This is an amazing system. When water goes into the earth, a seed sprouts and crops are produced. However the system of the heart works differently. Here, the tears will flow out and the trees of Allāh's love and closeness start to grow in the heart.
4. The fourth type of crying is the crying of the heart. There are no tears in the eyes but the heart cries out of the fear and love of Allāh *ta'ālā*.

Although I laugh all the time and my eyes too are not moist, nobody knows about the perpetual crying of my heart.

My spiritual mentor says:

My lips are smiling but my heart yearns and grieves for You. Very few people have understood Your ardent lover.

Now if anyone says that we cannot even cry like these four types of crying - not a tear equal to a fly's head, nor a flowing tear, nor tears like rain nor can our hearts cry then may we be sacrificed for

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* because he mentioned a fifth type of crying. For such people with despondent hearts, Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said,

فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا

*If you cannot cry then pretend to cry.*

Allāh *ta‘ālā* will still have mercy on us. If one cannot cry then make as if you are crying. This is proof that Allāh *ta‘ālā* is Allāh.

### **The mercy of Allāh**

Tell me! If your case is before any judge of this world and you go to court and shed false tears and then a court official tells the judge, “Your honour! He is not really crying. He was laughing outside. He is just putting up a performance. He is a fraud,” the judge will say, “Is that so! I will give him a double punishment. He is trying to deceive us!”

May we be sacrificed for Allāh *ta‘ālā*! Allāh *ta‘ālā* said via Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*, “O slaves! Pretend to cry. We are aware and know that you are not crying in your hearts- *إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ*.”

But pretend to cry because We will forgive you and your sins for pretending to cry.” This is the level of Allāh’s mercy and this is the difference between Allāh *ta‘ālā* and the kings of the world. He is the king of kings and the ruler of emperors. He grants poor people and beggars kingship and when He wills He grants death. He also grants sainthood and is able to make unworthy people like us saints. It is not hard at all for Allāh *ta‘ālā*. When Allāh *ta‘ālā* grants

sainthood, He teaches the etiquette of sainthood and how to make Him happy and keep Him pleased.

### **One wisdom of the soul coming out from the legs first**

My friends! The serial killer who murdered one hundred people and completed his century went to an 'ālim who was a friend of Allāh *ta'ālā*. The 'ālim said, "No problem! There is one condition. Change your company because your company is bad. Go to a certain place where pious people reside. Go there and repent!" En route to that place, death came to him and his soul was taken out from his legs first.

Allāh *ta'ālā* put a thought in my heart through His grace and the blessing of my spiritual mentor. It is a great mercy of Allāh *ta'ālā* on man that the soul is extracted from the legs so that a person can take Allāh's name with this tongue until the very end. If the soul was taken out from the head first then the person would be able to move his legs but this is not any act of worship. He will say "Allāh, Allāh, Allāh," with his tongue or recite the kalimah or durūd sharīf. The soul will be coming out from his legs while the recitation of the Qur'ān and dhikrullāh will be flowing on his tongue.

It is written about many 'Ulamā' that their soul left this world while they were still explaining a ruling to a questioner. This is the level of Allāh's mercy that He gives us such an opportunity that if we remember Him at that last moment, He will open the door of mercy for us. Therefore Rasūlullāh *sallallāhu 'alayhi wa sallam* said,

مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

*A person whose last words are Lā ilāha illallāh will enter Paradise.*

When death came to the serial killer, he fell to the ground but did not lose courage. His life came out from his legs so he crawled and dragged himself on the ground about two feet with his last breath. Then the angels took out his soul. Remember! The job of the angel of death is only to extract the soul. To take him to Paradise or Hell is not his job. He only takes out the soul. The angels who escort the soul come on their own. If it is a pious soul, the angels of Paradise take him and if it is an evil soul, the angels of Hell take him.

Both groups of angels arrived. The angels of Paradise said, "He was going to repent. We will take his soul." The angels of Hell said, "We have a very old case recorded against him. He is an old sinner. He will go to Hell." A dispute and argument ensued between both groups of angels.

Remember! Angels have intellect like us, hence they question each other on some matters just as we discuss and debate in this world. Both groups went to the court of Allāh *ta'ālā* and explained the predicament. What did Allāh *ta'ālā* do? He said, "Measure the land. If he is closer to the city of sin, where he committed his last murder, the angels of Hell should take him. If he is closer to the city of the pious, the angels of Paradise must take him." This was a decision based on justice. Apparently Allāh *ta'ālā* made a decision according to the law but secretly He extended His mercy by saying to the city of the pious people, "Come close to this repentor of Ours," and to the land on the opposite end he said, "Move further away." The land from where he left

expanded and the land to his destination contracted. How close was he when the land was measured? The same amount which he dragged himself. The one or two feet which he dragged himself at the end. He did not abandon the effort to reach Allāh *ta'ālā* until the very end. Nowadays people say, "What can we do, we are unable to change." We did not come in this world to become lethargic and sit back. Khwājah Majdhūb *rahimahullāh* says,

If you cannot defeat the wrestler of the carnal self then at least do not let your hands and legs hang loose. You have to wrestle him your entire life. Sometimes he will overpower you and sometimes you will overpower him.

The angels of Paradise took him away. Ibn Hajar 'Asqalānī *rahimahullāh* is the commentator of *Bukhārī Sharīf*. He raises a question that how could one hundred murders, which is the right of the creation, be forgiven? He gives the answer that on the Day of Resurrection Allāh *ta'ālā* will grant all the murdered victims Paradise on account of the killer because he became Allāh's beloved. Thus nobody can object. He did not get the opportunity. If he had the opportunity, he would have went to each one and asked for forgiveness.

### **The words of Rasūlullāh**

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

*Those who believe have more intense love for Allāh.*<sup>1</sup>

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<sup>1</sup> Sūrah al-Baqarah, 2: 165.

Rasūlullāh sallallāhu 'alayhi wa sallam said:

أَحِبِّ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ

*Love whoever you wish because you are going to separate from him.*

Rasūlullāh sallallāhu 'alayhi wa sallam explained the reality of worldly love. O man! Look! Love whoever you wish be it a woman, a boy, your wife, your shop or anyone else because a time will come when you two will have to leave each other- فَإِنَّكَ مُفَارِقُهُ. Those who love Allāh ta'ālā do not have the worry of separation because Allāh ta'ālā is everywhere.

My spiritual mentor says that if someone loves his son a lot, can he remain with his son all the time? At school time will he sit with his son on the bench because he loves his son too much? If his son goes to the toilet, will he stand at the door because he loves his son a lot? If his son goes to play, will he go with him because he loves him a lot? No father can follow a schedule where he remains with his son all the time. Rather he will say,

There are other troubles in life besides love. There are other sources of comfort besides the comfort of being together.

However when it comes to Allāh ta'ālā and His love, Allāh is always present with His slave. Since He is with us in this world, He will be with us in the grave, on the Day of Resurrection and in every place. Therefore Rasūlullāh sallallāhu 'alayhi wa sallam said,

أَحِبِّ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ

*Love whoever you wish because you are going to separate from him.*

## **How to acquire the love of Allāh**

My friends! How can we acquire the love of Allāh *ta'ālā*? By doing a few actions we can acquire His love.

1. Be consistent in the dhikr of Allāh *ta'ālā*. Remember Allāh *ta'ālā* daily with this intention, “O Allāh! I am making your dhikr to gain Your love.” To acquire the love of Allāh *ta'ālā*, make his dhikr. Read the kalimah *ṭayyibah*, “Allāh, Allāh,” *istighfār* and *durūd sharīf* a hundred times each daily. My spiritual mentor teaches these four dhikrs but you can make any dhikr. Take the name of Allāh. Make dhikr of any of the names of Allāh that comes on your lips. He can be called by all His names as all the names belong to Him. If a man is a doctor as well as a Maulānā and a Muftī, you can call him by any title. If you call him, Muftī Sāhib, Maulānā Sāhib or Doctor Sāhib, he will respond to you. Allāh *ta'ālā* has many names. Irrespective of whichever name you take, the purpose of taking His name and making His dhikr is to knock on His door. Maulānā Jalāluddīn Rūmī *rahimahullāh* says,

Rasūlullāh sallallāhu ‘alayhi wa sallam said that when you will constantly knock on a door, a time will come when someone will appear and ask, “What do you want? What work do you have?”

Fix a time in which you will remember Allāh *ta'ālā* daily. Make dhikr for five or ten minutes. Do it in the morning, evening and before sleeping.

2. Sit in the company of the pious. Adopt the company of the pious friends of Allāh *ta'ālā*. Frequent the gatherings of the ardent lovers of Allāh *ta'ālā*. Sit by them and listen to the words of the love of Allāh *ta'ālā* from them because by continuously listening, one begins to develop love. If someone comes to you everyday and says, "Victoria Falls is very beautiful," will your heart desire to see the waterfall or not? You will say, "I must go see it. Now the desire has been created in my heart."

My friends! Likewise by listening to the talks of the love of Allāh *ta'ālā* repeatedly, one begins to love Allāh *ta'ālā*. One will have to stay in the company of the pious. Adopt the company of the ardent lovers of Allāh *ta'ālā*. Hadrat Hakīm al-Ummat Thānwī *rahimahullāh* says, "Sit in the company of the lovers of Allāh *ta'ālā* often so that the love of Allāh *ta'ālā* transfers to you."

3. Protect your self from sin. Abstain from sin because this is the biggest obstacle on the path to Allāh *ta'ālā*. How will Allāh *ta'ālā* grant a person His love when he is making his carnal self and the devil happy. If you have made friends and are sitting with the enemy and your best friend sees you sitting with his enemy then tell me, will he make you his best friend? Will he tell you his secrets? He will never do that. He will say, "This person is sitting and having tea with my enemy. It is possible that he will disclose my secret with the enemy." Remember! Allāh *ta'ālā* never grants the secret of His love to those who follow their carnal self and the devil and commit sin because they are friends with the enemy. Stay far away from sin. Be courageous and muster up the courage. In order to abstain from sins the first

requirement is courage. Take up the courage to not commit sin.

My spiritual mentor says, "Become a lion." Like how a lion drinks the blood of a deer. You people of Africa know better than us and you have probably witnessed the scene of a lion drinking the blood of a deer. How firm the lion remains! So my spiritual mentor says, "Drink the blood of your carnal self, your *īmān* will become firm. You will become a lion in the path of Allāh *ta'ālā*." Tell me if a lion is running ahead and a deer is running behind it to butt it will everyone laugh or not? They will laugh thinking, "What kind of a lion is this. Is this a real lion or a fake lion wearing lion skin?"

In a certain zoo, they did not have certain animals because the animals died. An unemployed person came to the zoo in search of a job. The owner said that he had no vacancies except for one or two cages that were empty. He told the man, "You will have to wear a bear costume and act like a bear." So he put on the bear costume and went to sit in the cage. In front of him was a lion and he was afraid of the lion. After a short while, the lion pounced and fell at the cage of the bear. The fake bear began to scream so the lion said from inside, "Friend! Be quiet! I am also working here."

Tell me! If a deer runs behind a lion and the lion runs away out of fear, will that lion be called a lion? What type of a believer is a person who drops his weapons in front of the carnal self and the devil when Allāh *ta'ālā* has granted him the power of *īmān*? He must defeat his carnal self and the devil and raise the name of Allāh *ta'ālā*. Use your courage to abstain from sin.

4. Stay away from the avenues of sin. Keep away from the avenues of sin and those things that lead to sin and which can become the source of sin. Some people say that they are not affected by evil glances. It does not affect them irrespective of where they go. No my friend! The devil catches a person in this way. Do not rely and trust yourself. Remember! The devil is very cunning. By doing this, he leads a person to sin. Therefore my spiritual mentor said, “Do not display bravery in this path. Rather one should be afraid.”

If you have a friend who does wrong and evil works and you go to drink tea with him then by frequenting his company, you will also develop his bad habits. One must keep far away from such an environment. Stay far away from the avenues of sin.

5. Following the Sunnat. Follow the way of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. The path of love is the fulfilment of the Sunnat.

The pathway to Paradise is to follow the  
footsteps of Rasūlullāh *sallallāhu ‘alayhi  
wa sallam*.

The pathway of the Sunnat brings a person to Allāh.

Ask Allāh *ta’ālā* for Himself. Make du’ā thus, “ O Allāh! Grant us Your love.” It was the Sunnat of Rasūlullāh *sallallāhu ‘alayhi wa sallam* to say,

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ یُّحِبُّكَ وَحُبَّ عَمَلٍ یُّبَلِّغُنِیْ اِلٰی حُبِّكَ

*O Allāh! I ask you for Your love and the love of those people who love You and the love for such actions which will take me to Your love.*

Rasūlullāh sallallāhu ‘alayhi wa sallam asked for the love of three things.

1. “O Allāh! I ask you for Your love.” This is the main aim and goal.
2. “And I ask You for the love of Your ardent lovers.” This is the means and the pathway to attaining the love of Allāh *ta’ālā*.
3. “And I ask You for the love of such actions which will take me to Your love.” This is also a means of acquiring the love of Allāh *ta’ālā*.

The main aim and goal is to acquire the love of Allāh *ta’ālā*.

Ask Allāh *ta’ālā* for Himself. Ask Allāh *ta’ālā* for His love. What was the du‘ā that Hadrat Hājī Imdādullāh Muhājir Makkī *rahimahullāh* made when his eyes fell on the Ka’bah when he went to Makkah for the first time? Nowadays we make these type of du‘ās: “O Allāh! Make my shop run well or make my goods profit.” What du‘ā did Hadrat Hājī Imdādullāh Muhājir Makkī *rahimahullāh* make?

Each person is asking You for something.  
O Allāh! I ask You for Yourself.

O Allāh! I ask You for Yourself. I want to acquire You because if I get You, I acquire everything. When the king is with you, the subjects of the king and everything else are yours.

Make this du‘ā regularly and punctually. Learn this du‘ā of Rasūlullāh sallallāhu ‘alayhi wa sallam. They are also the words of Rasūlullāh sallallāhu ‘alayhi wa sallam and there is divine light in these words which emanated from the blessed lips of Rasūlullāh sallallāhu ‘alayhi wa sallam. If you do not know this

du'ā then ask Allāh for Himself by saying, "O Allāh! I ask You for Yourself." Allāh willing, by continuously asking, a time will come when the heart will perceive that love. Then you will stand up shouting,

Allāh will come into that heart Himself. He will establish a connection with that heart. He will make a connection of love with that heart. May Allāh *ta'ālā* grant us the ability to practise.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ لك الحمد كما أنت أهله، فصل على محمد كما أنت أهله، وافعل بنا كما أنت أهله، فإنك أنت أهل التقوى وأهل المغفرة، ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين. اللَّهُمَّ إنا نسئلك الهدى والتقى والعفاف والغنى. اللَّهُمَّ إنا نسئلك حبك وحب من يحبك وحب عمل يبلغني حبك، اللَّهُمَّ اجعل حبك أحب إلينا من أنفسنا وأهلنا ومن الماء البارد.

O Allāh! Bless us with Your love. O Allāh! Grace us even though we do not deserve it. Confer us with Your love and include us among those who love You. O Allāh! Bless us with love for the pious people. Bless us with love for good deeds. O Allāh! Include us among Your lovers and Your friends. Pardon us for our sins and mistakes. Inspire us to become totally devoted to You. Free us from our carnal selves and from Shaytān. Bless us, our families and our forthcoming generations with genuine friendship with You. O Allāh! Let it be that our children and our forthcoming generations until the day of Resurrection all die as Your true friends. O Allāh! Decree Your

friendship for everyone. O Allāh! Bless the entire Muslim nation with Your friendship and love. Inspire the unbelievers towards imān. O Allāh! Confer us with the good of this world and the good of the Hereafter. Forgive those who have passed on. O Allāh! Cure those of us who are ill. O Allāh! I am in most need of whatever I spoke on. Inspire me, those who are present in the assembly, our mothers and our sisters to practise. O Allāh! Fill our hearts with the joy of Your love and closeness. O Allāh! Bless us with the joy of dhikr. O Allāh! Protect the world of Islam. Safeguard and protect every Muslim. O Allāh! Remove the restrictions of sustenance. Remove every type of worry and distress. Bless those who have no children with righteous and obedient children. Those who have children, make their children righteous and pious. Make them sources of continuous charity for their parents. Bless our children with beneficial knowledge and accepted actions. O Allāh! Fulfil the needs of our mothers and sisters from Your treasures. Give them what they are able to ask for and what they cannot ask for.

وصلی اللہ علی خیر خلقہ محمد وآلہ وأصحابہ أجمعین.

**Monday, 22 March 2010**

### **Journey to Chipata**

Chipata is an important city of Zambia. It lies to the east of Lusaka near the Malawi border. Foreigners entered this country through Chipata. Especially the Gujarati Muslims of India first came to Chipata, and then proceeded to Lusaka and other parts of the country.

## In the company of Maulānā Iqbāl Sāhib

Maulānā Iqbāl Sāhib is from among the senior ‘ulamā’ of Lusaka. He was first spiritually affiliated to Hadrat Maulānā Sayyid Abrār Ahmad Sāhib *rahimahullāh* and then established a bond with Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib Allāhābādī *dāmat barakātuhum*. Maulānā Iqbāl Sāhib initiated a new methodology of working with the local community and established a large Islamic Centre where the youth were educated and trained. After receiving their training, they were sent to their own communities as preachers. In this way, the local Africans began embracing Islam in droves. However, due to jealousy from our own people and enmity from outsiders, the entire programme was made to collapse. The Maulānā himself was spared provided he does not engage in any propagational activities. He is now running a large ice-cream factory in Lusaka. When Hadrat Maulānā Shāh Hakīm Muhammad Akhtar Sāhib visited Lusaka in 2002, he stayed as a guest for three days in the house of Maulānā Iqbāl Sāhib. The Maulānā insisted that I stay over at his place before my return to Karachi.

I performed the fajr salāh in Masjid-e-‘Umar, delivered a short Qur’ān lesson, and then accompanied Maulānā Iqbāl Sāhib to his house.

After breakfast, our journey commenced in Maulānā Iqbāl Sāhib’s double-cabin vehicle. One of his friends, Yūsuf Sāhib, accompanied us. He is a trader in medical supplies. The journey from Lusaka to Chipata is just over 500kms. Our first stop was at a place called Petauke.

Qārī Muhammad Ismā'īl Sāhib of Lusaka was well acquainted with Hadrat Wālā Hakīm Sāhib and had attended many of his assemblies. He invited Hadrat Shaykh to visit the Islamic schools which were under his supervision in the surrounding areas of Petauke.

### **Unity of purpose**

In the course of the journey, Hadrat Shaykh said that it is essential for a murīd to believe that his rectification will be realized solely through his shaykh. Our Hadrat Wālā says that no matter how many paternal uncles a person may have, and even if he has a grandfather, the responsibility of providing him his bread will be borne by his father. It is necessary for him to respect his grandfather and uncles, but his father still enjoys the highest status. In the same way, a person's spiritual training is undertaken solely by his spiritual father.

### **The Luangwa river**

We reached a certain place where there were many fish shops selling semi-cooked and dried fish. Many people were buying these fish while others were eating grilled fish from take-aways. When Hadrat Shaykh inquired about this, Maulānā Iqbāl Sāhib informed him that the famous river of Zambia, Luangwa, is situated here. There is a bridge nearby where there is an army-checkpoint. All those who are entering and leaving are checked. We stopped here for some time, bought some drinks and snacks, and proceeded towards the bridge. We were stopped at the checkpoint, and then allowed to continue.

The Luangwa river is a large river which is similar to the muddy rivers of Punjab. On the other hand, the Zambezi River is very clear and it has a profusion of

fish. The Luangwa river has many hippos. We were informed that about 200 people are killed annually by hippos. They do this by drowning the victims. Hadrat Shaykh said that it is most dangerous to walk along the rivers of Africa. One should therefore merely look at them from a distance.

## **Nyimba**

We reached the town of Nyimba at around zuhr time. There is a community of Muslims here and the town has a masjid. Hadrat Shaykh proceeded to the masjid, we performed the zuhr salāh, and had the lunch which we had carried from Lusaka. The imām of the masjid was not at home that day so we did not meet him.

## **Petauke**

We reached Petauke before 'asr. We stopped over at the house of Janāb Ayyūb Lūlat Sāhib. He welcomed us graciously and demonstrated much love. We had a rest until before maghrib and proceeded to the Petauke masjid. Hadrat Shaykh delivered a lecture after the maghrib salāh.

# THE VALUE OF ĪMĀN

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Īdgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Jāmi' Masjid, Petauke  
Time: After maghrib  
Date: 22 March 2010

الْحَمْدُ لِلَّهِ مُحَمَّدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ، أَمَّا بَعْدُ: فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.

وقال النبي صلى الله عليه وسلم من اتق الله عز وجل صار آمنا في بلاده. أو كما قال عليه الصلوة والسلام.

صدق الله وصدق رسوله النبي الكريم.

### Man's value is on the basis of īmān

My respected elders and friends! Man's value is on the basis of īmān. If he does not have īmān, he is nothing more than a figure made of clay. Allāh *ta'ālā* created man from clay. You probably use clay utensils in your homes. If a valuable item is placed in a clay pot, the pot also becomes valuable. If something of no value is placed in it, the pot becomes valueless. We can therefore say that the value of a utensil depends on what is placed in it. If sapphires, gold and silver are placed in a clay pot, you will keep the pot in a safe, you will lock it, and you will protect it. If something of little value is placed in the same clay pot, you will keep it in the kitchen or any other place. In short, the value of a receptacle depends on

what is placed in it. Allāh *ta'ālā* created man from clay, and his value is because of his īmān. If there is īmān in him, he is most valuable. If there is no īmān in him, he is worthless. Allāh *ta'ālā* says in the Qur'ān:

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ

*They are like animals. In fact, they are worse than animals.*

Allāh *ta'ālā* says that they are animals in the form of humans. You and I will refer to them as humans but Allāh *ta'ālā* does not because a real human is one who recognizes his benefactor. The Qur'ān says: "They are worse than animals." Even animals recognize and acknowledge those who take care of them. An animal will not attack a person who feeds it. Instead, it will love him. What kind of human is this who forgets his Lord who nourishes and sustains him? He is the one who sustained him when he was in his mother's womb, when he was in her lap, and He is sustaining him even now.

### **Allāh – The Creator**

My dear friends! If we were to ponder over all the means and causes in this world, we will realize that Allāh *ta'ālā* is the one who created them. Do you think we could have created them with our money if Allāh *ta'ālā* hadn't created them?

When we study history we see that there were times when people were afflicted by drought and famine, they were buying bread with gold bars. It is recorded in *Tārīkh Baghdād* that the price of one bread was equal to the weight of the head of an ox. The real

creator is none other than Allāh *ta'ālā*. Our shaykh, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib says that scientists do not create anything. We merely say it hyperbolically that a certain scientist or inventor created such and such thing. The act of creating refers to bringing something which is non-existent into existence. Ask your parents: “Did you imagine that we would come into this world?” They will reply: “It was not even in our furthest imaginations that we will have a son like you.” The act of creating means bringing from non-existence into existence. Scientists compose things, and arrange them – they do not create them. composing means to bring together a few items and make something new from it. For example, rice and meat are brought together, spices are added to it and a dish by the name of biryānī is prepared. Now look at all the ingredients in the biryānī – they are the creations of Allāh *ta'ālā*. The only excellence of the cook is that he brought the ingredients together. Apart from that, all the ingredients have been created by Allāh *ta'ālā*.

A true human is the one who recognizes his Benefactor. If he does not recognize his Lord, he is not a human. The Qur’ān says that those who do not have īmān are like animals. In fact, they are further astray than animals because animals are carrying out the duties for which Allāh *ta'ālā* created them. A cow is created to produce milk and it is doing that. It is created to provide meat, and it is doing that.

### **Concern for the Hereafter is the objective of this life**

Rasūlullāh sallallāhu *‘alayhi wa sallam* said:

إِنَّ الدُّنْيَا خُلِقَتْ لَكُمْ وَأَنْتُمْ خُلِقْتُمْ لِلْآخِرَةِ

*This world has been created for you while you have been created for the Hereafter.*

The purpose of sending you in this world is for you to earn the Hereafter. This world is the market for the Hereafter. For example, you say: “We will go to the market on Sunday and buy such and such things which we do not get in our area.” You have to drive to that place. You purchase whatever you need for your house. You go there weekly and buy enough goods to last you for the week.

My dear friends! Allāh *ta’ālā* has placed the goods of the Hereafter in this world. Go into the world, perform salāh. Salāh in this world has a value. Keeping fasts has a value. No one is going to feel hungry in the heavens. Hadrat ‘Īsā ‘*alayhis salām* is in the heavens, and is alive there. This is our belief. He neither feels hunger nor thirst there. He has no need for food and drink. Thus, we see that fasting has a value in this world. Recitation of the Qur’ān, hajj, charity, zakāh, etc. all these things are of value in this world. By performing our salāh, paying zakāh, etc. it is as if we bought goods from the market. These goods will avail us in the Hereafter. We will receive the rewards for them in the Hereafter. As for the one who did not engage in any marketing in this world, he will be empty-handed in the Hereafter. You have wealth which you distribute among the poor. We get poor and needy people in this world. There will be no needy people in the Hereafter. We learn from this that this world is the market for the Hereafter. Allāh *ta’ālā* sent us in this world to go to the “market” and to hasten in accumulating goods for

the house of the Hereafter. When you sit in the vehicle of the grave, you will have all the necessary goods. It must not happen that you encounter difficulties on your journey.

### **The conferring of īmān is through Allāh's grace**

The value which we have is on account of our īmān. Allāh *ta'ālā* gave us this īmān for free out of His grace. It is solely His special favour that He conferred us with īmān. There are so many others who do not have īmān. We do not have any speciality within us which made us more eligible for īmān. When Allāh *ta'ālā* willed, He deprived Abū Lahab of īmān. What is the meaning of Abū Lahab? Lahab refers to the flames of a fire. It refers to the redness which engulfs a fire. Abū Lahab's face was intensely red in colour. When he was seen from a distance it seemed as if a fire was emanating from him. He was also very handsome. He was therefore referred to as Abū Lahab. He was deprived of īmān while Hadrat Bilāl *radiyallāhu 'anhu* was blessed with it. Hadrat 'Ammār ibn Yāsir *radiyallāhu 'anhu* was blessed with īmān, and so was Zinnīrah *radiyallāhu 'anhā*. Slaves were blessed with īmān while masters were deprived of it.

When Hadrat Abū Bakr *radiyallāhu 'anhu* purchased Hadrat Bilāl *radiyallāhu 'anhu*, his [Abū Bakr's] father, Abū Quḥāfah, was the first to object. He was not a Muslim as yet. His father said to him: "Where did you get this black fellow from?! If you really wanted to buy a slave, you should have bought a Roman slave." Roman slaves were also available at the time. They were from European progenies. His father said: "You should have bought a beautiful

slave. Why did you have to buy a black-skinned slave?”

Hadrat Abū Bakr *radiyallāhu ‘anhu* replied: “O father! I did not buy him on the basis of his skin colour. Rather, I looked at his heart and bought him. His heart is most valuable because it has īmān in it. I attached a price to that, and not to his outer appearance.” Even Allāh *ta’ālā* looks at what is contained in a vessel. He looks at what is in your heart. Allāh *ta’ālā* looks at the clay pot which is in your heart, and sees what it contains. If it has īmān, if it is attached to Allāh *ta’ālā* and it has Allāh’s light in it, then it is valuable. If this is not the case, then it is of no value. Even if the entire world says that there is no one more beautiful and more handsome than you, you will have no value in Allāh’s sight if you do not have īmān. You are clay and you will return to clay in the grave. Maulānā Rūmī *rahimahullāh* said:

Four people died – one was black, the other was white, one of brown complexion and the fourth was red-complexioned like a pomegranate. If you dig their graves after some time, the soil of all will be one colour.

You can paint a building with the most beautiful white colour. After some time, the effects of rain and sunshine will change its colour. The paint will fall off and the plaster will become visible.

My dear friends! Colour and beauty are of no value in the sight of Allāh *ta’ālā*. Allāh *ta’ālā* created these different forms, shapes and colours so that the one who is handsome may express gratitude, and the one who is less than that may exercise patience.

Notwithstanding all this, the real value of the person will depend on what is in his heart.

### A Ṣahābī

There was a Companion of Rasūlullāh sallallāhu ‘alayhi wa sallam by the name of Zāhir. He was not a very handsome person. He lived in a village but had an intensely loving bond with Rasūlullāh sallallāhu ‘alayhi wa sallam. Whenever he came from his village, he would bring a gift to Rasūlullāh sallallāhu ‘alayhi wa sallam. Sometimes he would present firewood, and at other times he would present something else.

This is why we are taught that when giving gifts to our seniors, we must not worry about how expensive or valuable it is. For example, when giving a gift to our parents, grandparents, uncles, teachers, mentors, etc. then do not look at its value. All that is needed is that it must be given out of love. My shaykh, Hadrat Maulānā Shāh Muḥammad Akhtar Ṣāhib, relates about Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī rahimahullāh who was a senior khalīfah of Hakīmūl Ummat Hadrat Maulānā Ashraf ‘Alī Thānwī rahimahullāh in A’zamgarh. My shaykh relates: We were students at the time and we did not have anything. We used to make nicely-shaped mounds of clay for istinjā’ and present them to Hadrat. He used to reply by saying: “Jazākallāhu Khayran. You have presented me with this gift which will make it easy for me to perform istinjā’.” Sometimes they would present a miswāk to him.

In the same way, that poor Ṣahābī would present to Rasūlullāh sallallāhu ‘alayhi wa sallam whatever was available to him. Sometimes he would bring herbs, at

other times he would bring chillies. In short, he would bring whatever is normally available in the villages and present them to Rasūlullāh sallallāhu 'alayhi wa sallam. Rasūlullāh sallallāhu 'alayhi wa sallam would say to him: “Before you depart for your house in the evening, you must come and meet me.” Rasūlullāh sallallāhu 'alayhi wa sallam would give him a utensil which he could use in his house, or sometimes he would give him clothing. Rasūlullāh sallallāhu 'alayhi wa sallam would say with reference to him:

ظاهر باديتنا ونحن حاضروه

*Zāhir is our village while we are his city.*<sup>1</sup>

In other words, Zāhir brings us things from the village while we give him items of the city.

A narration of *Tirmidhī Sharīf* states that he brought firewood on one occasion and presented it to Rasūlullāh sallallāhu 'alayhi wa sallam. Rasūlullāh sallallāhu 'alayhi wa sallam then asked him: “Where are you going now?” He replied: “I chopped firewood and brought it. I am going to sell it in the market. From the money which I earn, I will buy some food items for my family.” Rasūlullāh sallallāhu 'alayhi wa sallam asked: “Where are you going to sell it?” He replied: “In such and such market.” Rasūlullāh sallallāhu 'alayhi wa sallam went behind him and covered his eyes, as is normally done by children when they play with each other. Rasūlullāh sallallāhu 'alayhi wa sallam used to joke with his

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<sup>1</sup> Hadrat Zāhir Ashju'ī radiyallāhu 'anhu was martyred in Badr. Refer to *Shamā'il Tirmidhī*.

Companions occasionally in order to demonstrate his love for them. initially, Hadrat Zāhir radiyallāhu ‘anhu asked:

مَنْ أَنْتَ، أَرْسَلَنِي

*Who are you? Leave me.*

However, he inhaled the fragrance of Rasūlullāh sallallāhu ‘alayhi wa sallam. The perspiration of Rasūlullāh sallallāhu ‘alayhi wa sallam had a unique fragrance. The fragrance of Paradise is nothing in comparison to it.

### **The blessed fragrance of Rasūlullāh**

Hadrat Anas radiyallāhu ‘anhu relates: Rasūlullāh sallallāhu ‘alayhi wa sallam came to our house when it was a scorching hot day. Rasūlullāh sallallāhu ‘alayhi wa sallam took a rest in our house. My mother, Umm Sulaym radiyallāhu ‘anhā (she was a foster aunt of Rasūlullāh sallallāhu ‘alayhi wa sallam). She drank breast milk with Hadrat Āminah. The mother of Hadrat Anas radiyallāhu ‘anhu and his maternal aunt, Umm Harām also drank the milk of the same woman. These three women (Hadrat Āminah, Hadrat Umm Sulaym and Hadrat Umm Harām) drank the milk of one woman. The latter two were therefore foster aunts of Rasūlullāh sallallāhu ‘alayhi wa sallam. He used to go to her house and perceive his mother’s love there. She used to comb the hair of Rasūlullāh sallallāhu ‘alayhi wa sallam and wash his clothes. This is why Rasūlullāh sallallāhu ‘alayhi wa sallam used to frequent the house of Hadrat Anas ibn Mālik radiyallāhu ‘anhu the most. After all, it was the house of his foster aunt.

Hadrat Anas *radiyallāhu ‘anhu* says: The perspiration of Rasūlullāh *sallallāhu ‘alayhi wa sallam* was flowing from his body and falling on the ground. My mother, Hadrat Umm Sulaym , thought of a most strange thing. She took a small bottle and placed it against the pillow. The perspiration of Rasūlullāh *sallallāhu ‘alayhi wa sallam* now began dripping into the bottle. When it was filled, my mother took it and closed it with a seal. When Rasūlullāh *sallallāhu ‘alayhi wa sallam* left this world, my mother said to me: “I am going to give you a most valuable gift; you must take good care of it.”

Hadrat Anas *radiyallāhu ‘anhu* continues: When I went to Basra, I used to take a small amount of the perspiration, mix it with another perfume and apply it on my body on Fridays. The people of Basra were very wealthy and affluent people. When I used to enter the masjid, the people used to say to me: “O Anas! We searched everywhere for a perfume like this and spent enormous sums of money to obtain it, but we could not find the perfume which you apply on Fridays. Tell us, which perfumer did you buy it from?” Hadrat Anas *radiyallāhu ‘anhu* would burst out crying and say: “You will never find such a shop. This is the perspiration of Rasūlullāh *sallallāhu ‘alayhi wa sallam* to which I added some perfume, and which I then apply. It was given to me as a gift by my mother after the demise of Rasūlullāh *sallallāhu ‘alayhi wa sallam*.”

## **Returning to the story of the Sahābī**

The Sahābī got the fragrance of Rasūlullāh *sallallāhu ‘alayhi wa sallam* and realized that this was his beloved and his master who covered his eyes with his blessed hands. Out of his love, he began touching his

back with the chest of Rasūlullāh *sallallāhu ‘alayhi wa sallam* because he had said: “Allāh *ta‘ālā* has made the Hell-fire forbidden to a body which attaches itself to my body in a state of *īmān*.” This is why the *Sahābah radiyallāhu ‘anhum* used to constantly try to shake hands with Rasūlullāh *sallallāhu ‘alayhi wa sallam*, to embrace him, and to touch their bodies with his.

When the *Sahābah radiyallāhu ‘anhum* realized that Rasūlullāh *sallallāhu ‘alayhi wa sallam* has entered the market, they left their businesses and assembled around him. Rasūlullāh *sallallāhu ‘alayhi wa sallam* asked:

مَنْ يَشْتَرِي هَذَا الْعُلَامَ

*Is there anyone who will buy this boy?*

Bearing in mind that he was an ordinary young man with an ordinary appearance who looked like he came from the rural areas, Rasūlullāh *sallallāhu ‘alayhi wa sallam* referred to him as a boy and asked if anyone would buy him.

He began crying and said: “O Rasūlullāh! I am neither good-looking nor am I intelligent. Who is going to attach any value to me?” When buying slaves, people used to look at their appearance and assess their intelligence so that they could be of use to them. This is why he said that he is neither good-looking nor intelligent, he is an ignorant villager. If you are going to ask the traders for my value, you will find me to be extremely cheap. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “Certainly not! By Allāh, you are extremely valuable in the sight of Allāh *ta‘ālā*. You are definitely not cheap in His sight.” He

was of a high value because his heart was immersed in the love of Rasūlullāh sallallāhu ‘alayhi wa sallam.

### **Value is what is laid down by the master**

My dear friends! Man’s value depends on what is in his heart. If there is īmān in his heart, he is valuable. If not, he is of no value. Nowadays, a person attaches a value to himself and walks around making claims about what he owns, what he has, and how many people salute him! My dear brothers! These are slaves and so are you. Saluting a slave will not increase his value in any way.

If a person attaches a value to himself or asks others like him to attach a value to him then it is of no consequence. It is not taken into consideration. The following is a couplet of our Hadrat:

If the Master is happy with us, we are  
valuable. Slaves do not have a value of  
their own.

If Allāh *ta’ālā* says: “O servant! I am pleased with you” it will be of use to the servant. It is the master who attaches a price to a slave, a slave cannot make his own price, nor can other slaves attach a value to him.

### **An oil merchant**

When Hadrat Maulānā Masīhullāh Khān Sāhib Jalālābādī *rahimahullāh* came to Lahore, he related an incident to us. There was a saint who used to buy oil from an oil merchant. The latter would always mock at him and say: “Hadrat Sāhib! Tell me, is your beard better or the bell which is suspended around the neck of my ox?”

People in those days used to suspend a bell around the neck of an ox so that they know whether it is walking or standing still. A Maulānā Sāhib went to buy oil from the oil merchant and asked him: “Why have you tied a bell around the ox’s neck?” He replied: “While I am busy in my work, I will know whether the ox is moving about doing its work or its standing still. When I do not hear the bell ringing, I go immediately with a stick and strike it.” The Maulānā Sāhib said: “What if the ox remains standing in one place and continues shaking its head?” The man replied: “I am not going to give you any oil. Go away from here, the ox might overhear what you said.”

Anyway, the oil merchant would constantly ask the saint: “Tell me, is your beard better or the bell which is around the neck of my ox?” Hadrat never gave any reply to this question, but continued buying oil from this oil merchant. When Hadrat was about to depart from this world, he requested those around him saying: “Listen! When I die, you must carry my janāzah in front of the shop of the oil merchant, and stop there for a short while.” When he died, the oil merchant came to know that a certain saint who used to buy oil from him has passed on. The janāzah was approaching his shop, so he went outside. People generally stand up when a janāzah is passing even though this is not essential in the Shari‘at. The man stood there and watched the janāzah approaching. As per the request, the people stopped in front of the oil-merchant’s shop. A voice was heard from inside the janāzah saying: “O oil-merchant! My beard is better than the bell of your ox.” The people then proceeded with the janāzah.

The oil merchant fell down unconscious when he thought to himself: This was something known only to me and the saint, yet this voice called out from his janāzah! When he was alive, he never gave me an answer to my question.

When he regained consciousness, he went to a pious 'ālim and related what transpired. The 'ālim said: Hadrat did not reply to your question when he was alive because if he did not die with īmān, the bell of your ox would be better than him. If he died with īmān, the entire world cannot be equal in value to it. Because he died with īmān, Allāh *ta'ālā* answered your question after he died. He departed from this world with īmān, so his beard is better than the bell of your ox."

### **The way to preserve īmān**

Man's value is based on his īmān which is in his heart. All praise is due to Allāh *ta'ālā* that He blessed us with īmān; but how are we going to preserve it? The Qur'ān says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

*O believers! Fear Allāh.*

In other words, if you want to preserve your īmān you will have to abstain from sin, you will have to protect yourself from following in the footsteps of Shayṭān and your carnal self. Committing sins and obeying Shayṭān and your carnal self are proofs that you do not perceive the value of such a valuable thing. You did not lock the safe of your heart. Just imagine! You placed a valuable item in your safe but you did not lock it, you did not set its alarm. This

means that the item is of no value to you. Shayṭān will take it away from you whenever he wants. Shayṭān is a unique type of enemy. We have enemies who take away our money. There are others who will take away our clothing. Yet another enemy will injure us. Another will kill us. However, Shayṭān is an enemy who will not do any of these things. He will not tear off your clothes, he will not strike you with a club on your head, he will not puncture your car tyres, he will not injure you, he will not kill you. What will he do? He will try to extract the pearl of īmān which lies in your heart. He knows that your value lies on account of your īmān, and that once he removes it from you, you will be of no value. This is why Allāh *ta'ālā* says:

اتَّقُوا اللَّهَ

*Fear Allāh.*

As long as there is no taqwā and no fear of Allāh *ta'ālā*, it will be difficult to save your īmān. Īmān is preserved by abstaining from sin.

The person who abstains from sin, is concerned about abstaining from it, and cries and repents before Allāh *ta'ālā* if he occasionally commits it, then his īmān remains safe and secure. In this country (Zambia) you have boundary walls around your houses, and electric fencing on top of the walls. Now tell me, there is nothing of real value on the boundary, yet you have walls built there, and electric fencing on top. Why did you do this? You will tell me: “Maulānā Sāhib! So that the house within the boundary walls remains secure. If a thief breaks the wall or climbs the fence, an alarm will ring, the security company will come to know of it, and we will

handle the situation there and then. The thief will not be able to reach the valuables which are inside the house, we ourselves, our wives and children, our possessions, etc. The entire matter will be resolved outside.”

This is what Allāh *ta'ālā* is saying to us. Adopt piety and fight the war against Shayṭān and the carnal self at the boundary wall. Let the war end at the boundary wall so that the valuable pearl of imān remains safe and secure. A person who does not abstain from sin is like a person who has no boundary wall around his house. A thief will come in casually, and the person will only come to know when the thief reaches the actual wealth. He may even take it and leave without your knowing. You are probably asleep, it is a dark night, and he takes everything away without your knowledge.

### **The way to acquire taqwā**

Allāh *ta'ālā* says:

اتَّقُوا اللَّهَ

*Fear Allāh.*

How can a person save himself from sinning? When he plucks the courage to adopt taqwā. Allāh *ta'ālā* gave us the courage, but we have to use it. We have the ability to save these eyes from sin. Our ears are sinning, our tongue is sinning, our heart is sinning, our hands and legs are sinning. We can restrain them all. This is why Allāh *ta'ālā* ordered us to adopt taqwā. If you and I could not restrain ourselves, He would not have ordered us. The fact that He ordered us is proof that we do have the courage, but we are

not using it. If we do not use this courage, our īmān will be attacked. What is the eventual consequence when a person does not abstain from sin? He begins to have doubts and misgivings about Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam*. He experiences whisperings about Rasūlullāh *sallallāhu 'alayhi wa sallam*, about the Qur'ān and about Islam itself. He then says that he has this and this objection. Study the lives of those who have objections about Islam. They were the ones who were first immersed in sin. Shaytān first caused them to fall into sin, and then attacked their īmān to the extent of their īmān falling into danger. Īmān entails conviction. Once there is doubt, īmān comes to an end.

### **An incident related to Muftī Habīb ar-Raḥmān 'Uthmānī**

Maulānā Habīb ar-Raḥmān 'Uthmānī *rahimahullāh* is from among our seniors. He was a principal of Dār al-'Ulūm Deoband and the elder brother of Ḥaḍrat Maulānā Shabbīr Aḥmad 'Uthmānī Sāhib *rahimahullāh*. Our teacher, Ḥaḍrat Muftī Walī Ḥasan Sāhib *rahimahullāh*, the Shaykh al-Ḥaḍīth of Jāmi'ah Islāmīyyah Binnaurī Town, related this incident to us. Ḥaḍrat [Maulānā Habīb ar-Raḥmān] was reciting the Qur'ān at night when a question about a certain verse cropped up in his mind. He went through all the commentaries which he had in the hope of finding an answer to his question. When he did not find an answer, he was quite distressed and thought to himself that if he died in this state, how will he face Allāh *ta'ālā*? It was a winter's night. He carried a club, wrapped himself in a blanket, took a lamp, and walked for 20 miles to Gangoh. Ḥaḍrat Maulānā

Rashīd Aḥmad Gangohī *rahimahullāh* was alive at the time, but he had become blind.

Ḥaḍrat undertook this journey on foot at night. He himself was old. Yet he went because he feared that he must not die while having this question in his heart. When he reached Gangoh, it was the time of tahajjud. In other words, he must have left at some time after 'ishā, walked continuously and reached at the time of tahajjud. Ḥaḍrat Gangohī *rahimahullāh* was performing wuḍū' for the tahajjud ṣalāh. Ḥaḍrat offered salām and Ḥaḍrat Gangohī *rahimahullāh* recognized his voice. Ḥaḍrat Gangohī was extremely sharp and perceptive. It is said that after he became blind, and an assembly of 400-500 people were seated in front of him. If a child entered and sat in-between, Ḥaḍrat Gangohī would immediately perceive it and ask: "Did a child enter just now?" The people would ask: "Ḥaḍrat, how did you know that?" He would reply: "The manner of his breathing tells me that a child is sitting here." This was the extent of internal spiritual light which Allāh *ta'ālā* had blessed him with. He did not have the physical eyes, but he was blessed with internal eyes. A Ḥadīth states:

اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

*Beware of the insight of a true believer because he looks with the light of Allāh.*

Ḥaḍrat Gangohī was performing wuḍū'. He replied to the salām and asked: "Muftī Ṣāhib! What is the reason for coming at this hour?!" Ḥaḍrat replied: "Ḥaḍrat! I was reciting the Qur'ān and a question about this verse came to my mind. I could not find an answer so I came to you." Ḥaḍrat Gangohī gave him the answer while he was performing wuḍū'. He

says: “The moment he gave me the answer I perceived a special light in my heart. I said: ‘Hadrat, I am going back now.’” Hadrat Gangohī said: “Have breakfast with me, and then you can go.” He said: “Hadrat, I have classes in the morning. By the time I reach, it will be time for my classes.” He left, performed fajr salāh on the way, and the time for his classes had started by the time he reached. He proceeded straight to his class and delivered his lesson.

### **An example of immediate repentance**

My dear friends! Īmān cannot be secure without taqwā. Pluck your courage to save yourself from sinning. Revive your nerves, do not kill them. If you commit a sin, repent and seek forgiveness.

My shaykh says that a person who commits a sin is similar to a fish which is caught. When it is removed from the water, it jumps about and tries to get back into the water. As long as it continues jumping, the possibility of going back into the water exists. The longer it remains out of the water, its ability to jump will decrease until it dies.

When a person commits a sin, he must not delay in repenting. Shaytān has hunted us from the ocean of Allāh’s closeness through sin. Man should therefore be restless [like a fish], repent quickly and get back into the ocean of Allāh’s closeness. If he delays, he will gradually lose the ability to repent, and will not be able to repent at all.

### **Companionship of the Ahlullāh**

The second lesson which we are given is how it will become easy to save ourselves from sin and to adopt

piety. The first is for us to make use of our courage. The second is to remain in the company of the pious and righteous servants:

كُونُوا مَعَ الصَّادِقِينَ

Remain in the company of those who are genuine and true in their taqwā. By remaining in their company, taqwā will develop easily in you.

كونوا مع الصادقين في التقوى

*Remain in the company of the truthful in taqwā.*

For how long must you remain with them? Until you become like them:

خالطوهم لتكونوا مثلهم (تفسير روح المعاني)

*Remain with them so that you become like them.*

When taqwā of this nature is realized, Allāh *ta'ālā* will confer a person with steadfastness as He conferred it to His righteous servants. Subsequently, Shayṭān will not get the better of him. The person will not remain sinless, but he will – Allāh willing – be protected. When Allāh *ta'ālā* protects such a person, it is not easy for Shayṭān to attack him. Shayṭān fears the light of taqwā.

There was a saint who, when he saw Shayṭān, he took a stick and ran behind him. When he chased him for quite a distance, Shayṭān said to him: “I am not scared of your stick; I am scared of the light of taqwā which is in your heart. This light causes me to dissolve just as salt dissolves in water. I am running out of fear for the light in your heart and not out of fear for your stick.”

## Shaytān's modus operandi

A Hadīth states that Shaytān pierces his trunk from the rear of a person's left shoulder. He has a trunk like that of an elephant. When he sees that a heart is devoid of light, he seizes it. He then casts evil in that heart to the extent that the person becomes inclined towards sinning and evils. Shaytān engulfs him in such a way that he gradually develops thoughts about sinning. Shaytān then flings him into the valley of sinning.

If the heart has the light of taqwā in it, and he inserts his trunk in it, he gets "electrified" just as a person who touches a bare live-wire. When there is light in a person's heart, Shaytān cannot even go near him.

## Summary

Allāh *ta'ālā* says that if you want to preserve your imān, you will have to adopt taqwā. You can get taqwā by first plucking the courage to abstain from sin. It cannot happen that a person takes the courage and Allāh *ta'ālā* does not help him. A poet says:

The nightingale said: "One has to swallow grief in the path of love." The moth said: "One has to burn one's self in the path of love." Farhād said: "One has to knock one's self against a mountain." Majnūn said: "One needs manly courage in the path of love."

Utilize your manly courage. When man plucks the courage to abstain from sin, and fights against Shaytān and his carnal self, Allāh *ta'ālā* opens His gates of mercy upon the person. Hadrat Yūsuf

*‘alayhis salām* took the courage to run, and the doors opened for him. There were seven doors, all of which were locked. They opened automatically for him. Hadrat Yūsuf *‘alayhis salām* ran because he did not want to be there, he wanted to go to Allāh *ta‘ālā*. It is our belief that a Prophet is sinless [and divinely protected from sin]. That sin would not have been committed by him, but we were to be given the lesson that believers will have to take courage to save themselves from sin. Courage means that we will have to take a step in that direction – to abstain from sin. If we do not pluck the courage, we will not be able to save ourselves from even the smallest of sins.

The second thing which we have to do is:

كُونُوا مَعَ الصَّادِقِينَ

We will have to remain in the company of truthful people. We will have to spend our time with them, we will have to develop the desire in our hearts to draw from the treasures which are in their hearts.

Why are we not deriving spiritual blessings even though many pious people are coming to our country and we are meeting them. It is because we do not have a genuine quest. If we do not have a quest, how will we obtain spiritual blessings? You tell me! When you have a headache you take a few pills. They are swallowed and they go into your stomach. From there, they ought to flow down towards your legs, but instead they go up to your head. Why do they go up? It is something to think about. It is because the head had a need [and a quest]. It had a quest for the pills; the hands and feet did not have a need for the pills. The pills went to who had the need. They went from down to up, whereas they ought to have flowed

further down. They went up because of the quest which came from above. When a person has a genuine quest, Allāh *ta'ālā* confers him with the spiritual blessings of the saints. He then receives the treasure of taqwā which is concealed in their hearts. If he has no quest, he has nothing. Even if he lives with the saint, he will not receive anything. The people of Makkah had no quest, so they did not benefit from Rasūlullāh *sallallāhu 'alayhi wa sallam*. The people of Madīnah who lived 400-500kms away had a quest, so Allāh *ta'ālā* sent Rasūlullāh *sallallāhu 'alayhi wa sallam* there. Allāh *ta'ālā* is saying that if you have a quest, We will send what you are seeking to you.

Asghar Gaundwī *rahimahullāh* who was regular with tahajjud *ṣalāh* was the teacher of Jigar. He says:

O Asghar! I assumed that I had a quest for him. I did not know that he will convey me in totality.

My dear friends! May Allāh *ta'ālā* enable you and I to practise.

وَأَخِرُ دَعْوَانَا إِنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ لك الحمد كما أنت أهله، فصل على محمد كما أنت أهله، وافعل بنا كما أنت أهله، فإنك أنت أهل التقوى وأهل المغفرة، ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين. اللَّهُمَّ إنا نسئلك الهدى والتقى والعفاف والغنى. اللَّهُمَّ وفقنا لما تحب وترضى من القول والعمل والفعل والنية والهدى والهدى، انك على كل شيء قدير.

وصلی اللہ تعالیٰ علی خیر خلقہ محمد وآلہ وأصحابہ أجمعین.

## The night assembly

After the ‘ishā salāh, the people of Petauke assembled at the house of Bhāi Ayyūb Lūlat Sāhib and an informal assembly was conducted.

Hadrat Shaykh said that if the students of the Dīnī madāris do not attach themselves to a spiritual mentor, they will commit un-principled actions, become involved in works which are against the Sharī‘at, and they will become the cause of people having bad thoughts about religious people.

Hadrat Shaykh said: My father, Maulānā Niyāz Muḥammad Turkistānī *rahimahullāh*, used to say: “We traversed the path of sulūk in our madrasah classes because from the Shaykh al-Hadīth down to the doormen of Dār al-‘Ulūm Deoband used to be people of spiritual affiliation.” Later on, my father pledged bay‘at at the hands of his teacher, Hadrat Muftī Muḥammad Shafi’ Sāhib *rahimahullāh*.

Hadrat Shaykh said: All praise is due to Allāh *ta’ālā* that I too received a triple training – one from my father, the second one from my shaykh Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib, and thirdly from my spiritually affiliated teachers at Jāmi‘ah Islāmiyyah Binnaurī Town. May Allāh *ta’ālā* shower His abundant mercy on all of them.

Hadrat Shaykh said: Man ought to have love for four things.

1. Allāh *ta’ālā*.
2. Rasūlullāh *sallallāhu ‘alayhi wa sallam*.

3. The Qur'ān.

4. The Ahlullāh.

He said: Our grand-shaykh, Hadrat Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh*, had immense love for the Qur'ān, so much so that he used to be most concerned about the bag in which the Qur'ān used to be placed.

Hadrat Shaykh slept the night at the house of Lūlat Sāhib.

23 March 2010 – Tuesday

Hadrat Shaykh performed the fajr sālāh in the Petauke masjid and conducted a Qur'ān lesson.

## SIGNS OF THE BELOVEDS OF ALLĀH

A Qur'ān lesson delivered by  
Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Īdgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Jāmi' Masjid Petauke  
Time: After fajr salāh  
Date: 22 March 2010

نحمده ونصلي على رسوله الكريم. آمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ  
الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ  
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ، وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ. صدق  
الله مولانا العظيم.

My respected elders and friends! Allāh *ta'ālā* explains a few qualities of His beloveds. He tells us what the signs are of those who truly love Him. What is the first sign?

### Spending in Allāh's cause

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ

*Who go on spending in prosperity and in adversity.*<sup>1</sup>

In other words, they spend in Allāh's cause irrespective of whether they have a lot of wealth or very little. Shayṭān tries to deceive man into thinking: "You are poor, what will you spend in Allāh's cause?"

Look at the Sahābah *radiyallāhu 'anhum*. When Rasūlullāh *sallallāhu 'alayhi wa sallam* made a collection for the expedition to Tabūk, there was a Sahābī who had nothing. He went to his house and found nothing. He thought about it deeply and came to a solution to which Allāh *ta'ālā* directed him. He went to a Jew that very night, worked for him the entire night, received dates as payment, gave some of them to his family, and brought the remainder to

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<sup>1</sup> Sūrah Āl 'Imrān, 3: 134.

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*. Dates are a commodity which is not especially valued by the people of Madīnah [because they grew in abundance there]. In those days, if you wanted to see if a horse was from Madīnah or from some other place, all you had to do was to look at its dung. If you saw date pits in its dung, you would conclude that the horse is from Madīnah because even the horses of Madīnah used to eat dates.

In other words, dates were freely available in Madīnah. Of what value, then, will be some dates which a person received as payment!? Nevertheless, the Sahābī brought whatever little he had earned. He was concealing it in a cloth and proceeding towards Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*. The hypocrites noticed this and mocked at him, saying, “Of what use are these few dates? There is an entire heap of dates here in Masjid-e-Nabawī.” Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* was overjoyed when the Sahābī presented the dates to him.

Allāh *ta’ālā* is saying, My beloved servants are those who spend in every situation and condition. They spend when they have a lot, and spend even when they have very little. If a person has 1 000 dollars and gives one dollar in Allāh’s cause, and another person who owns one dollar and gives it in Allāh’s cause, then the second person will be considered to be more generous.

The level of Hadrat Abū Bakr’s generosity was that he came and gave whatever he had in his house. Now we should not try to estimate the value of what he gave because generosity is not based on the value. Rather, we look at the condition and situation in which the money was given. This is the basis of

generosity. Rasūlullāh's generosity is described as follows:

أَجودُ الناسِ

*The most generous of people.*

Even if someone were to ask Rasūlullāh sallallāhu 'alayhi wa sallam for something which he needed, he would give it to the person immediately.

### **An incident demonstrating Rasūlullāh's generosity**

A narration of *Bukhārī Sharīf* states that Rasūlullāh sallallāhu 'alayhi wa sallam had a shawl which had become quite old and worn out. An old woman came to him and noticed the worn out shawl. She was a very good tailor. She returned to her house, made a most beautiful shawl for Rasūlullāh sallallāhu 'alayhi wa sallam, and presented it to him saying: "O Rasūlullāh! This is a gift for you." Rasūlullāh sallallāhu 'alayhi wa sallam was most pleased. He took it, proceeded to his house, took off his old shawl, put on the new one and returned to his assembly. When Rasūlullāh sallallāhu 'alayhi wa sallam used to wear any garment, its beauty used to increase. Everything on him used to look beautiful on account of his blessed beauty. A simple-minded Bedouin Sahābī said: "O Rasūlullāh! Give this shawl to me." The Sahābah who were close to Rasūlullāh sallallāhu 'alayhi wa sallam said to this man: "You did not do a good thing by asking him for it because he never refuses anyone who asks him for anything."

The author of *Qaṣīdah Burdah* writes that had it not been a compulsion to say "Lā" (no) in the kalimah tayyibah, Rasūlullāh sallallāhu 'alayhi wa sallam

would not have said it because he did not know what it was to say no. He always said yes to anyone who asked him for anything. He was forever prepared to give the treasures of this world and the Hereafter to whoever asked for it.

After a short while, Rasūlullāh *sallallāhu ‘alayhi wa sallam* went to his house, put on his old shawl, came out with the new shawl in his hand and said to someone: “Go and convey this shawl to the house of such and such person.”

The *Sahābah radiyallāhu ‘anhum* reprimanded the man for asking Rasūlullāh *sallallāhu ‘alayhi wa sallam* when he knew that Rasūlullāh *sallallāhu ‘alayhi wa sallam* needed it. The man replied: “It has crossed my heart that when I leave this world, I do not know what I will present before Allāh *ta‘ālā*. I searched for something with which I could rely on for my salvation, and I concluded that if I take the shawl of Rasūlullāh *sallallāhu ‘alayhi wa sallam* and use it as my shroud, then Allāh *ta‘ālā* will show His mercy to me.”

*Ḥaḍrat* Suhayl *radiyallāhu ‘anhu* says that the man passed away not long thereafter and the shawl which had been wrapped around the blessed body of Rasūlullāh *sallallāhu ‘alayhi wa sallam* was now used as the man’s shroud and he was buried in Jannatul Baqī’. May Allāh *ta‘ālā* be pleased with him.

The generosity of Rasūlullāh *sallallāhu ‘alayhi wa sallam* was not on the basis of spending millions. Rather, it was on spending whatever he had. *Ḥaḍrat* ‘Abdullāh ibn ‘Abbās *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* was the most generous of all people. His generosity was not

confined to this world, rather, it encompassed everything. If someone came and said: “Make me a hāfiz” he would teach him the Qur’ān. If someone said: “Give me knowledge”, he would teach the person. If a person asked: “I want abstinence and piety”, he taught the person how to acquire it. In this way, he spent worldly treasures and treasures of the Hereafter as well.

### An action from the unseen

Allāh *ta’ālā* is saying, My beloved servants are those who spend in every situation and condition. They spend when they have a lot, and spend even when they have very little.

Allāh *ta’ālā* says:

مَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ

You people know of Hadrat Maulānā Shabbīr Aḥmad ‘Uthmānī *rahimahullāh*. After Hadrat Sayyid Anwar Shāh Kashmīrī *rahimahullāh*, Hadrat Maulānā Shabbīr Aḥmad ‘Uthmānī *rahimahullāh* had a major influence in Gujarat. A student said to him: “Hadrat! Teach us a wazīfah through which we can receive money from the unseen.” He was a student, and the students of those days used to be very poor. Hadrat ‘Uthmānī *rahimahullāh* said:

مَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ

*Let the one whose sustenance is scanty spend in accordance with what Allāh has given him.*<sup>1</sup>

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<sup>1</sup> Sūrah at-Talāq, 65: 7.

Practise on the order of this verse. That is, you must spend even if you are constricted as regards your sustenance.

There was a senior person of the Tablighī Jamā'at from India. I personally heard his lecture in the Makkī Masjid in Karachi. At the time, we were students in Binnaurī Town and we used to go to the Makkī Masjid on Thursday nights. He used to say: All praise is due to Allāh, whenever I am in need of an amount of money, I divide it into ten. I then give 10% (one tenth of the amount) in Allāh's cause. Within a few days I receive the amount which I needed. If I need 10 000, I spend one thousand in Allāh's cause, and I receive 10 000 within a short time. After all, Allāh *ta'ālā* has promised that He will give ten in return for one in this world.

### **A humorous incident**

I recall an incident in this regard. Hadrat Maulānā Thānwī *rahimahullāh* relates that a Maulānā Sāhib delivered a lecture in which he explained the Hadīth that the one who spends one rupee in Allāh's cause will receive ten times in reward. A villager heard this. He had only one rupee. He spent it and began waiting to receive ten. Remember, do not spend so that you receive ten times. Instead, spend for Allāh's sake. You will receive the ten and you will also not be deprived of reward.

When the villager did not receive ten rupees for the one which he spent, he began suffering from diarrhoea for several days (the physicians say that a person can suffer from diarrhoea on account of worry and grief). The villager used to run out into the fields to relieve himself. On one of those days, as he was

relieving himself, he began playing around with the soil which was in front of him. The villagers normally do this to pass the time. As we was doing this, he found ten rupees. He was overjoyed. He wrapped himself and proceeded to the village in search of the Maulānā Sāhib. He was informed that he was gone to the next village to deliver a lecture. The villager went to the next village, and while the Maulānā was delivering his lecture, he stood and said: “Imām Sāhib! When you explain a ruling, you must explain it in full.” The Maulānā asked: “Why, what happened?” The villager said: “You said that one receives ten in exchange for one, but you did not say that the person will experience diarrhoea as well.”

### **Swallow your anger**

The second sign of the beloveds of Allāh *ta’ālā* is:

وَالْكَاظِمِينَ الْغَيْظَ

That is, they swallow their anger.

They do become angry but they do not give vent to it. Hakimul Ummat Hadrat Thānwī *rahimahullāh* says that it is a sign of pride to get angry over everything, especially to become angry at those who are weak, e.g. at one’s wife, one’s children, one’s workers, etc. Such a person is proud and haughty. To become angry all the time is a sign of pride. When his objective is not fulfilled, he gets angry and is only concerned about what pleases him.

### **To be content with divine decree**

My dear brothers! This world has a set system. If Allāh *ta’ālā* has decreed that you will receive your tea at 7am, how can you receive it at 6:30am? This is the

system which has been decreed from above and which you and I have to abide by. This is the meaning of being content with divine decree. When we receive the tea, well and good. All thanks are due to Allāh *ta'ālā*. Apart from this, we are not even worthy of receiving any tea. Some people are too hasty and cannot tolerate any change in their routine. We have not come into this world to act as though we are Allāh. If we want to have the choice of getting whatever we want whenever we want, then this is not going to happen. It will only happen in Paradise. Unfortunately, we want the rights of Paradise in advance.

Hakīmul Ummat Hadrat Thānwī *rahimahullāh* says that in Paradise, Allāh *ta'ālā* will grant a believer a portion of one of His own unique choices, viz. the word *kun*. Allāh *ta'ālā* says: *Kun fayakun* (be and it becomes). This is the choice of Allāh *ta'ālā* which He uses. The creation does not have this choice. You cannot have whatever you want in this world. However, Allāh *ta'ālā* will give us this choice in Paradise. When your heart desires something, you will not have to even utter it. Your heart will merely will it and it will happen.

Hakīmul Ummat Hadrat Thānwī *rahimahullāh* says that the person who dies in this world while having pleased Allāh *ta'ālā* will receive a share of Allāh's choices in the Hereafter. He will get whatever he desires. However, the world is not for getting whatever you and I desire. A person says: "It is my wish, it is my objective." No one's wish works in this world. Even those who do not believe in Allāh *ta'ālā* cannot do as they wish.

## Pardon others

The third sign of the beloveds of Allāh *ta'ālā* is:

وَالْعَافِينَ عَنِ النَّاسِ

In other words, they pardon people. If a person commits a mistake, they pardon him. This applies especially to the weak. Everyone is prepared to pardon seniors. For example, if the president of your community knocks your car, you will say, no problem, it is okay. But if it is an ordinary poor person, you will instruct him to pay, you will take him to the police station.

Allāh *ta'ālā* says, no, His true beloveds are those who pardon everyone.

### An incident related to pardoning one's wife

Our Hadrat related an incident to us. There was a labourer, and we know that they are generally poor. They do not get meat to eat in several months. The woman he married was also a villager. The poor woman would make chutney and lassi<sup>1</sup>, and this was their daily food. The labourer felt like eating meat one day. He worked very hard and saved some money, and eventually bought meat and gave it to his wife to cook. The poor woman did not know how to cook. The man gave it to her and went back to his work. Before leaving, he said to her: "Have the meat cooked and ready by the time I return in the afternoon." Because she did not know how to cook, she added extra salt and even burnt the meat. When the

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<sup>1</sup> A cooling drink made with yoghurt.

labourer returned in the afternoon and placed a morsel in his mouth, it felt like he consumed poison. In his heart he felt like getting up and slapping her a few times because he worked so hard in obtaining it, and this is what she did to it. Suddenly the thought came to his mind: "If my daughter did something like this, then as a father I would say to my son-in-law: 'Forgive my daughter.' Now my wife is also a daughter of someone." He pardoned her and did not say anything. He swallowed his anger.

The labourer passed away after some time and someone saw him in a dream, moving about freely in Paradise. The person asked him: "How were you pardoned?" He replied: "I was presented before Allāh *ta'ālā* who said to me: You are a servant and you were able to pardon My female-servant for the extra salt. I being Allāh – how can I not pardon you?" The labourer was pardoned because he had forgiven his wife. Allāh *ta'ālā* says:

وَالْعَافِينَ عَنِ النَّاسِ

My beloveds are those who pardon people.

### **Interaction with relatives**

I am relating to you a most beneficial and useful point. My shaykh said that if your relatives commit a wrong, do not wait for them to ask you for pardon. Instead, you must go forward and pardon them. This is the demand of family ties.

My shaykh said that you must not think to yourself that only if your relatives ask you for pardon then you will do certain things. If they invite you to a function, you must go and think to yourself that their

invitation is a proof that they are remorseful. If they encounter a difficulty, do not think that you will only help them after they seek your pardon. Just imagine! They are dying on one side and you are waiting for them to come to ask you for pardon!? This is against the demand of maintaining family ties.

وَالْعَافِينَ عَنِ النَّاسِ

The beloveds of Allāh *ta'ālā* are those who pardon people.

Allāh *ta'ālā* is making reference to outsiders. Here you have relatives, so they are more deserving of your pardon.

### Those who do good

The fourth sign of the beloveds of Allāh *ta'ālā* is:

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*Allāh loves those who do good.*

In other words, they do not restrict themselves to pardoning. Instead, they go one step further and do good. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said:

أَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ

*Do good to the person who does you harm.*

My honourable father used to relate an incident to us, and it has been related by my shaykh as well. Hadrat Hasan *raḍiyallāhu 'anhu*, the son of Hadrat 'Alī *raḍiyallāhu 'anhu*, once asked for wuḍū' water. The slave woman came with hot water which she mistakenly dropped on him because it slipped from

her hands. Hadrat Hasan *radiyallāhu ‘anhu* became angry and looked at her angrily. She was, after all, a slave in the house of prophet-hood. She immediately read these words:

وَالكَاطِمِينَ الْغَيْظَ

*The beloveds of Allāh swallow their anger.*

He said: “I have swallowed my anger.”

She read the next part of the verse:

وَالْعَافِينَ عَنِ النَّاسِ

*They pardon people.*

He said: “I have pardoned you.”

She read:

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*Allāh loves those who do good.*

He said: “You may go, I have freed you.”

Such was the character of our seniors.

My dear friends! We make du‘ā’ to Allāh *ta‘ālā* to create these four qualities of His beloveds in us, and to bless us with all the other good qualities of the Auliya’. May their excellent character develop in us.

وَاجِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ لك الحمد كما أنت أهله، فصل على محمد كما أنت أهله، وافعل بنا كما أنت أهله، فإنك أنت أهل التقوى وأهل المغفرة. اللَّهُمَّ وفقنا لما

تحب وترضى من القول والعمل والفعل والنية والهدى والهدى، انك  
على كل شيء قدير.

O Allāh! Bless us with these qualities of Your beloveds even though we are not eligible for them. Confer these qualities to our children and our families. O Allāh! Confer them to the entire ummat. Bless us with a good death. Āmīn.

وصلى الله تعالى على خير خلقه محمد وآله وأصحابه أجمعين.

Hadrat Shaykh then went to visit the Nūr as-Salām Islamic School which is run by Qārī Ismā'īl Sāhib. Hadrat Maulānā Shāh Abrār al-Haq Sāhib *rahimahullāh* had also visited this school.

### **Nūr as-Salām School in Petauke**

This school is outside the city of Petauke. Islamic studies and Qur'ān recitation are compulsory subjects. Forty percent of the students are non-Muslims. They also have to study the Islamic subjects. The school provides for studies up to the eighth grade. Qur'ān is taught in the first two periods of the morning.

There are about 1 000 boys and girls in this school. Hadrat Shaykh visited the school early in the morning when the students were reading the Qur'ān. The sound of the Qur'ān recitation could be heard at a distance in the nearby jungle.

We were welcomed very warmly by the administrators who took us on a tour of the school. A few boys and girls then read the Qur'ān, and explained the method of performing salāh together with its compulsory and

obligatory acts. They read the Qur'ān most beautifully, as though they were Arab children, whereas they were Africans. Hadrat Shaykh noted his impressions in the Log Book.

## **Departure for Katete**

Hadrat Shaykh had breakfast at the house of Muhammad Bhāi and then departed for Katete. Hadrat's sugar level had spiked, causing him to feel quite weak. He had used up his original insulin injections in the course of the journey, and the new injections which someone obtained for him did not agree with him.

We reached Katete at around 12:30pm. The brother-in-law of Maulānā Maqbūl Husayn Patel Sāhib (of Britain) was our host. We had a short rest and had lunch. We then performed the zuhr salāh in the masjid.

Inquiries were made at the local Saint Francis Hospital for a different insulin injection. This was obtained and proved to be much better than the previous one.

## **Chipata**

We reached Chipata before maghrib. This city lies on the border of Zambia, beyond which is the Malawi border. The Malawi capital, Lilongwe, is not far from here.

Our host in Chipata was Hajī Ya'qūb Nu'mānī Sāhib who is the son of Maulānā Aḥmad Nu'mān Marḥūm and the brother-in-law of Hadrat Shaykh's travelling companion, Maulānā Iqbāl Sāhib. We proceeded directly to his house, performed wuḍū', had tea, and left for the Chipata Jāmi' Masjid for maghrib.

## Chipata Jāmi' Masjid

This masjid was built by Muslims in 1963. It was built in line with the architecture of masājid of the past. A large number of Muslims perform their ṣalāh here. The masjid is in the centre of the city, and is surrounded by markets and business places. Hadrat Shaykh led the congregation for the maghrib ṣalāh and then delivered his first lecture in Chipata.

## THE MANNER OF ACQUIRING TAQWĀ

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn

Jāmi' al-'Ulūm 'Īdgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Jāmi' Masjid Chipata

Time: After maghrib salāh

Date: 24 March 2010

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ، أَمَّا بَعْدُ: فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.

وقال النبي صلى الله عليه وسلم المهاجر من هجر ما نهى الله عنه. أو كما قال عليه الصلوة والسلام.

صدق الله وصدق رسوله النبي الكريم.

### Man's worth lies in īmān and taqwā

My dear friends and elders! Man's worth lies in īmān and taqwā. The more his īmān and taqwā, the greater his worth. The more they decrease, the lesser his value.

Hadrat Maulānā Shāh 'Abd al-Ghanī Phūlpūrī rahimahullāh used to say: If you buy three bottles for two rupees each, then fill one bottle with urine for a urine test, the second bottle with perfume which retails for 100 rupees, and the third bottle with perfume which retails for 1 000 rupees; then although the price of the bottles was two rupees, the value of each one has changed on account of what is

in the bottles. The value of one bottle is 102 rupees, the other is 1 002 rupees, and the one which contains urine is of no value.

In the same way, when man's internal spiritual self is developed, his value increases. Rasūlullāh ṣallallāhu 'alayhi wa sallam said:

التَّقْوَى هُهْنَا

*Piety is here.*

He pointed to his heart. The place of īmān and piety is the heart, and they are expressed through the different body parts.

### **The place of īmān and Islam**

When īmān enters the heart, the expression of Islam will be seen in the rest of the body. The same body parts will then perform ṣalāh, keep fast, go for ḥajj and give zakāh. After all, Islam refers to external actions, and these are what are seen by others. This is Islam. The catalyst for all these actions and acts of worship is īmān. The bounty of īmān is inside the heart and is not visible to anyone. When a believer departs from this world, he goes with his īmān. Look at the following du'ā' which we read for a janāzah:

اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ.

*O Allāh! The one whom You cause to live, keep him alive on Islam (i.e. enable him to carry out the external acts such as ṣalāh, fasting, ḥajj, zakāh and so on). And the one whom You cause to die, let him die on īmān.*

Now that he cannot carry out the actions of Islam, let him leave this world with īmān in his heart. After all, it is īmān alone which is in the heart of man and which he takes with him to the grave. Other bounties remain in this world.

### **An example of the treasure of the heart**

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* explained an example. A king had a fort to which water from five rivers used to flow. A sincere minister advised him and said: “We ought to make arrangements for an independent source of water supply. The present water which we get is coming from external rivers. It could well happen that an enemy may shut off this water supply from the outside. You should therefore make some arrangements to demonstrate your self-sufficiency. In such a case, if the external water supply is shut, we will have water which we could use and continue our battle.”

The king retorted: “You are foolish! How will the water of our five rivers ever come to an end!? You have probably been influenced by the Maulwīs and this is why you are saying such things.” People normally say: “Worry about today, don’t bother about the future. Enjoy yourself now, we will see what happens in the future.” This is a deception from Shayṭān. He makes you think that there is nothing to worry about, nothing is going to happen. You people know better than me about an ostrich. When it sees an enemy, it conceals its head in the ground. Now tell me, has it received protection against its enemy by burying its head in the ground? In fact, the enemy can now hunt it very easily. When a person shuts his eyes and says that nothing is going to happen, we have read the kalimah so we have got Paradise. We

have the key to Paradise in our hands and the ticket to Paradise is with us. Why, then, do we need to strive so much? Such a person is like an ostrich which has shut its eyes.

Anyway, the king said to his minister that his advice is worthless. He did not heed his advice. Some time later the enemy attacked, and shut off the water supply of all five rivers. The king panicked over this sudden calamity. The enemy is about to attack and because of this emergency-situation, they cannot even dig a well in the fort. Whatever little water they had got used up. He died out of thirst and the enemy conquered the fort very easily.

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* says that man is like a fort, and water enters him from five ways:

- (1) Through his eyes. He looks at things, takes delight from them, and that enjoyment reaches his heart.
- (2) His ears. He listens to beautiful sounds and conveys that enjoyment to the fort of his heart.
- (3) His tongue. He casts the enjoyment of speaking through it.
- (4) His hands.
- (5) His feet.

When the angel of death arrives, it seals off these five rivers. If the person dug the well of Allāh's love and His light in his heart, it will avail him in his grave, and his grave will be illuminated.

## An example of the light of the heart

My dear friends! You have emergency lights which go on automatically when the main electricity source goes off. In the same way, Allāh *ta'ālā* sent us in this world to charge the emergency light of the heart with ṣalāh, fasting, abstaining from sin, zakāh and other charities, hajj, etc. When this light is present in the heart, and the light of this world goes off, you will be placed in the darkness of the grave. The emergency light of your heart will then illuminate your grave.

My dear friends! Our value is on the basis of *īmān* and *taqwā*. When *īmān* and *taqwā* come in, our internal machine changes.

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* says that a deer eats grass and a musk-bag filled with musk develops within its body. A goat eats the same grass but it is converted to goat excreta. The food of both animals is the same, but their internal machines are different. That is why one machine made musk while the other made excreta.

A honey bee draws pollen from flowers and manufactures honey which the Qur'ān refers to as a cure for people. Other poisonous insects like wasps draw the same pollen but this results in the manufacture of poison. This is because they have different internal machines. A silk worm eats mulberry leaves and produces silk. The same leaves are eaten by other insects which are then released from their bodies as excreta.

My dear friends! When the internal machine of man is made up of *īmān* and *taqwā*, and he eats bread which everyone else eats, that bread creates an internal light. That heart now wants to obey Allāh

*ta'ālā*. It wants to please Him. It wants to make Him happy. When an evil person eats the same bread, it goes in his body and creates the germs of disobedience. He thinks of evils. He gets the strength to commit sins. He spends his good health and youth in Allāh's disobedience. But if that internal machine has *īmān* and *taqwā*, the same food and drink creates light within him.

### **The means for acquiring *taqwā***

My dear friends! Our value is on the basis of *taqwā*. *Taqwā* can come into a person in two ways. One is for him to take up the courage as was done by Hadrat Yūsuf 'alayhis salām. He did not sit idle. Some people ask us for a *wazīfah* to be able to give up sin. Remember! Dhikr certainly aids a person towards *taqwā*. But do not think that dhikr alone is going to convey you to your destination without your having to move your hands and legs. Dhikr is certainly a helper and an aid, it is not the driver. The work of a helper is to help and assist. It cannot happen that a person confines himself to dhikr in order to save himself from sin. Some people ask for a certain form of dhikr so that they could give up sin. My dear friends! Sins cannot be given up without courage.

### **Hadrat Yūsuf**

Some people say that the environment is very bad, what can we do? We are surrounded by immorality and nudity. How can we save ourselves from sin? How can we safeguard our eyes? How can we save our ears from backbiting?

When I went to England the first time, the people said to me that *taqwā*, i.e. abstaining from sin is

extremely difficult. I said to them: Was the Qur'ān sent down only for the people of India and Pakistan? Was it not sent down for you? Has it been sent for us to practise on, and not for you? Allāh *ta'ālā* has full knowledge of the type of environment which will come until the day of Resurrection. The order to adopt piety and abstain from sin is valid until the day of Resurrection.

The Qur'ān describes the environment in which Hadrat Yūsuf '*alayhis salām* was. Ponder over the words which the Qur'ān used:

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ

*She, in whose house he was, tried to seduce him.*<sup>1</sup>

The Qur'ān is asking us to look at the environment in which Hadrat Yūsuf '*alayhis salām* was. He is locked in the house and the woman who is inviting him towards sin is the very one to whom he is indebted for her kindnesses. She bought him and brought him up. He is now locked in that house and she is inviting him towards sin. Imagine the environment of sin that is prevailing. There is no way of escape for him. Despite all this, Hadrat Yūsuf '*alayhis salām* did not lose courage. The Qur'ān says:

وَأَسْتَبَقَا الْبَابَ

*They both ran towards the door.*<sup>2</sup>

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<sup>1</sup> Sūrah Yūsuf, 12: 23.

<sup>2</sup> Sūrah Yūsuf, 12: 25.

Ḥaḍrat Yūsuf *‘alayhis salām* said: “O Allāh! It is my duty to run towards the door, and it is for You to open it.” Allāh *ta’ālā* said: “I also want you to run towards Me just as a frightened child runs to his mother.” The mother opens her arms and embraces her child. If the child does not run towards his mother, and does not call out her name, she will never go to help him. His father will never go to help him. A child spontaneously calls out for his father and mother, runs towards them, and tries to flee from his enemy. Only then does he find comfort in the lap of his parents. When there is no running, there can be no comforting.

### **Flee from sin and you will reach Allāh**

Why do we have no satisfaction and contentment today? There is no shortage of means. The entire world is filled with items of comfort. Every person has the means of happiness. We are grateful to Allāh *ta’ālā* for this. Despite this, there is no rest, there is no contentment. What is the reason? It is because we are not running from sins. When we do not flee from the paths of Shayṭān and the carnal self, we can find no rest in Allāh’s mercy. If you want comfort and contentment, you will have to run from sins. You will have to run towards Allāh *ta’ālā*.

فَفِرُّوا إِلَى اللَّهِ

Only then will you experience comfort, rest and contentment.

Ḥaḍrat Yūsuf *‘alayhis salām* ran, and Allāh *ta’ālā* opened the door for him. Allāh *ta’ālā* is saying to us: Look at the evil environment in which Ḥaḍrat Yūsuf *‘alayhis salām* was! Despite this, he did not sit back.

Today people say that it is most difficult to save themselves from sin. If you pluck the courage, you will save yourself. If you do not take the courage, no one will be able to save you. Even if you have the du'ā's of your shaykh and other pious people, you will have to pluck the courage yourself.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said to his Companions: O my *Sahābah*! Strengthen my du'ā's through your courage and actions. I will make du'ā', you must pluck the courage and move forward. You will then see how effective my du'ā's will be.

If man thinks he does not have to do anything, he does not have to think anything, and he will save himself from sin, become pure and his īmān will increase – then he is fooling himself. My dear friends! You will have to take the courage; only then will the doors open to you.

### Types of hijrat

Running towards Allāh *ta'ālā* is also a type of hijrat (emigration). There are many types of hijrat. One is when a person emigrates from a place of kufr to a place of peace, as was the case with the *Sahābah radiyallāhu 'anhum* who emigrated from Makkah to Madīnah. My shaykh says: Look at the *Sahābah radiyallāhu 'anhu* who had to leave that *ṣalāh* in Makkah which holds the reward of 100 000 *ṣalāhs* and were ordered to go to Madīnah. Allāh *ta'ālā* is saying: Makkah is My house. The House of Allāh is in Makkah. If you want Allāh, you will have to accompany My Prophet. You will get Allāh *ta'ālā* by remaining in the company of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Therefore, go to Madīnah.

A poet says:

The act of hajj entails visiting the House of Allāh. If you want the Lord of the House [Allāh], you will have to resort to immense courage.

Another type of hijrat is when a person leaves a place which is immersed in sin and immorality and emigrates to a place which is inhabited by righteous people. It is a place where the environment is morally good and men of Allāh *ta'ālā* live. A third type of hijrat is to leave an assembly where sin is committed and to go to a pious assembly. In other words, if backbiting or other sins are being committed in an assembly, the person flees from it and goes to an assembly in which there is good. Allāh *ta'ālā* says in this regard:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ <sup>ط</sup> وَإِمَّا يَنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ.

*When you see those who dispute in Our verses, turn away from them until they occupy themselves in some other conversation. And if Satan were to cause you to forget, do not sit, after recollection, with the wrong doers.*<sup>1</sup>

The fourth type of hijrat is to discard evil thoughts and move towards good thoughts. For example, a person is having evil thoughts, Shayṭān is taking hold of him, he is plotting and scheming on how he is going to commit a certain sin, he may be sitting down

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<sup>1</sup> Sūrah al-An'ām, 6: 68.

with his eyes closed and with a tasbīh in his hand but his heart is plotting something evil. These are ignoble thoughts. The person sets a seal on them and immerses himself in thinking about Allāh's love, His mercy and His power. This is also a hijrat. Even though he is sitting in one place, it is a hijrat. He has transported himself from sitting on earth and reached the Throne of Allāh *ta'ālā*.

## **The flight of the soul**

Remember! The soul of man reaches the Throne of Allāh *ta'ālā*, after all, it has come from there. You people have come from India and sometimes you go back. I have come from Pakistan and – *inshā Allāh* – will return. So where did our soul come from? If it has come from the Throne, it can go back. Hadrat Khwājah Sāhib rahimahullāh says in a couplet:

My forehead may be in prostration, but  
my focus is on the Throne. What, then,  
can you ask about me!? The heavens are  
mine and the earth is mine.

This requires *taqwā*, it requires the strength of *īmān* for a person to be sitting on the ground while his soul reaches the Throne.

A person is sitting on the ground but his connection is with the One who owns the Throne. His heart is attached to that place.

## **An incident related to the Sahābah**

The following incident is related in a Hadīth. It was a dark moonless night. A Companion of Rasūlullāh *sallallāhu 'alayhi wa sallam* was looking at the stars which were twinkling in the sky. It was summer. He was thinking about Allāh's power and might, and

pondering over the sky and stars which Allāh *ta'ālā* created. He then uttered the following words:

أيها السماء والنجوم، إن لك رباً وخالقاً. رب اغفر لي.

*O sky and stars! You too have a Lord and a Creator. You did not come into existence just like that. O Allāh! Forgive me.*

He first spoke about the greatness of Allāh *ta'ālā* and then asked Him for forgiveness.

After the fajr *ṣalāh* Rasūlullāh *ṣallallāhu 'alayhi wa sallam* asked: “Who was the one who was speaking with Allāh *ta'ālā* last night?” The *Ṣahābī* got frightened and thought that he must have said something disrespectful. He stood up and said: “I was the one.” Rasūlullāh *ṣallallāhu 'alayhi wa sallam* asked: “What did you say?” He replied: “I said: ‘O sky and stars! You too have a Lord and a Creator. You did not come into existence just like that. O Allāh! Forgive me.’” Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: “Jibraʾīl *'alayhis salām* came to me with a message from Allāh *ta'ālā* saying: ‘Tell My servant that I have forgiven him.’”

My dear friends! Having thoughts of this nature is a stationary hijrat. A person leaves evil thoughts and moves towards good thoughts.

Running towards Allāh *ta'ālā* is essential if you want to save yourself from sin. It is not permissible to remain in a place where sins are committed. It is necessary to flee from that place. Once you flee, you will experience peace and comfort. In other words, flee from the dens of vice; only then can you save yourself.

## Inspiration for repentance and seeking forgiveness

The more a person tries to save himself from sin, the more Allāh's mercy embraces him. It does not mean that a person must become perfect and he does not commit any sin at all. Rather, he tries and endeavours. He stumbles and falls, he gets up and moves forward. Hadrat Maulānā Shāh Waṣīyyullāh Sāhib *rahimahullāh* says in a couplet:

This is how we traversed these stations.  
We fell down, we got up after falling  
down, and we moved forward.

You will traverse the stations but you must continue moving. You will certainly experience shortcomings in your journey to Allāh *ta'ālā* and you will make mistakes, but you must continue seeking pardon. Man must take the courage and make seeking forgiveness the salient feature of his life. He must repent and seek forgiveness all the time. The closer a person gets to Allāh *ta'ālā*, the more he realizes his mistakes. Engage in excessive seeking of forgiveness because Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Blessed is the person in whose book of deeds excessive seeking of forgiveness is found."

Repent and Allāh *ta'ālā* will pardon you immediately.

My dear friends! The first thing which is needed is courage. You cannot acquire taqwā without courage. A person has to strive intensely to save his eyes from evil. Evil images and pictures which destroy the eyes are all around him. He must still take the courage. He must not think to himself, what can I do? Now he starts looking at the women around him and says, she is black, how can she affect me? My shaykh says in a couplet:

Neither look at a black woman nor at a white woman. Look at the Being who gave them these colours.

Why do you not look at Him, why are you looking at them? Look at the Creator – He is the one who gave them these different complexions, and He has His wisdoms in creating them differently.

### **An objection against Allāh's creation**

It is said that there was a short person who was walking pass. Someone pointed to him and made gestures to show how short he was. He asked: “Who are you making objections against, the building or the one who constructed the building?”

Hadrat Bāyazīd Buṣṭāmī *rahimahullāh* was going to the market one day, so his wife asked him to bring a watermelon. We know that watermelons are sweet and also tasteless. When he came with the watermelon, it turned out to be tasteless. His wife became very angry. Women are in the habit of making objections very quickly. They even make objections against elders and seniors.

If you exercise patience over such transgressions of women, you can achieve wilāyat – Allāh's close friendship. It is not the mark of a believer to scold and reprimand over every small incident. Many people achieved wilāyat by virtue of their patience. Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* writes a story about Shaykh Abul Hasan Kharqānī *rahimahullāh* who said that due to his patience over his wife's insults he reached a level where he could sit on lions. His wife was very sharp-tongued. The wife of Hadrat Khwājah Maḥzar Jān-e-Jānā *rahimahullāh* was also very sharp-tongued.

Furthermore, Hadrat himself had a most fastidious temperament. Despite this, he exercised patience over his wife's insults. Consequently, he received lofty spiritual ranks in a short period of time.

Anyway, the watermelon which Hadrat Bāyazīd *rahimahullāh* brought home turned out to be tasteless. His wife said: "You do not even know how to buy a watermelon!?" Hadrat said: "O servant of Allāh! As regards this watermelon, you can make objections on any of the following four: (1) against me by saying that I made it tasteless, (2) against the shopkeeper by saying that he made it tasteless, (3) against the farmer by saying that he did not plant the right seed, (4) against Allāh *ta'ālā* who made it tasteless. Now tell me, against whom are you going to level your objection?" She regretted her action immediately, repented and said: "In future I will not make any objections against anything which Allāh *ta'ālā* created?"

### **Abstain from less beauty as well**

My shaykh says that man must use his courage; he must not let himself lose. He says that the person who loses courage loses his value in Allāh's court. Abstain from looking at even women who are less beautiful. Some people say: "She doesn't have any special beauty; she doesn't have a good complexion." My shaykh says: "A slight fever is more dangerous than a high fever. If a person is not cautious about a slight fever, it can settle in his bones. He can then suffer from chronic fever, tuberculosis and so on.

If he constantly looks at women, he begins to have various thoughts and Shayṭān is a powerful "designer":

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ

*When Satan made their deeds seem fair to them.*<sup>1</sup>

Shaytān can beautify evils in such a way that man is left stupefied. Only when he falls into sin and the reality dawns upon him, he realizes his severe transgression.

### **Company of the righteous – a means for taqwā**

What is the second way of acquiring taqwā?

كُونُوا مَعَ الصَّادِقِينَ

*Remain in the company of the truthful.*

Perfection in taqwā cannot be acquired without remaining in the company of the righteous. One remains as one, but when it is joined to another one, it becomes 11. When a man attaches himself with the true servants of Allāh *ta'ālā*, he becomes a man of Allāh *ta'ālā*.

Hadrat 'Abdullāh ibn Mas'ūd *radiyallāhu 'anhu* was the special attendant of Rasūlullāh *sallallāhu 'alayhi wa sallam*. He had the honour of rendering four special services to Rasūlullāh *sallallāhu 'alayhi wa sallam*. He used to carry the shoes of Rasūlullāh *sallallāhu 'alayhi wa sallam*, his pillow, his walking stick and his water jug. Consequently he was given the following title:

صاحب النعلين، صاحب الوسادة، صاحب عصاء، صاحب مطهره

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<sup>1</sup> Sūrah al-Anfāl, 8: 48.

Remember that we follow the Hanafi madh-hab. Imām Abū Hanīfah *rahimahullāh* derived his madh-hab from Hadrat ‘Abdullāh ibn Mas‘ūd *radiyallāhu ‘anhu*. The different actions and ways of Rasūlullāh *sallallāhu ‘alayhi wa sallam* came to us from different Sahābah *radiyallāhu ‘anhum*. Certain things came from certain Sahābah *radiyallāhu ‘anhum* while other things were learnt from other Sahābah *radiyallāhu ‘anhum*. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said:

أصحابي كالنجوم

*My Companions are like stars.*

No matter which star you follow, you will derive light, you will find the way, you will find guidance.

Hadrat ‘Abdullāh ibn Mas‘ūd *radiyallāhu ‘anhu* said:

إن قلوب العارفين معادن التقوى

*The hearts of the ‘ārifīn are taqwā-mines.*

Gold is derived from gold mines. Where are the mines of taqwā? They are the hearts of the ‘ārifīn. This treasure [of taqwā] can be found in the hearts of those who have truly recognized Allāh *ta‘ālā*. That is where you will get taqwā.

كُونُوا مَعَ الصَّادِقِينَ

*Remain in the company of the truthful.*

Allāh *ta‘ālā* is informing us that if we want the highest level of taqwā through which the special proximity of Allāh *ta‘ālā* can be acquired and His friendship is gained, then we will have to go to the

taqwā-mines; and they are the hearts of the Ahlullāh – the men of Allāh *ta'ālā*.

### Those who are intelligent of heart

This is why Allāh *ta'ālā* said:

كُونُوا مَعَ الصَّادِقِينَ

*Remain in the company of the truthful.*

Change the nature of your company. Leave the company of bad people and come into the company of good people. If you do this, you will learn what valuable treasure Allāh *ta'ālā* has placed within you. The treasure is within us but Shayṭān and the carnal self have locked it. This is why we cannot benefit from it. It is for this reason that Rasūlullāh *sallallāhu 'alayhi wa sallam* taught us this du'ā':

اَللّٰهُمَّ افْتَحْ اَقْفَالَ قُلُوْبِنَا بِذِكْرِكَ

*O Allāh! Open the locks of our hearts through the blessing of Your remembrance.*

We have a treasure which is locked within us. Shayṭān has it and it will be opened through the blessing of dhikr. Once it is opened, the treasure from within will come outside. You yourself will perceive those spiritual lights and those who are around you will also benefit from your company.

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* said:

When one man suppresses his carnal self and gains control over it, an entire world of people whose hearts had died come to life through his company.

Allāh *ta'ālā* places such a force in the person's gaze that when he casts it on someone, that person's life changes. Such is the power of a gaze, of companionship, of words, of a person's moving about, his ways and mannerisms. In fact, wherever he passes by, he will leave behind his effects and blessings.

### The effects of the Ahlullāh

Mullā 'Alī Qārī *rahimahullāh* has written that if a pious servant of Allāh *ta'ālā* passes through a town without the people of the town even knowing that he passed through, they still receive and enjoy his blessings.

لَنَالَ بَرَكَةُ مُرُورِهِ أَهْلَ تِلْكَ الْبَلَدَةِ

This is what Mullā 'Alī Qārī *rahimahullāh* said in his commentary of *Mishkāt Sharīf*.

Last month I had the opportunity of going to Bangladesh. I noticed that wherever the pious servants of Allāh *ta'ālā* went to in the past, those places have more signs of Islam and religiosity as compared to the towns and cities where the pious servants did not go to. A book titled *Hidāyatun Nahw* is generally taught in our madāris. Its author is the great Shaykh Sirāj ad-Dīn 'Uthmān Nizāmī Audhī Chishtī *rahimahullāh*. He was a khalīfah of *Hadrat Khwājah Nizām ad-Dīn Auliya' rahimahullāh*. His shaykh asked him to go to Bengal. Islam became alive in whichever place he passed through. The feet [of the pious] have blessings in them. *Hadrat Maulānā Shāh Abrār al-Haq Sāhib rahimahullāh* said that he went to a certain place and saw the work which was done by *Hadrat Maulānā Shāh Hakīm*

Muhammad Akhtar Sāhib. When he saw rectitude and piety in the people, he quoted this couplet:

O drink-provider! It is your miracle that wherever you place your foot, it becomes a tavern [where the drink of the love of Allāh is served].

### The similitude of companionship

My dear friends!

كُونُوا مَعَ الصَّادِقِينَ

*Remain in the company of the truthful.*

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* said that a believer is a lion who drinks the blood of the carnal self. Just as a lion drinks the blood of a deer, a believer drinks the blood of the carnal self. My shaykh related that when he went to South Africa, his hosts took him to a game park. When they saw a few deer, then the Gujarati people who were with him said: “Hadrat! These are the samoosas for the lions.” Hadrat said that these Gujarati people like samoosas a lot so they see think of them everywhere.

My father, Muftī Niyāz Muḥammad Sāhib *rahimahullāh*, went to Dhābel in 1946 because Hadrat Maulānā Sayyid Badr-e-‘Ālam Mīrathī *rahimahullāh* had sent him there. He lived in Dhābel for two months. He was a guest of Gujarati people, and now Allāh *ta’ālā* has given me an opportunity of benefiting from your hospitality.

Look at how powerful the lion becomes when it drinks the blood of deer. It becomes the king of the jungle. In the same way, when a believer drinks the

blood of his carnal self, he becomes the king of the believers. He too develops strength in his īmān.

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* says: O believer! You are spending your night and day with people who are disobeying Allāh *ta'ālā*. This is why you have become like them. If only you could find a lion who is on Allāh's path so that he could awaken the lion which lies within you and you too could become a lion in Allāh's path. In this way, you will be able to fight Shayṭān and your carnal self.

It is the Ahlullāh who teach us how to live and die for Allāh *ta'ālā*. To die for Allāh *ta'ālā* does not mean that you must die right now. Rather, what it means is that when Shayṭān and the carnal self approach you, you do not pay heed to them. Just like how a dead person cannot do anything, you must say to them, I am dead. But when the words of Allāh *ta'ālā* and Rasūlullāh *ṣallallāhu 'alayhi wa sallam* come to you, you must come alive, you must say, I am ready to obey every order.

Choose to be in the company of the righteous. All these efforts which are taking place throughout the world are so that we change the company which we keep, we attach ourselves with the people of Allāh *ta'ālā*, and we benefit from their blessings. You will then see the extent of changes which take place in your life. Allāh's special mercy will be focused on you, Allāh *ta'ālā* will confer His friendship to you, and others will also be influenced by you. A change will take place in your home, your neighbourhood, in your country and in the entire world.

Allāh *ta'ālā* placed that capability in every person through which he can glitter like a star. Just imagine

how many people will be guided through him. May Allāh *ta'ālā* inspire me and you to practise.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

We stayed over at the house of Nu'mānī Sāhib. We had supper with him. Hadrat Shaykh was feeling quite ill because of his diabetes. He only felt better after about 3am.

### Wednesday, 24<sup>th</sup> March

As per his habit, Hadrat Shaykh had a cup of tea after the fajr ṣalāh. He took a rest and woke up at about 10am, and had breakfast. He then proceeded to Dār al-'Ulūm Chipata. This is the oldest and first Dār al-'Ulūm of Zambia. Its principal is Hadrat Maulānā Muftī 'Abd ar-Raḥīm Motālā Sāhib *dāmat barakātuhum* (Hadrat Maulānā passed away subsequently. May Allāh *ta'ālā* shower His mercy on him). He is a khalīfah of Hadrat Shaykh al-Hadīth Maulānā Zakarīyyā Sāhib *rahimahullāh*. Hadrat Shaykh al-Hadīth *rahimahullāh* had visited this place.

Hadrat Shaykh said that he had heard about Muftī 'Abd ar-Raḥīm Motālā Sāhib from Hadrat Maulānā Muḥammad Yūsuf Ludhyānwī *rahimahullāh*. Hadrat Ludhyānwī *rahimahullāh* said that when Maulānā Yūsuf Motālā Sāhib and Maulānā 'Abd ar-Raḥīm Motālā Sāhib qualified as 'ālims, Hadrat Shaykh al-Hadīth *rahimahullāh* said to them that they must establish two separate dār al-'ulūms. Subsequently, Maulānā Yūsuf Motālā Sāhib established a dār al-'ulūm in England which is also the first dār al-'ulūm in that country, and Maulānā 'Abd ar-Raḥīm Motālā Sāhib established a dār al-'ulūm in Zambia.

Based on what Hadrat Shaykh had already heard about Maulānā ‘Abd ar-Raḥīm Motālā Sāhib, he was anxious to meet him. The Maulānā had been informed about Hadrat Shaykh’s intended arrival, so he too was waiting for him. When he reached the dār al-‘ulūm, Hadrat Shaykh was received very warmly by Maulānā ‘Abd ar-Raḥīm Sāhib and the rest of the administrators and staff. He met Hadrat Shaykh with a broad smile, and made arrangements for tea and snacks. In the course of their tea they engaged in spiritual discussions. In the course of the discussion Hadrat Maulānā ‘Abd ar-Raḥīm Sāhib asked about the Uwaysīyyah Sufi lineage, and their senior scholar, Maulwī Allāh Yār Chakkarlwi. Hadrat Shaykh said that Hadrat Maulānā Yūsuf Ludhyānwī *rahimahullāh* has devoted an entire article about them. The article is included in his book which was printed after his martyrdom. It is titled *Tajaddud Pasando Ke Afkār*. He has refuted this Sufi lineage and labelled it as unreliable. Maulānā ‘Abd ar-Raḥīm Sāhib was very happy with this information and thanked Hadrat Shaykh saying: “You have apprised me of this creed with reliable evidence.” He also requested Hadrat Shaykh to try and send this book from Pakistan. Hadrat Shaykh then requested leave. Maulānā ‘Abd ar-Raḥīm Sāhib and the Shaykh al-Hadīth of the dār al-‘ulūm personally accompanied Hadrat Shaykh to the car to bid him farewell.

### **At the house of Hājī Ismā‘īl Chattā Sāhib**

From the dār al-‘ulūm we proceeded to the shop of Hājī Ismā‘īl Chattā Sāhib. Hājī Sāhib had known Hadrat Shaykh through his son and daughter who live in England because they had pledged bay‘at to Hadrat Shaykh in 1996. Hadrat Shaykh was desirous

of meeting him and did meet him after the previous lecture. Hadrat Shaykh now went to his shop in fulfilment of his request to come there and make du‘ā’. We had met his two elder sons, Mahmūd Chatta and ‘Aziz Chatta, in Lusaka. They had made the arrangements for Hadrat Shaykh’s journey to Livingstone.

By the grace of Allāh *ta‘ālā* it was a huge business. Hadrat Shaykh made du‘ā’ and then proceeded to the jāmī’ masjid for zuhr ṣalāh. We were invited for lunch at the house of Hājī Chatta Sāhib, so Hadrat Shaykh and his associates went there after the ṣalāh. Elaborate preparations had been made. The house appeared like a fruit farm because he had many types of fruit trees. Hājī Sāhib took Hadrat Shaykh on a tour of the house, and gave him information about each tree. After lunch, he had a rest, and then left to deliver a lecture for the ladies.

Arrangements for the ladies’ talk were made at the house of Maulānā Imtiyāz Sāhib. A large number of women from all over Chipata attended. The Maulānā received Hadrat Shaykh with intense love and made arrangements for tea and snacks. Hadrat Shaykh then sat on a chair and delivered a lecture. A few men were seated near Hadrat Shaykh while a sound system was arranged for the ladies on the other side. The women benefited tremendously from the lecture. May Allāh *ta‘ālā* crown it with acceptance. Āmīn.

## PATIENCE AND GRATITUDE

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Īdgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: At the house of Maulānā Imtiyāz Sāhib,  
Chipata

Time: 3pm.

Date: 24 March 2010

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَآنْتُمْ أَذِلَّةٌ، فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ.

عن أبي ذر رضي الله عنه قال قال النبي صلى الله عليه وسلم اتق الله حيث ما كنت واتبع السيئة الحسنة تمحها، وخالق الناس بخلق حسن، أو كما قال عليه الصلوة والسلام.

صدق الله وصدق رسوله النبي الكريم.

### Shaytān's attack through ingratitude

My dear elders, friends, mothers, sisters and daughters! Allāh *ta'ālā* showed the *Sahābah radiyallāhu 'anhum* the way to show gratitude. This is because gratitude is that thing regarding which Shaytān said to Allāh *ta'ālā*:

ثُمَّ لَا يَتَيْنَهُمْ مِنْ<sup>أ</sup> بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ<sup>ط</sup> وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ.

*I will then fall upon them in front of them and behind them, and from their right and from their left. You will not find the majority of them to be grateful.*<sup>1</sup>

Shayṭān said to Allāh *ta'ālā* that he will cause mankind to fall into the misfortune of being ungrateful. We learn from this that the person who is ungrateful has been struck by Shayṭān's weapon. Furthermore, Shayṭān, through his wretchedness, is succeeding in this regard. He said that the majority of mankind will be ungrateful.

### **The meaning of kāfir**

A person who does not believe in Allāh *ta'ālā* is referred to as a kāfir. The very meaning of this word is “an ungrateful person”. The linguistic meaning of kufr is to conceal, and a kāfir is one who conceals. Kāfūr (camphor) is a type of fragrance. It is referred to as kāfūr because no matter where you place it, it conceals all other fragrances and smells – good fragrances and bad ones. A kāfir is called a kāfir because he conceals the bounty of Allāh *ta'ālā*, he does not show gratitude. Bearing in mind that Allāh *ta'ālā* created him, he ought to have believed in Him as the Creator and Master. Allāh is the one who created man, made arrangements for his sustenance, created the sun, moon and skies, and everything else. A kāfir is concealing all these bounties. He does not attribute these bounties and favours to the Benefactor. He is therefore ungrateful. Kufr is essentially ingratitude. Similarly, take the case of a believer who is not grateful for Allāh's favours. He is committing an ungrateful act. Although he is not a

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<sup>1</sup> Sūrah al-A'rāf, 7: 17.

kāfir, the germs of kufr are found in him. After all, Shaytān said that the vast majority of mankind will be ungrateful. They will be enjoying so many bounties of Allāh *ta'ālā* but they will not be grateful to Him.

### **A statement of Rasūlullāh**

My dear mothers and sisters! There is a narration of *Bukhārī Sharīf* in which Rasūlullāh *ṣallallāhu 'alayhi wa sallam* makes special reference to women. He said that he was shown the Hell-fire. This was on a special occasion when there was a solar eclipse. He said to the *Ṣahābah radiyallāhu 'anhum* that Paradise and Hell were shown to him on the wall which is in the direction of the qiblah. He said: I saw Paradise and bunches of grapes. When I extended my hand towards the grapes, they moved back. Had they come into my hand, you would have eaten from them forever – until the day of Resurrection.”

The reason for this is that things of the Hereafter contain the element of eternity in them – they are everlasting. The bounties of this world are temporary; they are not to remain forever. They were not here before nor will they be later on. We may come across something today but it disappears tomorrow. This is why Rasūlullāh *ṣallallāhu 'alayhi wa sallam* taught us not to attach our hearts to this world. We are bound to leave it.

A narration of *Tirmidhī Sharīf* states that Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said:

أحب من شئت فإنك مفارقة

*Attach your heart to whomever in this world you want, you will certainly leave him or it behind.*

Rasūlullāh sallallāhu 'alayhi wa sallam explains a unique fact here. Allāh *ta'ālā* placed the treasure of love in our hearts. Where must we attach it, who must be our beloved? He says, do not attach your heart to something which is temporary.

We generally have a lot of love for our children, husband and wife love each other, and so on. Eventually there comes a time when both will have to be separated. This is why Rasūlullāh sallallāhu 'alayhi wa sallam said:

أحب من شئت فإنك مفارقة

*Attach your heart to whomever in this world you want, you will certainly leave him or it behind.*

Coming back to the previously quoted Hadīth, Rasūlullāh sallallāhu 'alayhi wa sallam said that he was shown the Hell-fire, and he noticed that the majority of its inmates were women. This is a statement of Rasūlullāh sallallāhu 'alayhi wa sallam based on what he saw with his own eyes. It is not a mere report or an assumption. He said that he saw that the majority were women. He then said:

يكفرن

They are committing kufr. Rasūlullāh sallallāhu 'alayhi wa sallam used a word whose root is kufr. The Ṣahābah radiyallāhu 'anhum became terrified when they heard this, so they asked:

أيكفرن بالله

Will they be rejecting Allāh *ta'ālā*? Will these women not be believers?

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said no. This is not what is meant by kufr here. It does not mean that they will not believe in Allāh *ta'ālā*, that they will become kāfirs, and that they will have no īmān. Rather:

يكفرن العشير، يكفرن الإحسان

*They will be ungrateful to their husbands, they will disregard the husband's favours.*

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* says further on:

لو أحسنت إلى إحداهن الدهر ثم رأيت منك شيئا لقلت ما رأيت منك خيرا قط.

*If you were to show kindness to a woman for a long period of time, and then she sees something in you which she dislikes, she will say: I never saw any good in you.*

### **A statement of Hakīmul Ummat**

Hakīmul Ummat Hadrat Thānwī *rahimahullāh* explains this most beautifully. He was after all the super specialist physician of the ummat. If a husband had to commit the slightest wrong, she will say: "What did you ever bring for me? Just two rags." (even though he was feeding and clothing her his entire life, and spent all his earnings on her). He bought the best shoes for her, he bought the best appliances made in France and Japan for her

kitchen. Despite this, she will say you gave me just two rags, I have not seen any good in your house.

### **Rasūlullāh's intense love for Allāh**

When Allāh *ta'ālā* expelled Shayṭān, he said: "You will find the vast majority of mankind to be ungrateful."

This is why it was the practice of Rasūlullāh *ṣallallāhu 'alayhi wa sallam* to wake up in the darkness of the night and cry before Allāh *ta'ālā*. This was the level of his love for Allāh *ta'ālā*. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* enjoyed two ranks with regard to Allāh *ta'ālā*: (1) He loved Allāh *ta'ālā* intensely. (2) He was beloved by Allāh *ta'ālā*. Allāh *ta'ālā* addresses him thus:

إِنَّكَ بِأَعْيُنِنَا

You are before Our countless eyes. We look at you all the time. We are looking at where Our beloved is going, where he is getting up, where he is sitting, and so on. When a father has intense love for his son, he says: "Son, you are before my eyes all the time."

Allāh *ta'ālā* said:

إِنَّكَ بِأَعْيُنِنَا

Allāh *ta'ālā* did not use the singular by saying one eye. Look at His love for Rasūlullāh *ṣallallāhu 'alayhi wa sallam*! He said, you are before Our countless eyes. This is how beloved he was in the sight of Allāh *ta'ālā*. As for his love for Allāh *ta'ālā* – look at how he used to wake up in the dark of the night, stand before Allāh *ta'ālā* and perform *ṣalāh*! Look at how he used to cry to Him.

The Sahābah *radiyallāhu ‘anhum* asked him: “O Rasūlullāh! Why are you striving so much to the extent that your legs are getting swollen? Allāh *ta’ālā* has already announced that all your past and future mistakes have been forgiven.”

It is part of our belief and creed that no Prophet will ever commit a major or minor sin. In the above context it refers to something which is good and another which is better. Permission was given to do either of the two. In the knowledge of Allāh *ta’ālā*, one was superior to the other. When it came to the prisoners of war after the Battle of Badr, the superior action in Allāh’s sight was to kill them. The less superior action was to accept a ransom from them and release them. Due to his mercy, Rasūlullāh *sallallāhu ‘alayhi wa sallam* chose the action which was less superior. Allāh was not happy with this decision. The reason is that the higher the rank of a person, the more is expected of him. He is treated differently from others.

The Sahābah *radiyallāhu ‘anhum* asked Rasūlullāh *sallallāhu ‘alayhi wa sallam*: “When your past and future mistakes have been pardoned, why do you cry so much to Allāh *ta’ālā*? Why do you beseech Him in this way at night?” Rasūlullāh *sallallāhu ‘alayhi wa sallam* replied:

أَفَلَا أَكُونُ عَبْدًا شَكُورًا

*Should I not be a grateful servant of Allāh ta’ālā?*

**Is it a bounty or a calamity?**

When a person receives a bounty from Allāh *ta’ālā* and he becomes obedient to Him, then it is a sign

that the bounty has brought mercy with it. But if a person becomes ungrateful after receiving a bounty, for example, a woman used to perform salāh and gave it up, she was in purdah but discarded after she became wealthy, when Allāh's favours and bounties continued increasing while she began giving up more and more good deeds – then this is a proof that the bounty is not a bounty; it is a calamity.

Hadrat Hakīmul Ummat Thānwī *rahimahullāh* explains this reality through a unique example. He related a story about a man in India who was about to be hanged. He was asked: "If you have any last wish then tell us, the government will fulfil it." He replied: "My last wish is for me to be seated in the vehicle of the viceroy, I am made to wear his special uniform, the soldiers are made to stand on either side of the road, and they salute me. They must present a guard of honour to me. The public must throw flowers at me, and I must be paraded through the city in this way."

Since it was the law, they agreed to it. The vehicle of the viceroy was brought, all the other arrangements were made, and he was paraded through the entire city. All the foolish people who did not know what the real issue was began saying: "Look at this local Indian! Although he is just an ordinary man, he is sitting in such an auspicious place, and the entire world is saluting him." They were saying it with much regret, but when they learnt the facts and were informed that he is going to be hanged, they all expressed their astonishment and fell silent.

Remember! The bounty which is followed by disobedience is like the fodder which is given to a goat so that it gets fat and is ready to be slaughtered.

A person who follows a bounty with disobedience is actually preparing fuel for the Hell-fell.

### **Gratitude over the bounty of īmān**

My dear mothers and sisters! We mentioned in the beginning that Shaytān said to Allāh *ta'ālā* that most of mankind will be ungrateful. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said this with specific reference to women. Where does our ingratitude start from? It first starts from our īmān and Islam. We are not grateful for our īmān and Islam. We are not grateful over the fact that Allāh *ta'ālā* made us believers and He made us Muslims.

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* understood this mystery. He knew that such a great bounty of īmān and Islam through which every other good of this world and the Hereafter is received must not be forgotten. We must not forget to express our thanks for it. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* therefore attached gratitude over the bounty of Islam in the *du'ā'* which we read after eating. When a person feels hungry, he eats food and then thanks Allāh *ta'ālā*. He says: “O Allāh! All thanks are due to You. I received such good food. I had cool refreshing water to drink. O Allāh! All thanks are due to You.”

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* knew that his followers will give thanks for the food and drink which they receive. The food which they eat may cost only a few dollars, but the bounty of īmān and Islam which they have cannot be purchased with any amount of dollars. It can be got only through the grace of Allāh *ta'ālā*. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* knew that we will not realize the value of this īmān and Islam, and therefore not give thanks to it.

He therefore showed his mercy to us by teaching us this du‘ā’:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي وَسَقَانِي وَجَعَلَنِي مِنَ الْمُسْلِمِينَ

*All praise is due to Allāh ta‘ālā who gave me food to eat, water to drink, and made me among the Muslims.*

Rasūlullāh sallallāhu ‘alayhi wa sallam attached this last statement “and made me among the Muslims” as a safeguard so that this bounty is not snatched away from us on account of our ungratefulness for the bounty of Islam. Thus, whenever his followers thank Allāh ta‘ālā for food and drink, they will thank Him for making them Muslims.

وَجَعَلَنِي مِنَ الْمُسْلِمِينَ

*...and made me among the Muslims.*

In this way, gratitude over the bounty of Islam will be automatically expressed.

My dear mothers and sisters! Just think! Rasūlullāh sallallāhu ‘alayhi wa sallam added this statement to the du‘ā’ after eating and drinking to teach us that the first thing for which we have to show gratitude is imān and Islam.

### **The reality of gratitude**

I now come to the next point. How can real thanks be expressed and fulfilled? The Qur’ān teaches this to the Sahābah radiyallāhu ‘anhum. Allāh ta‘ālā first makes mention of His favour and bounty:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

O group of Sahābah! Allāh *ta'ālā* helped you on the battlefield of Badr when you were powerless. You neither had the numbers nor the power. How should you give thanks for this favour?

فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

Fear Allāh *ta'ālā* and adopt piety so that you become grateful. This order of Allāh *ta'ālā* which He gave to the Sahābah *radiyallāhu 'anhum* shows us that if you want to become the really grateful servants of Allāh *ta'ālā*, give up sins. Taqwā means discarding sins. If you continue disobeying Allāh *ta'ālā* and carry on committing sins, you will be ungrateful, even if you verbally say *al-Hamdulillāh* (all praise is due to Allāh *ta'ālā*) all the time. How can this be considered to be a thanks if you couple it with disobedience? Look at the case of where a father does a favour to his son. The parents' entire life is one of favours to their children. Remember! Man can never repay his parents for their favours.

### Respect for the father

An incident has just come to my mind. A Sahābī came to Rasūlullāh *sallallāhu 'alayhi wa sallam* while carrying his father on his back. He placed his father in front of Rasūlullāh *sallallāhu 'alayhi wa sallam* and said: “Hadrat! I have come to ask a question.” Rasūlullāh *sallallāhu 'alayhi wa sallam* said: “What is it?” He said: My mother passed away when I was an infant. My father brought me up by washing me when I relieved myself, he used to wash my clothes, change my clothes, soften the food and place it in my mouth, give me water to drink, and so on. He brought me up exactly as a mother brings up

her child. I became a man in this way, and now my father is paralysed. I serve him exactly as he saw to me when I was young. When he urinates or defecates on the bed, I clean the bed. I take him to the toilet. He cannot eat because he has no teeth. I chew the bread and soften it for him, and place it in his mouth, I give him water to drink, when I go anywhere then I carry him on my back as he used to carry me on his shoulders when I was young. O Rasūlullāh! Have I repaid my father for his favours to me? Have I fulfilled the duty of serving my father?"

Rasūlullāh *sallallāhu 'alayhi wa sallam* gave an astonishing reply. He said: "You have not fulfilled his right." The Sahābī began crying and sobbing, and asked: "Hadrat, why is that?" He replied: There is a difference between his intention and your intention. When parents serve their child, they have this wish in their hearts that the child must have a long life. When you serve him, you think to yourself that he will probably die today or tomorrow, or after a few days, so let me serve him quickly. Your gaze is on his death while his gaze was on your life [when he was tending to you when you were a child]. When there is a difference in the intention and the thinking, there has to be a difference in the value of the service. After all, the entire value is on the basis of intention.

Repaying parents for their favours can be fulfilled in only one way. Rasūlullāh *sallallāhu 'alayhi wa sallam* said that if a person finds his father or mother a slave of any person, and he buys them and frees them, he has fulfilled the rights of his parents.

## Verbal thanks

Parents see to their child but he disobeys them. He may thank them verbally by saying: “Thanks daddy”, “Thank you very much” or whatever else, but when he is asked to do something he does not do it. His father asks him to go to the office or shop for him, or asks him to go to the masjid, he goes somewhere else. Now you tell me, will you call him a grateful son? Will you say that he is very grateful to his parents?

My dear friends and sisters! Allāh *ta’ālā* also says the same thing. If you are disobedient, if you are caught up in sins, then you are an ungrateful servant. You are misusing the bounties of Allāh *ta’ālā* which He gave to you. You are not using your tongue correctly; you are backbiting and slandering with it. You are speaking lies. You are speaking other foul things with your tongue. This is not gratitude for the tongue which Allāh *ta’ālā* gave you; it is ingratitude. Allāh *ta’ālā* had given you a tongue to repeat His name and make His dhikr.

## An amazing statement of Imām Rāzī

Imām Rāzī *rahimahullāh* is a great commentator of the Qur’ān. He writes an amazing thing in his tafsīr. He says that when a child is in the womb of its mother, it does not have the ability to safeguard its tongue and is not conscious of it. We all know that the menstrual blood of the mother becomes the nourishment for the child. If this food was conveyed via the mouth, this dirty and impure nourishment would have made the mouth dirty. Allāh *ta’ālā* therefore made the umbilical cord which is connected to the child’s stomach the means to convey food to its

body. Allāh *ta'ālā* did this so that the tongue is protected and does not get dirty, after all, it is the same tongue which is going to say the name of Allāh *ta'ālā*. Thus, where the child had no control – i.e. in the womb of the mother – Allāh *ta'ālā* changed the path for its nourishment. In this way, the tongue is saved from getting dirty. But once the child comes into this world and gets a choice or right over its tongue, it makes it dirty by speaking lies, backbiting, slandering, carrying tales, and so on. I always say this and also said it in the presence of my shaykh who was very happy when he heard it. I said, try and put a value to this bounty of the tongue which Allāh *ta'ālā* gave us and which we are making impure. Try and gauge its value by looking at how we die. Allāh *ta'ālā* has laid down that our death commences from our feet. Our life starts to leave us from our feet and not from the top of our body. This is so that our tongue may continue taking Allāh's name until the very end. Even though our life is leaving us, our tongue is continuing in the remembrance of Allāh *ta'ālā*. This is a system laid down by Allāh *ta'ālā*. If our life was taken out from the top, and our feet remained alive, we will not get any reward by moving our feet about. Our life is therefore removed from the bottom first in the sense that those body parts which are no longer needed are caused to die first. As for the tongue, which can still take Allāh's name, its life is taken out in the last moment. It is pulled from the chest, after which man's tongue stops working. The person reads the kalimah until the very end, he remembers Allāh *ta'ālā* until his last breath. A Hadīth states that the person whose final words are *Lā ilāha illallāh* will be admitted to Paradise.

## The final hour of Abū Zur'ah al-Bajalī

Imām Abū Zur'ah al-Bajalī *rahimahullāh* was a senior Hadīth expert. A person undertook a very long journey to hear just one Hadīth from him. The man travelled for about 1 000 miles. On reaching the house, he knocked on the door, a servant came out and informed him that Hadrat is in his final moments and it will be difficult to meet him. The man became worried and said: "I have come from a very distant land to hear just one Hadīth. I beg you to let me meet him before he dies." Hadrat overheard the conversation and gestured to allow the person to come in. By the time he entered, the life from Hadrat's feet was beginning to leave him. However, the upper part of his body was still alive, so he asked: "What is the matter?" The person replied: "Hadrat, I came to hear such and such Hadīth." It was a practice in those days to first mention the names of all the narrators from whom the Hadīth was heard. The person said to him: "My teacher says that he heard this narration from you." Imām Abū Zur'ah said: "Enough, Imām Abū Zur'ah al-Bajalī heard it from his teacher, Hadrat Abū Hurayrah *radiyallāhu 'anhu* and he heard it from Rasūlullāh *sallallāhu 'alayhi wa sallam* who said:

من كان آخر كلامه لا إله إلا الله

*The one whose final words are Lā Ilāha Illallāh...*

He said that much and his life left him; he passed away.

Our teacher, Hadrat Muftī Walī Hasan Tonkī *rahimahullāh*, the Shaykh al-Hadīth of Jāmi'ah Islāmiyyah Binnaurī Town Karachi, used to say that

Imām Bukhārī *rahimahullāh* did not quote the entire Hadīth in his book. He did not mention the words:

دخل الجنة

*He will enter Paradise.*

He did not mention them to make reference to this incident and to show us that we must lead our lives in such a way that *Lā Ilāha Illallāh* is on our tongue and we enter Paradise.

### **Safeguarding one's eyes**

My dear mothers and sisters! The eyes are also a bounty from Allāh *ta'ālā* and we are misusing them. We are looking at non-mahrams and the wives of others, we are watching films, and other filth is going into our heart through our eyes. All this entails ingratitude for the eyes which Allāh *ta'ālā* blessed us with.

My shaykh, Maulānā Shāh Hakīm Akhtar Sāhib, says that if a person spoils his eyes in this world, Allāh *ta'ālā* will not allow him to see Him. Now that you have made your eyes filthy in the world, how will you see Allāh? Can impure eyes look at Allāh *ta'ālā*?

Allāh *ta'ālā* created various scenes, colours and shades in this world, and then said to us: "You may look at this, but not that." This is a test for the eyes. Allāh *ta'ālā* is saying to us that we must not look at what He prohibited us from looking. If you do this, He will enable you to look at Him.

وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ. إِلَىٰ رَبِّهَا نَاظِرَةٌ.

*Many faces on that day will be fresh. Looking at their Lord.*<sup>1</sup>

If you are going to soil your eyes and make them impure, how will you be able to look at Allāh *ta'ālā* who is most pure? Tell me, if you wear black shaded spectacles and you want white objects to appear white to you, will you be able to do that while wearing black shaded spectacles? People will say to you that you must first remove your spectacles, and you will be able to see correctly. In the same way, you can understand that eyes which have the effects of sins, filth, impurities and darkness will not be able to see the effulgence and light of Allāh *ta'ālā* – not in this world nor in the Hereafter.

Looking at unlawful things amounts to ingratitude to the bounty of the eyes.

### **The sequence for showing thanks**

Gratitude commences from the heart. The heart has to be immersed in gratitude first, this is followed by the tongue which says *al-ḥamdulillāh*. Thereafter the actions of the different body parts demonstrate whether you are a grateful servant of Allāh *ta'ālā* or not. These are the three steps. If there is no gratefulness in the heart but the person is saying thanks verbally, there is no value in it.

A person came to Hadrat Junayd Baghdādi *rahimahullāh* and said: *Astaghfirullāh, astaghfirullāh, astaghfirullāh*. Hadrat Junayd *rahimahullāh* said to him: “You must seek forgiveness for this *istighfār* as well. There is no remorse in your heart. Why are you

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<sup>1</sup> Sūrah al-Qiyāmah, 75: 22-23.

merely saying it verbally. The tongue is the conveyor of what is in the heart, and your heart is devoid of remorse.”

You and I will say “all praise is due to Allāh *ta’ālā*” but there is no thanks in our heart. Instead, ingratitude is concealed in it. You are looking at what others have, how much of jewellery such and such woman has, and you are asking yourself why do you not have as much.

A person wrote a letter to Hadrat Maulānā Muḥammad Yūsuf Ludhyānwī Shahīd *rahimahullāh* saying: “I am always very worried.” Hadrat wrote a beautiful reply: “You are not grateful for the bounties which you have, and you are worried about what you don’t have.” The person who wrote this letter personally took an oath before me and said: “Ever since I tried this prescription – i.e. to be grateful over what I have and not to worry about what I don’t have – my worry and distress ended.”

A person who has a bicycle is not grateful for it and is worried about getting a motorcycle. Once he gets a motorcycle, he is worried about getting a car. The one who has a car says he wants a Prado or a Land Cruiser. How can such people ever experience peace and contentment!?

### **When Shaykh Sa’dī went for hajj**

Hadrat Shaykh Sa’dī *rahimahullāh* was a great saint of Allāh *ta’ālā*. He writes an incident related to his hajj journey and says: “I was going for hajj on foot and I did not even have any shoes to wear. Caravans of people were passing by on horses, others on camels, and yet others on donkeys.”

When he saw this, a voice emanated from his heart and he said something which demonstrated superiority. Only a person who has excellence can demonstrate superiority. By excellence we mean he has pleased Allāh *ta'ālā* fully and is overcome by a spiritual ecstasy. When he is in such a state, he can demonstrate superiority. We cannot do this. If a person does not have excellence and demonstrates superiority, he will be punished.

These personalities used to please Allāh *ta'ālā* all the time, so they could demonstrate superiority. Anyway, he was overcome by a spiritual ecstasy and said: “O Allāh! We remain in Your remembrance by night and day, yet Sa'dī is in such a condition that he does not even have shoes to wear. On the other hand, all these people are travelling on horses and camels!”

Allāh *ta'ālā* made him realize his folly. As he proceeded further, he saw a man wrapped up in leather. The man had no hands and no legs. He was rolling on the ground like a ball. Shaykh Sa'dī *rahimahullāh* asked: “O brother! Who are you?” He replied: “I have come from Bukhārā and I am going for hajj.” Shaykh Sa'dī asked: “When did you leave?” He replied: “This is my tenth year since I am travelling.”

Shaykh Sa'dī *rahimahullāh* relates: “Later on I saw the man in the maṭāf (the area around the Ka'bah where ṭawāf is performed). He was performing ṭawāf in the same condition. I said to myself: ‘O Allāh! All thanks are due to You for having blessed me with legs.’”

## The bounty of the heart and brain

The ears are also a great bounty from Allāh *ta'ālā*. Ungratefulness for this bounty involves listening to music with them, listening to backbiting, lies, and so on. The hands and legs are also bounties. The bounty of the heart is that a person is able to understand through it. The bounty of the brain is that a person is able to think with it. The heart and brains have been given to us so that we can recognize Allāh *ta'ālā*. We can look at the skies and earth and earn His love.

There was a Bedouin Sahābī who was lying down in the courtyard. It was in summer, a dark night with the stars clearly visible. He looked at the stars and said: "O stars and sky! You too have a Lord, you too have a Creator. O Allāh! Forgive me."

After the fajr ṣalāh Rasūlullāh ṣallallāhu 'alayhi wa sallam asked: "Who was the person who was speaking to Allāh *ta'ālā* last night?" The Sahābī got frightened thinking that he may have made an inappropriate statement. When Rasūlullāh ṣallallāhu 'alayhi wa sallam asked the question three times, he stood up. Rasūlullāh ṣallallāhu 'alayhi wa sallam asked him: "What were you saying?" He replied: "O Rasūlullāh! When I saw the sky filled with stars, I became happy and said: 'O stars and sky! You too have a Lord, you too have a Creator. O Allāh! Forgive me.'" Rasūlullāh ṣallallāhu 'alayhi wa sallam said: "Jibra'īl *'alayhis salām* came with a message from Allāh *ta'ālā* saying: 'Tell My servant that I have forgiven him.'"

## The value of pondering over Allāh's creation

Look at the manner in which these personalities used to think! They directed their thinking towards the greatness of Allāh *ta'ālā*. This is also a way of showing gratitude. You and I spend our nights and days in thinking about this world. We do not even have the time to think of why we came into this world, and for whom Allāh *ta'ālā* created this earth and sky.

It is said that if a person spends a single moment pondering and reflecting over the greatness of Allāh *ta'ālā* and His universe, and acquires Allāh's recognition in this way; then it is better than a thousand year's worship. This is because his pondering has conveyed him to Allāh *ta'ālā*.

## Our ingratitude

My dear mothers and sisters! Ungratefulness is extremely common nowadays. This is why we are going more and more towards loss and destruction. Allāh *ta'ālā* blessed us with so many bounties and favours that we will never be able to count them.

Hadrat 'Umar *radiyallāhu 'anhu* relates: We were sitting with Rasūlullāh *sallallāhu 'alayhi wa sallam* under a date tree. We were partially in the shade and partially in the sunlight. A Ṣahābī brought water from a well and presented a few dates. Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "O 'Umar! These are the favours regarding which you and I will be questioned on the day of Resurrection."

We cannot even imagine such a condition today. We are most ungrateful and we continue complaining. Take the example of a person who gets a wife who is

not in line with his temperament, or a woman who gets a husband who is not line with her temperament. We cannot reach Allāh *ta'ālā* without striving and bearing hardships. If a person bears hardships and difficulties, he will reach Allāh *ta'ālā*. The saints of the past used to bear many hardships. They used to fast for days on end, perform many optional *ṣalāhs*, go out into the fields for Allāh's pleasure. Nowadays none of us are prepared to do these things. Sometimes Allāh *ta'ālā* imposes a hardship on us so that we can reach Him. This is known as imposed hardship. But when will we reach Allāh *ta'ālā*? When we attribute the striving and hardship to Allāh *ta'ālā*. By thinking to ourselves: This hardship which Allāh *ta'ālā* imposed on me is for my rectification. It is similar to a dent on a vehicle. A hammer is used to straighten it. In the same way, a dent falls on our soul and Allāh *ta'ālā* strikes it with a "hammer".

When the tumbler of man's heart gets filled with filth, Allāh *ta'ālā* strikes it with the pain of grief. This causes the tumbler to break and the filth is expelled. The tumbler becomes clean once again, and Allāh *ta'ālā* sends down His blessings and light.

Thus, when a woman suffers at the hands of her husband, she must bear it, serve her husband, and fulfil his rights.

### **A guarantee of Paradise for women**

A Hadīth states that when a woman performs her *ṣalāh*, obeys her husband, safeguards his wealth, and protects her chastity, she can enter through any of the eight doors of Paradise. Look at how easy Allāh *ta'ālā* made it for women. Unfortunately the illness of

ingratitude does not leave us. Consequently, we lose all the rewards even though the programme for us is so easy. Hadrat ‘Ā’ishah *radiyallāhu ‘anhā* asked Rasūlullāh *sallallāhu ‘alayhi wa sallam*: “Permit us to go out for jihād.” He replied: “Your jihād is to perform hajj.” Perform hajj and you will get the reward of jihād, you will have your name recorded among the mujāhidīn. This is not for the men. They will have to go out in Allāh’s cause to earn the reward of jihād. The task is easy for women but they have been killed on the field of ingratitude. You are ungrateful to your husbands, you are not thankful for the children you have. You feel your children are not as you wanted, and you compare them with the children of other women. At least be thankful to Allāh *ta’ālā*, and when you have to face any difficulty, then bear it patiently. Allāh *ta’ālā* has a special reason for whatever bounty He gives to whomever He gives.

### **An interesting incident**

An interesting incident has just come to my mind. Imām Asmu’ī *rahimahullāh* was a great Arab linguist. He used to travel to different places and villages for this purpose. He went to a village and saw a very beautiful woman while her husband was extremely ugly. He asked, “What is this!? What kind of match is this?” The woman was an intelligent woman. She said: “We are both jannatīs – dwellers of Paradise.” He asked: “How is that?” She said: “I exercise patience for having a husband like this while he is grateful for having a wife like me.” A patient person and a grateful person are jannatīs, so we too are jannatīs.

This is why I say to my mothers and sisters that when you experience difficulties and hardships on

account of your husband or your children, you must think that they are from Allāh *ta'ālā* and that you are experiencing them because of some faults which are within you, or due to certain shortcomings found in you. If you do this, these very same difficulties will convey you to Allāh *ta'ālā* and He will bless you with His bond. There are many men who reached Allāh *ta'ālā* because they exercised patience over the disobedience and transgressions of their wives. The same can be said of women.

### **The patience of Hadrat Āsiyah**

Look at Hadrat Āsiyah *radiyallāhu 'anhā*. She lived in the palace of Pharaoh. He used to impose many hardships on her but she remained patient. Allāh *ta'ālā* showed her Paradise in this very world. There are two women who were shown Paradise in this world, one was Hadrat Āsiyah *radiyallāhu 'anhā* and the other was Hadrat Khadijah *radiyallāhu 'anhā*. Allāh *ta'ālā* showed them Paradise before they departed from this world. Hadrat Āsiyah *radiyallāhu 'anhā* bore all the hardships which Pharaoh imposed on her, so Allāh *ta'ālā* showed her Paradise in this world.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said: “I will be married to Hadrat Āsiyah and Hadrat Maryam in Paradise.” Pharaoh was a *kāfir* but it was permitted to marry a *kāfir* in those days. This is why Hadrat Āsiyah was in his marriage. She remained patient over his transgressions and turned to Allāh *ta'ālā* for the hardships which she suffered. Allāh *ta'ālā* showed her Paradise in this world and gave her such a great honour in the Hereafter that she will have the honour of being one of the wives of Rasūlullāh *sallallāhu 'alayhi wa sallam* in Paradise.

Why, then, should we be ungrateful? We ought to be patient over the difficulties which we experience and turn to the Hereafter. We must be grateful for whatever bounty we receive and patient for the problems which we experience. The following is a couplet of my shaykh:

This is the only way of traversing Your  
path. Sometimes I will have to be patient  
and at other times I will have to be  
grateful.

### **Patience and gratefulness**

Patience and gratefulness are two tyres of the vehicle of servitude. It is the vehicle which conveys a believer to Allāh *ta'ālā*. The prerequisite is that we must remember Allāh *ta'ālā* at every occasion – whether we are in adversity or in prosperity. These two then become the means of conveying us to Allāh *ta'ālā*. My shaykh, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib, says that a man and a woman – both – can become the friends of Allāh *ta'ālā*. After all, both have to encounter the causes of sin. When they abstain from sin, piety will come in them and they will find Allāh *ta'ālā*.

Hadrat Khwājah Farīd ad-Dīn 'Attār *rahimahullāh* wrote a book on the conditions of the Auliya'. In the beginning he wrote that he will write about the lives of the men who were the true friends of Allāh *ta'ālā*. He included a section on the life of Hadrat Rābi'ah Baṣrīyyah, so someone asked him: “You said that you are going to write on the lives of men, how come you brought a woman in-between?” He replied: “She is not a woman on Allāh's path, she is a man on Allāh's path. A woman is one who is overpowered by

Shayṭān and the carnal self, and cannot reach Allāh *ta'ālā*. As for the one who takes the courage and reaches Allāh *ta'ālā*, then even a woman is a man."

### **Rābi'ah Baṣrīyyah**

Look at the great honour which Allāh *ta'ālā* conferred on Rābi'ah Baṣrīyyah. When she was placed in her grave, the angels came to question her and asked: "Who is your Lord?" She asked: "Where have you come from?" They replied: "We descended from the heavens." She asked: "What is the distance to the heavens?" They replied: "Thousands of years away." She said: "Do you remember your Lord?" They replied: "Yes." She said: "Do you think I forgot who my Lord is after coming just two metres below the ground, that you are asking me this question?" A voice from the unseen said: "Leave My female-servant alone. The matter is between Me and her."

### **Final word**

My dear mothers and sisters! This is the lesson which you and I learn. We must hold on firmly to gratefulness. And what is the reality of gratefulness? It is to adopt piety and give up sin.

فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

*Fear Allāh ta'ālā and adopt piety so that you become grateful.*

If any part or limb of our body is committing a sin, then we are ungrateful servants. We are not grateful servants of Allāh *ta'ālā*. May Allāh *ta'ālā* inspire you and I to practise.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ لك الحمد كما أنت أهله، فصل على محمد كما أنت أهله، وافعل بنا كما أنت أهله، فإنك أنت أهل التقوى وأهل المغفرة. ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين. اللَّهُمَّ انا نسئلك الهدى والتقى والعفاف والغنى. اللَّهُمَّ اكفنا بحلالك عن حرامك واغننا بفضلك عمن سواك. اللَّهُمَّ واقية كواقية الوليد. يا حي يا قيوم، برحمتك نستغيث، أصلح لنا شأننا كله، ولا تكلنا إلى أنفسنا طرفة عين.

O Allāh! Make us Your close friends. Make our families Your close friends. Make our children Your close friends. Make the entire Muslim nation Your close friends. Bless us with the treasure of piety. Make us truly grateful servants. O Allāh! Enable us to engage in Your remembrance at every moment and with every body part. Enable us to pass our time in Your obedience. O Allāh! Pardon us our shortcomings. Pardon us our past sins and mistakes. O Allāh! You are a most generous Master. There is no one else to pardon us. O Allāh! We have forgotten, so pardon us through Your generosity. Pardon our seniors and our juniors. O Allāh! Embrace us totally and completely. O Allāh! Let us not belong to Shaytān and the carnal self for even an iota. O Allāh! Guide the entire Muslim nation. Bless the unbelievers with īmān. O Allāh! Bless the people of Africa with guidance and mercy. Confer the believers with worldly and Dīnī progress. O Allāh! Forgive all the males and females of our community who have

passed away. O Allāh! Cure all who are sick. Remove every type of worry and distress. Remove the constrictions of sustenance. Remove the weight of debts. O Allāh! Shower Your blessings and mercies on the families who made arrangements for this lecture, and are still making such arrangements. Do not deprive any of the mothers, sisters and brothers who have come here today. Do not deprive anyone of us from Your love and bond. O Allāh! Bless us with wellness, kindness and mercy. O Allāh! You know fully well the needs of every mother, sister and friend. Fulfil our needs from Your treasures.

ربنا تقبل منا إنك أنت السميع العليم، وتب علينا إنك أنت التواب  
الرحيم.

وصلى الله تعالى على خير خلقه محمد وآله وأصحابه أجمعين.

### **A tour of the farm**

After the lecture which was delivered to the women, we accompanied Ya'qūb Nu'mānī Sāhib to the farm of a fellow Muslim. It was a beautiful farm in which there was a striking pool whose extra water was flowing down into a valley. It was a most beautiful scene. Some people were fishing there. After a tour of the farm, Hadrat Shaykh proceeded to the Jāmi' Masjid for the 'aṣr ṣalāh. After the ṣalāh we were invited for tea at the house of Shabbīr Bhāi's (Lusaka) son's father-in-law. Together with the tea, he offered us Gujarati samoosas and other delicacies. We then reached the Jāmi' Masjid before maghrib. It was the day when the people of the Tablighī Jamā'at have their gusht and talk. They had requested

Hadrat Shaykh to deliver the talk. Hadrat Shaykh delivered a detailed talk on rectification of the self.

# THE FRIENDSHIP OF ALLĀH

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn

Jāmi' al-'Ulūm 'Īdgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Jāmi' Masjid, Chipata

Time: After maghrib

Date: 24 March 2010

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ  
 بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ  
 لَهُ، وَمَنْ يَضِلِّهِ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ  
 لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ  
 وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ، أَمَّا بَعْدُ:  
 فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. أَلَا إِنَّ أَوْلِيَاءَ  
 اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ.

صدق الله وصدق رسوله النبي الكريم.

## Allāh's message of friendship

My honourable elders and friends! Allāh *ta'ālā* has invited us to His friendship; He is asking us to become His friends. Just imagine Allāh's Being, and a weak creation like us who was created from a drop of sperm. Allāh *ta'ālā* tells us what our reality is:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ

*We created man from a drop of intermingled sperm.*<sup>1</sup>

Despite this, We want you to become Our friend.

When a king himself says to his slave: "I want to make you my friend", the slave gets the courage. Allāh *ta'ālā* is saying to us: "I want to make You my

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<sup>1</sup> Sūrah al-Insān, 76: 2.

friend.” When we hear this, we too get the courage to become Allāh’s friend. We have come to this world to become Allāh’s friends and to take Allāh’s friendship. We have not come here to just eat and drink. The food and drink of Paradise was much better. What was the need to remove Hadrat Ādam ‘*alayhis salām* from there? If the purpose of sending us in this world was solely to eat, drink and wear clothes; Allāh *ta’ālā* would not have removed us from Paradise. However, had we remained in Paradise, we would have been Allāh’s slaves, we would not become His friends.

### The demands of friendship

Friendship has certain demands. You will test a person before befriending him. You see whether he is worthy of friendship or not. If you tell a secret to a person and ask him not to disclose it, or give him an item for safekeeping and he does not safeguard that item, you will conclude that he is not worthy of friendship.

Hadrat ‘Umar *radīyallāhu ‘anhu* said that when you travel with a friend his true colours will become apparent to you. You will come to know whether he is loyal or disloyal.

Allāh *ta’ālā* asked:

أَلَسْتُ بِرَبِّكُمْ

*Am I not your Lord?*<sup>1</sup>

Everyone replied: “Indeed. You are certainly our Lord.” Loyal people said this and disloyal people also

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<sup>1</sup> Sūrah al-A’rāf, 7: 172.

said it. No one denied. Allāh *ta'ālā* said: “Very well, I am going to send you into the world. From there We will see whether you are Ours or you belong to someone else. Do you turn to Us or to Shayṭān and the carnal self? Are you with Us or with Our enemy?”

## Two enemies in Allāh's path

Remember! There are two enemies on the path to Allāh *ta'ālā*, viz. Shayṭān and the carnal self. The carnal self is a bigger enemy than Shayṭān. After all, who led Shayṭān astray? Another Shayṭān did not lead Shayṭān astray. Rather, it was his carnal self which led him astray. His carnal self suffered from pride. It said: “I am better than Ādam.” The wretched fellow looked at the order and not the One who issued the order. If he had a genuine bond with Allāh *ta'ālā*, he would not have looked at the order; he would have looked at the One who issued the order. He would have looked at who is ordering him. It is not for true lovers to look whether they can carry out an order or not, whether it is within their power or not, whether it makes sense or not, if it is possible in the present environment or not. This is not the work of a true lover; it is the work of Shayṭān. He looked at the order and said: “I am better than Ādam. O Allāh! How can you ask me to prostrate before him? I am superior to him. He is inferior to me. I have been created from fire, he is created from soil. Soil is nothing, fire has immense power. Fire goes up, soil falls down. Soil by its very nature remains below. How can You ask me to prostrate before him?”

Hakīmul Ummat Hadrat Thānwī *rahimahullāh* says that if Shayṭān had been a true lover of Allāh *ta'ālā*, he would never have said what he said. A lover never

says anything like this. A lover says: “O beloved! Your order is enough for me.”

### **A lover is remorseful even after doing good deeds**

Our shaykh, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib, related an incident to us. He explained what the attitude of a lover ought to be. A king had a slave whom the king loved immensely. Excessive love is what is known as ‘ishq. The lover has so much of love that he cannot forget the beloved for even a second. This is what you call ‘ishq. A person thinks of his business all the time, then he is an ‘āshiq (ardent lover) of his business. If he thinks of his wife and children all the time, he is an ‘āshiq of his wife and children. If he thinks of his wealth all the time, he is an ‘āshiq of it. ‘Ishq refers to a love which encompasses and pervades the heart all the time. Even if he is occupied in some work, he will be thinking of what he loves. When a person is an ‘āshiq of someone, the beloved also thinks of him.

The king was most considerate of his slave, and so, his ministers objected to it. They said that he is ignorant, he is a slave, he was bought for only a few dollars. On the other hand, we are ministers, we are running your kingdom. One of us is the minister of education, another is the minister of defence, and so on. Yet you prefer the slave over us!? What is the reason?

The king did not give any answer. One day he was on a boat in the middle of a river together with his ministers. He asked his slave to dive into the river. He dived in immediately without any hesitation and without even bothering to remove his clothes. The king asked him to come back, and he came back. The

king asked: “Why did you wet your clothes?” The slave replied: “Please forgive me, I made a mistake.” The slave could have said: “You were the one who asked me to dive into the water immediately, that is why my clothes got wet.” However, he was an ‘āshiq of the king, that is why he asked for forgiveness and said that it was his mistake.

We read about those special friends of Allāh *ta’ālā* who used to perform excessive *ṣalāh* and beg for His forgiveness. They used to keep fast all the time and beg for His forgiveness. They used to perform *ḥajj* and beg for Allāh’s forgiveness. They used to say: “O Allāh! Accept this act of worship. It is solely out of Your kindness and generosity that we are asking You to accept our worship. Other than that, our acts of worship are not even worthy of acceptance.” This is an indication of ‘ishq – that even after carrying out acts of worship, a person cries before Allāh *ta’ālā* and beseeches Him.

The Qur’ān says with reference to the *Sahābah radiyallāhu ‘anhum*:

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

*And in the hours of dawn they used to seek forgiveness.*<sup>1</sup>

The *Sahābah radiyallāhu ‘anhu* used to spend the night crying before Allāh *ta’ālā*, performing *ṣalāh*, engaging in *dhikr*, reciting the Qur’ān and so on. They used to read the entire Qur’ān in one rak’at. Despite all this:

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<sup>1</sup> Sūrah adh-Dhāriyāt, 51: 18.

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

*And in the hours of dawn they used to seek forgiveness.<sup>1</sup>*

It is a sign of 'ishq that an 'āshiq does everything and still asks for forgiveness. As for the one who has no connection with Allāh *ta'ālā*, he will disobey Him and still not ask for pardon.

### **The ṣalāh of Hadrat 'Aṭā Sulamī**

Hadrat 'Aṭā Sulamī *rahimahullāh* was a Tābi'ī. It is related that when he used to complete his ṣalāh and leave, his face would have the appearance of a person who is extremely guilty, as though he has just stolen something. Someone said to him: “Hadrat, when you perform your ṣalāh and come, a very guilty expression is seen on your face as though you have committed a major sin, whereas you have just performed your ṣalāh.” He began crying and said: “When I think about the greatness of Allāh *ta'ālā* and then look at my ṣalāh, I feel ashamed. I think to myself: How great is Allāh *ta'ālā*, and how insignificant my ṣalāh is!?” This is an 'āshiq. An 'āshiq does a good deed and still cries. Imagine, he does good and cries. Today we do not even cry over our sins. Whereas the ṣalāh of the beloveds of Allāh *ta'ālā* is so beautiful and excellent. On the other hand, we perform our ṣalāhs in our businesses, in our farms, etc. Our bodies are here but our hearts are somewhere else.

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<sup>1</sup> Sūrah adh-Dhāriyāt, 51: 18.

An imām performed a salāh. A businessman who was his friend said to him: “Imām Sāhib! You read less tasbīhs in the sajdah today. Previously you used to read eleven but it seems that you read seven today.” The imām said: “You seem to be performing your salāh with much concentration.” The businessman said: “No. I am able to make all the calculations for my business in the sajdahs. I could not complete the calculations today. I concluded that you read fewer tasbīhs than normal.”

This is the nature of our salāh. This is why our bodies are here but our hearts are elsewhere.

### **The shade of the Throne of the day of Resurrection**

Rasūlullāh sallallāhu ‘alayhi wa sallam said that a person whose heart is attached to the masjid will be under Allāh’s shade on the day of Resurrection.

قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ

A person will be in his business, in his farm, or with his wife and children but his heart will be in Allāh’s house – the masjid. Allāh *ta’ālā* keeps a register. He sees that we are in the masjid 24hours [physically and spiritually], then He says to us: “Come, We are giving you the shade of Our Throne today. You were in Our house all the time.” A person is marked absent or present according to where his heart is.

### **Immediate repentance**

Rasūlullāh sallallāhu ‘alayhi wa sallam advised a Sahābī thus:

وَابْكِ عَلَى خَطِيئَتِكَ

*Cry over your sins.*

You must continue cleansing yourself. Do not allow dirt and filth to accumulate. A poet says:

Cry and beseech Allāh *ta'ālā* in the solitude of the night. Wash the spots of sin by pouring tears over them.

My dear friends! We walk around with the spot of sins on our hearts. We think to ourselves that we will repent tomorrow or the day after. My friends! The spot eventually swells and becomes embedded. Then it cannot be removed even when we try. This is why Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

وَابْكِ عَلَى خَطِيئَتِكَ

*Cry over your sins.*

### **The final moments of Hadrat 'Ā'ishah**

Our mother, Hadrat 'Ā'ishah *radiyallāhu 'anhā* became a widow when she was 18 years old and passed away at the age of 68. Hadrat 'Abdullāh ibn 'Abbās *radiyallāhu 'anhu* was a cousin of Rasūlullāh *sallallāhu 'alayhi wa sallam*. He came to visit Hadrat 'Ā'ishah *radiyallāhu 'anhā* and saw her crying profusely. He became worried because she was also not feeling well. He asked: "O mother! Why are you distressed? You are the most beloved of Rasūlullāh's wives." Sometimes Rasūlullāh *sallallāhu 'alayhi wa sallam* used to address her as Humayrā' and sometimes as 'Uwayshah to demonstrate his love for her. The Qur'ān used to be revealed to Rasūlullāh *sallallāhu 'alayhi wa sallam* while he was lying down on her bed. Allāh *ta'ālā* revealed 18 verses in Sūrah an-Nūr to proclaim her innocence. Allāh *ta'ālā*

caused Rasūlullāh *sallallāhu ‘alayhi wa sallam* to sleep forever in the room of Hadrat ‘Ā’ishah *radiyallāhu ‘anhā* [he is buried in her room]. That room has become a centre of light, effulgence and blessings which will continue until the day of Resurrection. Why then should she be worried?

When Hadrat ‘Abdullāh ibn ‘Abbās *radiyallāhu ‘anhū* asked her this question, she replied: “O ‘Abdullāh! When I think about being made to stand before Allāh *ta’ālā* after my death, I become terrified. I do not know what answer I will give to Him.”

### **The position of a true lover**

Hadrat Hakīmul Ummat Thānwī *rahimahullāh* says that if Shayṭān was an ‘āshiq (true lover) of Allāh *ta’ālā*, he would never have asked the reason for the order which Allāh *ta’ālā* gave him. It is not for an ‘āshiq to see if he can carry out an order or not. This is the practice of strangers and outsiders – they look at the order. On the other hand, an ‘āshiq looks at whose order it is.

Why did Hadrat Ādam *‘alayhis salām* eat the forbidden fruit?

### **The love of Hadrat Ādam**

Hadrat Ādam *‘alayhis salām* was a true lover of Allāh *ta’ālā*. This is why Shayṭān tried to deceive him through the path of love. He said: “O Ādam! If you would like to remain in Paradise forever, be close to Allāh *ta’ālā* all the time, observe the powers and blessings of Allāh *ta’ālā* constantly, be able to look at the Throne of Allāh *ta’ālā*, you will have to eat of this tree. If you do not, you will have to leave Paradise.”

A true lover never wants to be separated from his beloved. Hadrat Ādam ‘*alayhis salām* ate of the forbidden tree so that he is not separated from Allāh *ta’ālā*.

Refer to the tafsir of Hadrat Maulānā Muḥammad Idrīs Kāndhlawī *rahimahullāh* in which he explains in much detail that the mistake committed by Hadrat Ādam ‘*alayhis salām* was not because of the carnal self as is committed by us. Rather, it was based on love and ‘ishq. Despite this, when he came down to earth, he did not say: “O Allāh! I committed this error for Your sake.” Instead, he said:

قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا <sup>سَكَنَةً</sup> وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ  
الْخُسِرِينَ

*They both said: “O our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be destroyed.”*<sup>1</sup>

By saying “O our Lord, we have wronged ourselves”, he is attributing the wrong to himself. This is because he was a true lover of Allāh *ta’ālā* and a true lover will attribute a wrong to himself even if his beloved is in the wrong. He said that he had erred. This was a sign of his love.

### **The meaning of ādmī**

My dear friends! My shaykh, Hadrat Maulānā Hakim Muḥammad Akhtar Sāhib, said that we are all referred to as “ādmī”. What is the meaning of ādmī? It means that the person is attributing himself to

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<sup>1</sup> Sūrah al-A’rāf, 7: 23.

Ādam, he is from Ādam. For example, a Lāhorī is from Lahore. A Hindustānī is from Hindustān. A Lucknowī is from Lucknow. A Gujarati is from Gujarat. Similarly, when an ādmī commits a wrong, he must act just like Hadrat Ādam ‘*alayhis salām* by acknowledging his wrong immediately and turning to Allāh *ta’ālā*. This is what an ādmī ought to be. If a person persists in doing wrong and commits one sin after another, he does not deserve to be called an ādmī; he is an animal. If he was an ādmī, he would have followed the way of Hadrat Ādam ‘*alayhis salām*. If he errs, he turns to Allāh *ta’ālā* and cries before Him. He does not leave His court until Allāh *ta’ālā* has pardoned him.

آن که فرزندانِ خاصِ آدم اند

نَفَحَہٗ اِنَّا ظَلَمْنَا مِی دَمَد

*When the children of Hadrat Ādam ‘alayhis salām commit a wrong, their slogan is: “O our Lord, we have wronged ourselves.”*

## Two prerequisites for Allāh’s friendship

My dear friends! Allāh *ta’ālā* invites us and calls us towards His friendship. He says: “Come! I want to make you My friend.” We take the courage and ask: “O Allāh! How can we become Your friends?” Allāh *ta’ālā* says: “You can become My friend if you do two things. If you do two things, I will confer two prizes to you, I will give two glad tidings to you. (1) The first is to have īmān.

All praise is due to Allāh *ta’ālā* for having blessed us with īmān without us even deserving it. None of us asked for it in the upper world. We did not say: “Give

us īmān, make us humans, include us in the ummat of Muḥammad ṣallallāhu ‘alayhi wa sallam.”

My dear friends! It is indeed a great bounty to be in the ummat of Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam. On one occasion Rasūlullāh ṣallallāhu ‘alayhi wa sallam was sitting with his Ṣaḥābah radiyallāhu ‘anhum when he said:

متى ألقى أحبائي

*When will I meet my beloveds?*

The Ṣaḥābah radiyallāhu ‘anhum asked:

ألسنا من أحبائك يا رسول الله

*O Rasūlullāh! Are we not your beloveds?!*

Rasūlullāh ṣallallāhu ‘alayhi wa sallam said:

أنتم أصحابي

*You are my Companions.*

You are my helpers and supporters. I have family relationships with you. My beloveds are those who will come after you until the day of Resurrection. They will wish they could sacrifice their lives, wealth and family to be able to see and meet me. Their love will be so deeply embedded in their hearts that they will want to sacrifice everything just to see me. They will be my beloveds. I am waiting to meet them.

Rasūlullāh ṣallallāhu ‘alayhi wa sallam also showed them the place where he will meet them.

## Rasūlullāh's favour on the ummat

A Hadīth of *Bukhārī Sharīf* states that when a person loses three children before they reach the age of maturity, they will go ahead and make arrangements for him. The word *farat* is used in the Hadīth. It refers to a person who goes before hand to make arrangements. For example, you are to travel somewhere and someone books a hotel for you. You are going to a game park, and someone makes the booking, buys the tickets, arranges your accommodation, and so on. When you go there, everything is ready for you. This is known as *farat* in the Arabic language. So the person whose three children pass away before the age of maturity will be known as *farat* for the parents. They will make the arrangements for Paradise for him. A Hadīth states that all children will argue on behalf of their parents on the day of Resurrection, but these children will argue the most. They will cling to Allāh *ta'ālā* until He decrees the entry of their parents into Paradise.

Rasūlullāh *sallallāhu 'alayhi wa sallam* used to refer to Hadrat 'Ā'ishah *radiyallāhu 'anhā* as:

يَا مُوَفَّقَةً

The one who has been inspired. In other words, Allāh *ta'ālā* inspired her to ask questions which open the way for the ummat. Rasūlullāh *sallallāhu 'alayhi wa sallam* had spoken about three children who pass away, so Hadrat 'Ā'ishah *radiyallāhu 'anhā* immediately asked: "What if two children of a person pass away?" Rasūlullāh *sallallāhu 'alayhi wa sallam* said that the same glad tidings are for them as well. She asked about one child, and he gave the same

reply. Rasūlullāh sallallāhu 'alayhi wa sallam was asked, what if a person has no one, who will his farat be? Rasūlullāh sallallāhu 'alayhi wa sallam replied:

أنا فرط أمتي على الحوض

*I will be the farat for my followers at the Haud-e-Kauthar.*

In other words, I will go there before hand, make arrangements for them, when they come to me, I will give them to drink from the pond of Kauthar with my own hands. So this is the place of meeting which he was referring to when he said:

متى ألتقى أحبائي

*When will I meet my beloveds?*

### **The gift of salāh on the occasion of Mi'rāj**

My dear friends! Allāh ta'ālā gave us a grand gift like imān without our asking for it. Then He created us among the ummat of Rasūlullāh sallallāhu 'alayhi wa sallam. When Rasūlullāh sallallāhu 'alayhi wa sallam went on Mi'rāj, Allāh ta'ālā decreed 50 times salāh. On his return he met Hadrat Mūsā 'alayhis salām who said that 50 salāhs are too many. It is very strange that he passed Hadrat Ibrāhīm 'alayhis salām on the sixth heaven, he did not stop there, he went down to the seventh heaven, meets Hadrat Mūsā 'alayhis salām who advises him to go back to Allāh ta'ālā because 50 salāhs are too many. He goes back, the number is reduced until it is finally brought down to five salāhs.

The question is why did Rasūlullāh sallallāhu 'alayhi wa sallam not stop to meet Hadrat Ibrāhīm 'alayhis

*salām*. There is an underlying reason for this. When Hadrat Mūsā *‘alayhis salām* was in this world, he made the following request to Allāh *ta‘ālā*:

قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ

*O my Lord! Show Yourself to me so that I may behold You.*<sup>1</sup>

Allāh *ta‘ālā* said that it is not possible for anyone to see Him in this world. If you think you can, I will manifest My greatness on Mt. Tūr. If it remains in place, you will see Me. When Allāh *ta‘ālā* manifested Himself, the mountain broke into smithereens. Since Hadrat Mūsā *‘alayhis salām* had requested to see Allāh *ta‘ālā*, He answered his request on the night of Mi‘rāj by saying: You could not see Me [in the world] but you may look at the one [Rasūlullāh *sallallāhu ‘alayhi wa sallam*] who has just visited Me and beheld Me.

### **The reason for meeting a returning hājī**

My dear friends! Why is it Sunnat to welcome the hājīs on their return? It is not Sunnat to welcome and meet a namāzī (a person who has just performed his salāh). We are not asked to meet a namāzī, to welcome him or to embrace him; and we are not told that if we do this we will be rewarded. This is not the case. We are not asked to meet and welcome a fasting person. We are not asked to meet and welcome a person who just returned from paying zakāh. Why is there a reward for meeting and welcoming a returning hājī? It is because he has just

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<sup>1</sup> Sūrah al-A‘rāf, 7: 143.

visited and beheld the House of Allāh *ta'ālā*. If a person could not visit the Ka'bah himself, he should at least go and meet a person who has returned from visiting it.

Anyway, five ṣalāhs were left, and Allāh *ta'ālā* said:

يا محمد إنه لا يُبدّل القول لَدَيَّ

*O Muḥammad! The decision cannot be changed.*

A narration of *Tirmidhī Sharīf* states:

هي خمس وهي خمسون

*They are five ṣalāhs. Perform five and they will be recorded as fifty.*

Allāh *ta'ālā* is saying, perform five ṣalāhs daily and I will record the reward of fifty ṣalāhs.

The same can be said of ḥajj, 'umrah, fasting, zakāh, charities, etc. Take any action and you will see that the ummat is receiving rewards for free. This is through the blessings of Rasūlullāh ṣallallāhu 'alayhi wa sallam – do little and receive many rewards.

### **Allāh's grace on Rasūlullāh's ummat**

A Hadīth of *Bukhārī Sharīf* states that Rasūlullāh ṣallallāhu 'alayhi wa sallam said: On the day of Resurrection the Jews and Christians will present a case against us in Allāh's court. The Jews will say: "O Allāh! We bore much work but we received very little reward. We worked from fajr until zuhr and we received one qīrāt." The Christians will say: "We worked from zuhr until 'aṣr and we too received only one qīrāt. These people [Muslims] came after us and worked only from 'aṣr to maghrib."

Rasūlullāh *sallallāhu ‘alayhi wa sallam* said, my ummat was allocated the time from ‘asr to maghrib. The Jews and Christians will say: “O Allāh! Their allocated time is less, yet they are receiving two qīrāts!? The reward for their ṣalāh, fasting, ḥajj, ‘umrah, zakāh, etc. is more! We did so much of work yet our reward is less!?” Allāh *ta‘ālā* will say: “Tell me, your Prophets promised that you will get a certain reward. Did you receive that reward or not?” The Jews and Christians will reply in the affirmative and say that they received the reward which was promised to them. Allāh *ta‘ālā* will say: “This is My grace which I confer on whomever I will. My grace is not bound to any law.”

My dear friends! [We go back to our previous discussion] in which Allāh *ta‘ālā* showed us how we can become His friends. The first prerequisite was īmān. All praise is due to Allāh *ta‘ālā* we have īmān.

## The reality of taqwā

The second prerequisite is to have the quality of taqwā, which means we have to abstain from sin. With īmān, there has to be abstention from external and internal sins. Allāh *ta‘ālā* says:

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ

*Abstain from open sins and secret sins.*<sup>1</sup>

The first is to abstain from open sins so that people do not see you and point fingers at you. This has to be coupled with internal or private sins which are between you and Allāh *ta‘ālā*. These are the sins

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<sup>1</sup> Sūrah al-An‘ām, 6: 120.

which others do not see you committing. Allāh *ta'ālā* is ordering us to abstain from them as well. We have to abstain from the sins which the creation sees us committing. Allāh *ta'ālā* is saying to us that we cannot become His friends unless we give up those sins. After īmān, taqwā is a prerequisite to acquire Allāh's friendship. Allāh *ta'ālā* says:

وَكَانُوا يَتَّقُونَ

Allāh *ta'ālā* uses the imperfect verb here. In other words, they used to fear Allāh *ta'ālā* constantly. Not like some people who fear Him totally for a few days, become completely pious, do not commit a single sin; and then allow Shayṭān to take control over them after a few days.

People like this have no value in Allāh's sight. They cannot deceive Allāh *ta'ālā*. Like a son who wants something from his father. He will follow him everywhere and do whatever he says. No sooner he gets what he wanted, he will disappear from his sight for the rest of the year. He disappears to such an extent that he becomes merely a memory in his father's mind. The father says that his son is a fraud. Allāh *ta'ālā* too is saying that we are frauds. When we need Him, for example when we are writing our exams, we will perform our five ṣalāhs and become very pious. When we are faced with a problem, we become pious. No sooner the problem is removed, we desert Allāh *ta'ālā*. He says that He does not befriend such people.

وَكَانُوا يَتَّقُونَ

In other words, they make full efforts to abstain from sin until their last moments. They strive continually to abstain from sin. They strive to combat Shayṭān and the carnal self. Allāh *ta'ālā* says, We place the crown of Our friendship on the heads of such people.

Remember!

لا صغيرة مع الإصرار

When a person continually commits minor sins, they do not remain minor. Persisting in minor sins results in their becoming major sins. When pebbles are gathered, they become a mountain.

لا كبيرة مع الاستغفار

If a person seeks forgiveness, Allāh *ta'ālā* pardons even his major sins. When a person is regular with his *ṣalāh*, fasting, etc. his minor sins are pardoned. But this does not mean that he must continue committing them.

## Repentance is for emergencies

Our shaykh gives a beautiful example for repentance. He said it is like an ointment in the house. If a person gets burnt, he will apply the ointment. But what if a person says: "I have the ointment, so let me burn myself. I will apply it after that." Will anyone do such a thing? Everyone will say that the ointment is for an emergency. If a person burns his hand by mistake, the ointment will be applied on the burn. You will not burn your hand to check the effectiveness of the ointment.

My dear friends! Allāh *ta'ālā* gave us the ointment of repentance so that if, due to human constraints or

due to being overpowered by the carnal self, we commit a sin, we can apply the “ointment” of repentance and Allāh *ta’ālā* will forgive us. But to commit a sin while relying on repentance is extremely foolish.

Hadrat ‘Umar *radiyallāhu ‘anhu* used to occasionally extend his hand towards a fire and say: I am teaching a lesson to my carnal self. “O ‘Umar! If you cannot bear the heat of this fire (which has been extinguished 70 times to cool it and then sent into this world), how will you bear the heat of the fire of Hell?” This was the temperament of our seniors. Today a person commits sins without bothering in the least, as though there is no one to question him, no one is watching him and no one is going to seize him.

### **Punishment for sinning**

Remember! No sooner a person commits a sin, the punishment for it is set aside. He committed the sin and it is decided that he will be punished after one year or two years. If he does not repent, the punishment afflicts him. He then asks himself: “What sin did I commit that Allāh *ta’ālā* is punishing me now?” He forgets that he had committed a certain sin in the past.

Let me explain this through an example. When a person wants to hunt a lion, he will tie a goat in a certain place as a lure. In the meantime, he will conceal himself in an elevated spot. The lion hears the sound of the goat and approaches. The lion exults over the fact that there is no one to whom he has to answer. He does not know that a hunter is lying in wait with a rifle in his hand. The hunter is

waiting for the opportunity when the lion comes within range so that he can shoot it.

Remember! When man moves forward in committing sins, Allāh *ta'ālā* sets a range for him, i.e. when a certain time approaches, He will seize him. Allāh *ta'ālā* seizes him when he feels he has committed more than 100 sins. He seizes at a time when he feels it the most.

### **Try for the remaining 50%**

Allāh *ta'ālā* says:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

Those who have *īmān* and live a life of *taqwā*. They abstain from sinning. They try to please Allāh *ta'ālā* at every given moment. They do actions which will please Allāh *ta'ālā*. Allāh *ta'ālā* says that they are His true friends.

My dear friends! We already have 50% - i.e. we already have *īmān*. We need to acquire the remaining 50%. We have to give up sin and choose piety. Let's resolve from now that we will not sin. We will not commit sins with our eyes, tongue, ears, hands, feet, and we will not allow sinful thoughts to enter our heart.

It is one thing to experience whisperings of sin in the heart. But it is totally another thing to bring thoughts of sinning into the heart. A person brings these sinful thoughts in his heart and derives enjoyment from them. For example, he fantasizes and commits adultery in this way. A Hadīth states that the eyes commit adultery and their adultery is to look at the unlawful. The ears commit adultery by

listening to the unlawful. The tongue commits adultery by speaking what is unlawful. The hands, feet and heart also commit adultery.

والقلب يتمنى ويشتهي، والفرج يصدّقه أو يكذّبه

*The heart harbours hopes and desires, while the private part either affirms or rejects [by committing or abstaining from committing the actual sin].*

### **The extent of taqwā**

How much of taqwā should we have? Our shaykh says that we must have such a level of taqwā that if we commit the slightest misdemeanour, the needle of our heart must move. A goldsmith has a scale with which he weighs gold. When he weighs gold, he goes to the extent of holding his breath because he knows that if he were to breathe out onto the scale, it will affect the weight. This is because the scale is extremely sensitive. On the other hand you get another type of scale which is known as a weighbridge. Heavy duty trucks are weighed on it. If you were to place your shoes, clothes, etc. on it, it will not affect it in any way. I have a friend in Pakistan who constructed a weighbridge. I asked him to weigh my shoes. He replied: “Maulānā Sāhib! Even if you put an item of 5-6kgs you cannot make out its weight because extremely heavy items are weighed on it.”

My shaykh says that we assume we are pious. We say that we do not steal, we do not rob, and so on. We list a few major sins which we do not commit and feel we are pious. We want Allāh *ta’ālā* to make us His friends so we consider our heart to be a weighbridge. However, if real and genuine taqwā

comes into us, we will be worried and distressed over the slightest misdemeanour and the slightest act of disobedience. We will cry and beg before Allāh *ta'ālā* and seek His pardon. In fact, even after doing good deeds we will cry before Him. We will say to Him: "O Allāh! Our good deeds are of no worth. We seek Your pardon."

This is the type of taqwā we will need if we want to become Allāh's friends. Nowadays we come across many people who say that they do not commit sins. My dear friends! This is not how our attitude should be. Taqwā is a very intricate matter. Allāh *ta'ālā* said that He will confer His friendship to those who are pious – to those who have taqwā.

### The prize for Allāh's friendship

Once we obtain Allāh's friendship, then:

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

*There is neither fear on them nor will they have to grieve.*<sup>1</sup>

You will say that fear and grief are experienced by everyone. Allāh *ta'ālā* makes His friends "grief-proof". When a watch is waterproof, it can fall into water but the water will not go into it. Allāh *ta'ālā* causes the hearts of His friends to be grief-proof. Grief will certainly be experienced. I get grieved, you get grieved, and you can also see a certain person grieved. However, that grief will not penetrate the heart. It will remain outside. Allāh's love will remain inside. The aggrieved person will never leave Allāh's

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<sup>1</sup> Sūrah al-Baqarah, 2: 62.

court. If this were not the case, people would leave Allāh *ta'ālā*. For example, a person used to perform ṣalāh before but gave it up after becoming grief-stricken. He thinks to himself that there is no benefit ṣalāh, fasting and so on. Allāh forbid, a person thinks that he has started performing ṣalāh but his sustenance has not expanded. The foolish fellow did not even understand that ṣalāh is not performed for sustenance. Rather, it is performed for Allāh *ta'ālā*. Perform ṣalāh for Allāh *ta'ālā* and your sustenance will also be expanded.

### The message of love to Allāh's friends

Hakīmul Ummat Hadrat Thānwī *rahimahullāh* says that Allāh *ta'ālā* makes the hearts of His auliya' grief-proof. Allāh's beloveds who come onto taqwā and who are then conferred with Allāh's friendship and affiliation are not given a grief-free life in the Hereafter only. What grief can His beloveds have in the Hereafter!? In the Hereafter there will absolute and total enjoyment. Here Allāh *ta'ālā* is referring to this world:

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

*There is neither fear on them nor will they have to grieve.*<sup>1</sup>

Displays of fear and grief will be visible on them, but their hearts will not be affected. Allāh *ta'ālā* will make their hearts grief-proof.

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

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<sup>1</sup> Sūrah al-Baqarah, 2: 62.

*For them are glad tidings in this world and in the Hereafter.*

Their hearts will experience this. The message of love from Allāh *ta'ālā* will come to their hearts. A poet says:

It is only you and I who are aware of this  
secret bond. No one else knows this  
secret.

Allāh *ta'ālā* establishes a special bond with the person's heart. Tā'ib Sāhib says:

The Beloved is perceived but not seen.  
The lips of that kisser are something else.

When a mother kisses her child, the effect of the kiss is seen on the child's cheek. When Allāh *ta'ālā* "kisses", He kisses on the heart of the one whom He loves. Allāh *ta'ālā* does this so that no one from the creation must come to know how He showers His love on the heart of His beloved. It is the heart which perceives this kiss.

It is only you and I who are aware of this  
secret bond. No one else knows this  
secret. There is no friend and confidant  
like you. We are speaking all the time,  
but there are no voices.

Hakīmul Ummat Hadrat Thānwī *rahimahullāh* says:  
A voice comes in my heart: "Ashraf 'Alī, do this.  
Ashraf 'Alī, don't do that." My Allāh constantly calls  
out to me. Hadrat relates an incident:

I was writing *Bayān al-Qur'ān*. My wife was gone to her parents' house. Before she left she asked me to open the fowl-run and to give food and water to the fowls. I forgot to do this. When I sat down to write

*Bayān al-Qur'ān*, no subject matter was coming to my mind. I was quite worried and thought to myself, what wrong did I commit that Allāh *ta'ālā* shut the door of knowledge to me? I thought about it for quite some time, and then recalled that I forgot to open the fowls, I did not feed them and I did not give them water. I went quickly, opened the fowls, gave them food and water, and returned. The moment I returned, the doors of knowledge opened to me and I began writing.

### **The Auliya' are merciful to the creation**

When a person falls in love with Allāh *ta'ālā*, his love towards the creation becomes selfless. Without this, love towards the creation will be based on motives. When he loves Allāh *ta'ālā*, he loves the creation as well. The one who has more love for his father will have more love for his brother as well because his brother is a sign of his father. Therefore, if a person loves Allāh *ta'ālā*, he will love Allāh's creation.

Hadrat Ibrāhīm ibn Ad-ham *rahimahullāh* cast aside his kingdom to find Allāh *ta'ālā*. Remember! Allāh's friendship is so valuable that kings were prepared to give up their kingdoms for Allāh's sake. A kingdom is of no value at all; it is to come to an end. On the other hand, Allāh's friendship entails kingship of this world and the Hereafter.

Hadrat Ibrāhīm ibn Ad-ham *rahimahullāh* was going somewhere when he came across a youngster who had consumed alcohol and fell down unconscious. When Hadrat saw the man, he thought to himself: "This is a servant of my Allāh! Look at the condition of this servant of my Allāh!" He brought water, sprinkled it on his face, cleaned his mouth, cleaned

his clothes, etc. When the man came to his senses, he saw a man with an effulgent face cleaning his filth. He screamed and fell at his feet. He said to Hadrat: “Forgive me, I committed a major wrong. I repent and say that I will never commit such a wrong again.” He then asked: “Why did you do this to me?” Hadrat replied: “Brother, I don’t know you but you are my Allāh’s servant. This is why I was overcome by love for you.”

After some days, Hadrat Ibrāhīm ibn Ad-ham *rahimahullāh*, thought about the youngster and was informed through kashf (divine inspiration) that Allāh *ta’ālā* made the youngster the chief of the Auliya’ of his time. Allāh *ta’ālā* blessed him with such a lofty position, strong bond, deep love and true recognition which left Hadrat astounded. He made du’ā’ to Allāh *ta’ālā* saying: “O Allāh! You made me to go through so much of striving, even to the extent of causing me to give up my kingdom. I had to engage in worship for ten years in the jungles of Nishāpūr, and I am still in Your worship and obedience. On the other hand, this youngster was consuming alcohol until just recently, and today You conferred him with such great friendship!?”

A voice from the unseen said: “O Ibrāhīm! You washed his face for My sake and I washed his heart for your sake. I did this because of you. I did it because I love you. When you washed his face, I loved that action. You washed his face but you do not have the power to wash his heart. I washed his heart because that is in My power.”

My shaykh says that this is why we are taught to make this du’ā’ after performing wuḍū’:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ

*O Allāh! Include me among the repentant ones.*

O Allāh! Wash my heart. O Allāh! We had water so we performed wuḍū'. Now it is in Your power to wash our hearts. We are begging You:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

*O Allāh! Include me among the repentant ones. And include me among those who are purified.*

O Allāh! Make us of those who are repentant. Wash our hearts, wash our souls and give us purity. Purify our external and internal selves. Bless us with such purity that our external and our internal selves are purified.

### **Glad tidings for Allāh's friends**

Allāh *ta'ālā* says:

اَلْهُمُّ الْبُشْرٰى

We give them glad tidings in this world. Their hearts are able to perceive the nature of the glad tidings which are coming to them. It is a "letter" which goes into the heart and not into a post-box. This letter from Allāh *ta'ālā* goes into the post-box of the heart. His beloveds perceive what is entering it. Even before they can die, the angels are asking them: "Who is your Lord?" The angels of mercy are standing nearby to provide solace to the beloved so that he does not become terrified. Like the details and stamp which have to be affixed to a visa. The person is asked to stand aside and not to worry. These are necessary

procedures. The procedure of “Who is your Lord” is necessary. The Qur’ān says that there is nothing to worry about because there are glad tidings for you.

It is stated in a Hadīth that when a beloved of Allāh *ta’ālā* dies, then before his shrouding and burial takes place, his soul is taken up to the Throne to meet Allāh *ta’ālā*. Now that it has returned from there, how can it ever be frightened by the questioning of the angels? They receive glad tidings in this world, glad tidings before they die, glad tidings in the grave, and glad tidings when they are resurrected.

On the day of Resurrection Allāh *ta’ālā* will say: “Come under My Throne. You may enjoy yourselves under the Throne.” My shaykh makes a very loving point. He says that faults can be found in our ṣalāh, fasting, zakāh, hajj, etc. but when this heart sacrifices itself for Allāh *ta’ālā*, then there is no defect in the love for Him. It is accepted in its entirety.

My dear friends! Allāh *ta’ālā* showed us how we can become His true friends. We must have two things – īmān and taqwā.

The īmān of only that person can be saved who has taqwā. If a person continues sinning, Shayṭān attacks his īmān. After all, this is his work. He first instils a person towards sin, and then prompts him towards giving up īmān.

My dear friends! Since Allāh *ta’ālā* Himself told us that He wants to make us His friends, we have to take the courage, we have to move towards Him and acquire His friendship. Allāh’s friendship will be acquired through courage. Allāh’s friendship will be

acquired by remaining in the company of His friends. Befriend the beloveds of Allāh *ta'ālā*, take courage, and be resolute in abstaining from sins. Repent to Allāh *ta'ālā* and seek His forgiveness. Cry before Him and beseech Him continuously.

وَأٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

اللَّهُمَّ لك الحمد كما أنت أهله، فصل على محمد كما أنت أهله، وافعل بنا كما أنت أهله، فإنك أنت أهل التقوى وأهل المغفرة. ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين. اللهم انا نسئلك الهدى والتقى والعفاف والغنى. اللهم أحسن عاقبتنا في الأمور كلها وأجرنا من خزي الدنيا وعذاب الآخرة.

After the 'ishā *ṣalāh* we proceeded to the house of Ya'qūb Nu'mānī *Sāhib* where we had supper and slept the night.

**25<sup>th</sup> March 2010 - Thursday**

### **Return to Lusaka**

We performed the fajr *ṣalāh* in the Jāmi' Masjid, returned immediately to the house of Ya'qūb Nu'mānī *Sāhib* where we had a light breakfast. In the course of this, *Hadrat* Maulānā Muftī 'Abd ar-Rahīm *Sāhib* came to meet *Hadrat* Shaykh. The host and other friends were both happy and surprised. The Muftī *Sāhib* and *Hadrat* Shaykh exchanged views on different topics. They spoke at length about Shahīd *Hadrat* Maulānā Yūsuf Ludhyānwī *Sāhib rahimahullāh*. *Hadrat* Muftī *Sāhib* then left. After he left, *Hadrat* Shaykh said: "It is really Allāh's grace

that a senior academic and spiritual personality like Hadrat Muftī Sāhib who is a khalīfah of Hadrat Shaykh al-Hadīth came to meet juniors like us.” Hadrat Shaykh then added: “Even the stages of the Hereafter will be crossed solely through Allāh’s grace. We do not have any actions of our own.”

## Sinda

On the way to Lusaka is a small place known as Sinda where there are a few Muslim families who have large businesses. Nadhīr Bhāi had invited us there for breakfast. We left for Sinda at about 9:30am. Janāb Ismā’īl Chattā Sāhib accompanied by his two sons came to bid farewell to Hadrat Shaykh. We reached Sinda after about one and half hours. Our travelling companion, Maulānā Iqbāl Sāhib, used to live in Sinda in 1968 with his father. The Maulānā showed us his old house, madrasah and school where he spent his childhood days.

This region has many *kathal* trees (the fruit of this tree can weigh as much as 20kgs. It is found in abundance in Bangladesh). A local African family was now living in the Maulānā’s old house. They broke several of these fruits and gave them to Maulānā as a gift.

We then proceeded to the house of Nadhīr Bhāi. Māshā Allāh, his house was a huge mansion. It had its own tennis court, and special African huts made as entertainment areas and for the accommodation of guests. He honoured us with a sumptuous breakfast and requested Hadrat Shaykh for some words of advice. Hadrat Shaykh spoke about Allāh’s love for about 10-15 minutes. While we were busy,

his elder brother and mother arrived from Lusaka. We met his brother.

## Petauke

After leaving Sinda, we reached Petauke at zuhr time where we performed the zuhr ṣalāh. We then went to the house of Muḥammad Bhāi who received us very warmly and had made elaborate arrangements for lunch. Of special note were the roasted pigeons. He had many sheep, goats, fowls, pigeons and ducks in his yard. When Ḥadrat Shaykh asked him about his interest in them, he said that he tends to them especially for guests, and serves these to them. The roasted pigeon was most delicious. We were all very tired after the meal and were overcome by a deep sleep. We got up after a while and left for Lusaka. On the way, Ḥadrat Shaykh related to us that his shaykh says that you must not look at the glorious [latter] days of the Ahlullāh. Rather, you must look at that period of their lives when they had to strive. Look at that period and follow them in that regard. In this way, you will not have evil thoughts about the Ahlullāh. Rasūlullāh ṣallallāhu ‘alayhi wa sallam too asked for expansion in sustenance for the latter part of his life. His du‘ā’ is as follows:

اَللّٰهُمَّ اجْعَلْ اَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّيْ وَانْقِطَاعِ عُمْرِيْ

*O Allāh! Make the most expansive of Your sustenance upon me be at the time of my old age and when my life is beginning to leave me.*

The time of ‘aṣr ṣalāh arrived while we were travelling. Maulānā Iqbāl Ṣāhib stopped the vehicle on the side of the road, proceeded a little further where there was a small masjid. A few houses

belonging to African Muslims were near the masjid. Maulānā Sāhib informed us that the masjid was built by their trust. It used to serve as a stopping point for the Tablīghī Jamā'at and for their activities. The imām, mu'adhdhin, etc. were employed by the trust. Full arrangements used to be made for guests who stopped over. In addition to the Jamā'ats, Muslims who travelled on this road could make use of the facilities. However, when restrictions were imposed on the trust because of a certain conspiracy, this place and others like it were left deserted. We performed our 'asr salāh, met the Muslims who lived there, and had the tea and some snacks which we had carried with us. We proceeded on our journey and reached Lusaka at the time of maghrib.

We were to stay at the house of Maulānā Iqbāl Sāhib. Many people came after the 'ishā salāh to meet Hadrat Shaykh. Hadrat Shaykh spoke on the need for a shaykh – a spiritual mentor.

### **Friday, 26 March 2010**

Muhammad Nādāt Bhāi came after the fajr salāh to meet Hadrat Shaykh. While speaking to him, he pointed to an important point by saying that it is not permissible to follow the saints when they are overcome by spiritual ecstasy. Even when Rasūlullāh sallallāhu 'alayhi wa sallam did anything while in such a state, it will remain specific to him. For example, before the Hijrat he was performing salāh in the Ka'bah. Someone came and cast the intestines and entrails of a camel on his back. Rasūlullāh sallallāhu 'alayhi wa sallam continued with his salāh. Now if someone wants to emulate him in this and says that he will continue with his salāh while

there is an impurity on his body, it will not be permissible for him to do this.

Hadrat Shaykh led the congregation for the jumu'ah salāh in Masjid an-Nūr. He delivered a talk before the khuṭbah. It was a large gathering. At the end of the talk an appeal was made for assistance to the flood victims. Mostly Christians were affected. Muslims in general went to these areas and helped the flood victims. This had a great impact on them as regards their attitude to Islam. Hadrat Shaykh's talk is now presented.

## FOUR SIGNS OF THE BELOVEDS OF ALLĀH

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn

Jāmi' al-'Ulūm 'Idgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Masjid an-Nūr

Time: Jumu'ah sermon

Date: 26 March 2010

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ، وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.

وقال النبي صلى الله عليه وسلم الكيس من دان نفسه وعمل لما بعد الموت. أو كما قال صلى الله عليه وسلم. صدق الله وصدق رسوله النبي الكريم.

## The external self is a proof for the internal self

My honourable elders and friends! Allāh *ta'ālā* describes some signs and qualities of His beloveds. He tells us who His beloveds are, what their actions are which causes them to become His beloveds, and how they then have a bond with Him.

My dear friends! Love is an internal thing which is within man's heart. It is through external signs that we can gauge the extent of love which a person has for Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam*. If a person claims that he loves Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam* but his

actions are against their teachings then he is a liar in his claims. Love dwells in the heart and cannot be seen by anyone.

Īmān is an internal thing while Islam is external. Islam is proof that a person has īmān within him. To perform ṣalāh, keep fast, perform ḥajj, give zakāh and other charities are all part of Islam. Īmān comprises of sacrificing one's heart and soul for Allāh *ta'ālā* and Rasūlullāh *ṣallallāhu 'alayhi wa sallam*, and having correct beliefs. Īmān is an internal matter while carrying out Islamic injunctions is proof of that īmān.

My dear friends! Islam is an indication of our īmān. This is why it is said that the strength of a person's īmān can be gauged from the strength of his Islam. If his Islam is strong, we can conclude that his īmān is strong. Weakness of his Islam points to the weakness of his internal self.

### **The difference between Islam and īmān**

The du'ā' for janāzah as taught to us by Rasūlullāh *ṣallallāhu 'alayhi wa sallam* demonstrates this difference between Islam and īmān. The latter part of the du'ā' reads as follows:

اَللّٰهُمَّ مَنْ اَحْيَيْتُهُ مِنَّا فَاحْيِهِ عَلٰى الْاِسْلَامِ، وَمَنْ تَوَفَّيْتُهُ مِنَّا فَتَوَفَّهُ عَلٰى الْاِيْمَانِ.

*O Allāh! The one whom You cause to live, keep him alive on Islam (i.e. enable him to carry out the external acts such as ṣalāh, fasting, ḥajj, zakāh and so on). And the one whom You cause to die, let him die on īmān.*

A person cannot do external actions after he dies. He must take with him the īmān which he has in his heart. This du'ā' is made for the person to be inspired to take this īmān with him. Thus we see that īmān is asked for at the time of death, and Islam is asked for the living. At the time of death, his actions come to an end. Man cannot perform ṣalāh, give zakāh, etc. It is only his internal treasure which is left with him. Judgement is passed on a person according to the treasure which he saves inside him.

### **A statement of Hakīmul Ummat**

Hakīmul Ummat Hadrat Thānwī *rahimahullāh* says that at the time of death, it is only a person's heart that is checked. Allāh *ta'ālā* checks who does the heart belong to. Is it filled with worldly grime or the treasure of Allāh's bond. This is why it is said:

من أحب لقاء الله، أحب الله لقاءه

*Allāh ta'ālā loves to meet the person who loves to meet Him.*

ومن كره لقاء الله، كره الله لقاءه

*Allāh ta'ālā dislikes meeting the person who dislikes meeting Him.*

When a person does not want to meet Allāh *ta'ālā* at the time of death, he complains about the arrival of death, he complains about having to leave his business, children, wife, etc., thinks to himself that he bought a game farm recently and hasn't taken any joy from it as yet, and Allāh *ta'ālā* is now summoning him – then Allāh too dislikes meeting Him. Allāh *ta'ālā* says to the angels: Beware! Don't bring him to

My court – he is the one who does not want to meet Me even at the time of his death. He has been eating My sustenance throughout his life and refuses to remember Me even in these final moments, but remembers the world, he is moving forward [towards the Hereafter] but he is worried about looking back [at the world]. A decree is issued not to bring him up. He must be conveyed to the pits of Hell from there.

Our seniors say that this is a lesson which we have to remember. Death is to come to every person. When you see death approaching, remove everyone and everything – don't worry about your wife, children, business, or anything else. Hand them all over to Allāh *ta'ālā*, and express from within your heart the desire and yearning to meet Allāh *ta'ālā*. Think to yourself: "O Allāh! I will now be meeting You. O Allāh! I will receive your mercies."

### **The story of a youngster**

A youngster was about to die. His father was crying. A saint was present. The youngster said to his father: "O father! Why are you crying?" He replied: "O son! You are still so young and you are leaving this world." The son said: "O father! The One to whom I am going is more merciful than you and more affectionate than you." After saying this, the boy read the kalimah and death came to him. The saint who was present said: "This one statement of the boy accumulated all of Allāh's mercies."

The saints say that this is a lesson which we have to remember. Let it not happen that we are moving forward [towards the Hereafter] but we are worried about looking back [at the world]. Hadrat Dr. 'Abd al-

Hayy Sāhib ‘Ārifī *rahimahullāh* used to say the following couplet:

The feet are turned towards the grave but  
the eyes are looking back towards the  
world. Where are you going to, and what  
are you looking at!?

Each day we are moving towards our graves but we are looking back towards the world. Whereas, a person ought to look in the direction in which he is travelling. When you are driving your car, you do not turn to look back. Yet when it comes to the Hereafter you look back. Each passing day is taking us closer to death. Our journey towards our death commences the moment we are born.

My dear friends! I was saying to you that Allāh *ta’ālā* listed the signs of His beloveds and showed us who they are. He says: Those who are My beloveds, in whose hearts I am and whose hearts have love for Me have four signs.

### **First sign of Allāh’s love**

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ

*Who go on spending in prosperity and in adversity.*<sup>1</sup>

The first sign is that they spend their wealth. They are open-hearted. The beloved of Allāh *ta’ālā* is never a miser. The Qur’ān states that miserliness and stinginess is a sign of the Jews. On the other hand, Rasūlullāh *sallallāhu ‘alayhi wa sallam* is described as being the most generous of people. Rasūlullāh

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<sup>1</sup> Sūrah Āl ‘Imrān, 3: 134.

*sallallāhu 'alayhi wa sallam* never refused anyone who asked him.

Hadrat 'Alī *radiyallāhu 'anhu* was fighting a Jew in the Battle of Khaybar. While fighting him, the Jew's sword broke. Hadrat 'Alī *radiyallāhu 'anhu* was on the verge of chopping his neck off. He said: "O 'Alī! Give me your sword because my sword broke." Hadrat 'Alī *radiyallāhu 'anhu* gave him his sword. When he took it in his hand, the Jew said: "You are really foolish. You gave me your sword right in the midst of battle!? Now you have no weapon."

Look at the reply of Hadrat 'Alī *radiyallāhu 'anhu*! He said: "I am the slave of a most generous Master. A truly generous person is one who does not refuse the one who extends a begging hand to him. You asked for a sword so I gave it to you without bothering about my life. After all, I am in the company of a most generous person [Rasūlullāh *sallallāhu 'alayhi wa sallam*]." The Jew started to cry and said: "If this is the level of generosity of a slave [of Allāh], what can be said of the generosity of the Master!? Take me into the slavery of that generous Prophet." He went and read the kalimah.

Allāh *ta'ālā* says, My beloveds have a very open heart. They are always looking for an opportunity to spend their wealth in Allāh's cause. Allāh *ta'ālā* says:

فِي السَّرَّاءِ وَالضَّرَّاءِ

They spend when they have a lot of money and even when they have very little. They make it a point of spending.

## Second sign of Allāh's love

وَالْكَاطِمِينَ الْغَيْظَ

They swallow their anger. When they are angered by something, they bear it. This does not mean that the beloveds of Allāh *ta'ālā* do not experience anger. They do, but they swallow it. It is not the mark of the beloveds of Allāh *ta'ālā* to become abusive, vulgar and violent over every minor thing.

## Third sign of Allāh's love

وَالْعَافِينَ عَنِ النَّاسِ

They pardon people. If a person commits a wrong, they pardon him. They do not impose on him to beg for forgiveness.

A Hadīth states that the person who refuses to forgive another after the latter sought his forgiveness is deprived of Allāh's mercy. If you forgive Allāh's creation, Allāh *ta'ālā* will forgive you. Allāh *ta'ālā* will say, If you can forgive despite being a creation, why should I not forgive when I am the Creator?

## Fourth sign of Allāh's love

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Allāh *ta'ālā* loves those who do good.

These are the four signs which Allāh *ta'ālā* listed of His beloveds. We ought to develop these qualities within us. Remember! If we make an effort to develop them, Allāh *ta'ālā* will make us His beloveds.

Make it a habit to spend, to swallow your anger, and to pardon, especially your relatives. My shaykh, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib, said that when relatives wrong you in any way, then do not wait for them to ask you for forgiveness. Instead, you must forgive them before they even ask you. Join them in their moments of grief and happiness. My shaykh said that this is what maintaining ties of kinship demands, i.e. pardon before your pardon is sought.

Allāh *ta'ālā* loves those who do good. Develop the habit of doing good and be kind to all the creation – whether humans or animals.

My dear friends! I have been in this country for the last two weeks and was informed of the floods which afflicted people. Many houses were covered in water and people suffered immense losses. The seniors among you must make arrangements to go and help them, and to assist them so that those poor people can be settled.

My dear friends! When a person in prosperity helps a person who is in adversity, then Allāh *ta'ālā* will help him directly when he himself falls into adversity.

Rasūlullāh sallallāhu 'alayhi wa sallam said:

الخلق عيال الله، أحب الخلق إلى الله من أحسن إلى عياله

*The entire creation is Allāh's family. The most beloved of Allāh's creation is the one who is kind to His family.*

I urge you all to help in this regard. I have been informed that Muftī Aḥmad Khānpūrī Sāhib will be delivering a lecture here tomorrow. All of us should

attend. May Allāh *ta'ālā* inspire me and you to practise. Āmīn.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

### At the house of Nawāb Bhāi

We were invited to the house of Idrīs Nawāb Bhāi after the jumu'ah *ṣalāh*. Many 'ulamā' and friends were invited. An advisor to the Zambian president was also invited. He was a Christian and had a keen interest in Sufism. He came with a particular interest in meeting Hadrat Shaykh. An assembly was held after the meal. He asked Hadrat Shaykh: "What is Sufism?" Hadrat Shaykh replied in English and said that Sufism comprises of three things:

1. To develop a recognition of one's Creator.
2. To love Him and obey Him after gaining His recognition.
3. To practise on the ways of the Messenger *sallallāhu 'alayhi wa sallam* who was sent by the Creator.

Hadrat Shaykh then said that Sufism is an emotional matter through which verbal and evidential faith becomes an emotional and sentimental faith. This is acquired by remaining in the company of an expert Sufi and submitting before him, as stated by Maulānā Rūmī *rahimahullāh*:

Leave aside all your talks, rectify your condition, and obliterate yourself before a spiritual master.

The governmental advisor was most impressed, and those who were present also enjoyed the explanation.

Everyone was astonished at the subtle manner in which Hadrat Shaykh invited him towards īmān and Islām.

An assembly of dhikr was arranged in Masjid-e-‘Umar after the ‘aṣr ṣalāh. We performed our ‘aṣr ṣalāh in Masjid-e-‘Umar after which a short talk on the virtues of dhikr was delivered.

## ETIQUETTE OF AN ASSEMBLY OF DHIKR

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn  
Jāmi' al-'Ulūm 'Īdgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Masjid-e-'Umar

Time: After 'asr salāh

Date: 26 March 2010

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ  
 بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ  
 لَهُ، وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ  
 لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ  
 وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ، أَمَّا بَعْدُ:  
 فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَاصْبِرْ نَفْسَكَ  
 مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعُدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ.

*Keep yourself with those who invoke their Lord morning and evening, seeking His countenance.*<sup>1</sup>

## Intention before dhikr

The first point among the etiquette of dhikr is intention. Our shaykh, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib, says that before starting dhikr make the intention that: I am engaging in dhikr so that I develop love for Allāh *ta'ālā*.

A Hadīth states:

انما الأعمال بالنيات

*Actions are based on intentions.*

No matter what action it is, once it has the correct intention, its results, fruits and effects increase. Mere repetition of Allāh's name will certainly leave its

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<sup>1</sup> Sūrah al-Kahf, 18: 28.

effect. In fact, it is said that even if a non-Muslim repeats Allāh's name, he will perceive its effect because this is the extent of the effect of Allāh's name. Allāh *ta'ālā* is the Creator of this universe, why then will His name not have an effect.

Hindus used to come to Hadrat Hājī Imdādullāh Sāhib Muhājir Makkī *rahimahullāh* and request him for du'ā's. He used to say: "Don't teach these non-Muslims how to make dhikr because they will feel its positive effects and think to themselves that there is no need to embrace Islam. You should therefore tell them to first embrace Islam and then you will teach them how to make dhikr."

The first point in dhikr is the intention. Make the intention that you are making dhikr so that you begin to love Allāh *ta'ālā*. The more you repeat a thing, the more firmly embedded it becomes in your heart.

### **The benefit of dhikr**

Hakīmul Ummat Hadrat Thānwī *rahimahullāh* says that the reason for asking a person to repeat Allāh's name is that this repetition will cause His name to be settled in the heart. When a child is memorizing the Qur'ān, he repeats a verse several times. What is the objective of doing this? It is so that the Qur'ān may settle in his heart. When dhikr is repeated, when the kalimah *tayyibah* is repeated, when Allāh's name is repeated; the kalimah and Allāh's name become embedded in the heart. Allāh's name settles in the person's heart and feels at peace there. Subsequently, the person does not forget Allāh *ta'ālā*; he remembers Him all the time.

Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* used to explain this in a very loving and simple way. He used to say: *Dhikr dhākir kū madhkūr tak pohonchā deytā hei* – Dhikr conveys the one engaged in dhikr to the One whom he is making dhikr of [Allāh *ta’ālā*].

Our Hadrat says that no matter which person you remember in this world, that person will not be present with you. However, Allāh’s name is such that no matter where and when you remember it, He will be with you. You just make His dhikr and He is there with you. There is no distance between the dhākir and the madhkūr – the one remembering and the one who is remembered. No sooner you take Allāh’s name, He will be there.

### **Intention for every optional action**

The first etiquette is to make an intention and then commence with dhikr. The intention is to acquire Allāh’s love.

Hadrat Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh* goes to the extent of saying that you must make an intention for every optional action. For example, I performing optional salāh, giving optional charity, performing optional ‘umrah and performing optional hajj so that I develop love for Allāh *ta’ālā*. We can make every optional act a means for acquiring the love of Allāh *ta’ālā*. However, intention is a prerequisite. If not, the effect will certainly be there but not the reward. For example, you perform wuḍū’ without making an intention. The wuḍū’ will be valid and you can also perform salāh with it, but you will not receive the reward for that wuḍū’. But if you perform wuḍū’ with intention, you will receive a

reward for it as well. Consequently, the sins committed by your hands and feet will be washed off, the sins of the eyes will be washed off, the sins of the nose and ears will also be washed off. If you perform wuḍū' without intention, you will have purified yourself and you will be able to perform ṣalāh; but the rewards which you were supposed to accrue and the forgiveness which you were supposed to obtain will not be realized.

When a person commences the dhikr of Allāh *ta'ālā* without making an intention, he will feel its effect but its real effect will not be manifested without an intention. This is why the Ahlullāh emphasize that whenever a person sits down to make dhikr, he must say: O Allāh! I am reading this tasbīḥ and making dhikr to acquire Your love.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

*Remember Me and I will remember you. Be grateful to Me and do not be ungrateful.*

### **Dhikr before shukr**

Allāh *ta'ālā* preceded His remembrance over gratitude. My shaykh says that Allāh *ta'ālā* preceded His remembrance over gratitude because dhikr essentially entails occupying one's self with the Benefactor, while the essence of gratitude is occupation in the bounty. He says that we must first establish a connection with the Benefactor, and then enjoy His bounties. The sequence of the above verse shows us that we must first remember Allāh *ta'ālā* and then occupy ourselves in His bounties.

## The Sahābah's remembrance of Allāh

Allāh *ta'ālā* describes one of the qualities of the Sahābah *radiyallāhu 'anhum* as follows:

يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ

*They call upon their Lord morning and evening.*

يُرِيدُونَ وَجْهَهُ

Their intention was to acquire Allāh *ta'ālā*. O Allāh! We want You, we desire You, You are our objective, You are our goal.

لا مقصود إلا الله، لا مطلوب إلا الله، لا محبوب إلا الله

*There is no objective except Allāh. There is no goal except Allāh. There is no beloved except Allāh.*

The Sahābah *radiyallāhu 'anhum* used to remember Allāh *ta'ālā* morning and evening, and they used to make Him their objective in their hearts. My shaykh says that you will only reach your objective if you become a *murīd* in the true sense of the word, i.e. a person who has an objective which he wants to realize. My shaykh says that a *murīd* of a shaykh is an outward *murīd*; he is not a real *murīd*. Every seeker is essentially a *murīd* of Allāh *ta'ālā*. In other words, a person who has an objective. You attach yourself with a shaykh so that you may reach Allāh *ta'ālā*. This is the objective; the shaykh is not the objective. The shaykh is a guide.

## The Messenger is the door to Allāh

My shaykh says that the Messenger *ṣallallāhu ‘alayhi wa sallam* in himself is a door to the blessings of Allāh *ta‘ālā*. This is why the Qur’ān says:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

*[O Prophet!] You cannot guide whom you will. Rather, it is Allāh who guides whomever He wills.<sup>1</sup>*

O Messenger! You are the door to guidance and We will admit through that door whomever We will. Thus, Allāh *ta‘ālā* is the One who guides. When a person needs something, he goes to the door. When you go to meet a friend, you will go to his door and knock on it. It is through the door that you will meet him. In the same way, Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* is the door. The Ahlullāh – based on the fact that they are the deputies of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* – are also doors to Allāh *ta‘ālā*. It is the norm of Allāh *ta‘ālā* to admit through a door.

Some people say that there is no need to go to the Ahlullāh. Allāh *ta‘ālā* can make us Auliya’ while we sit in our homes. I respectfully respond to this with the following example: Allāh *ta‘ālā* has the power to cause a child to be born from a man. He created Hadrat Hawwā *radiyallāhu ‘anhā* from Hadrat Ādam *‘alayhis salām*. He caused Hadrat ‘Īsā *‘alayhis salām* to be born from Hadrat Maryam *radiyallāhu ‘anhā* without the agency of a man. He created Hadrat Ādam *‘alayhis salām* without a father and mother.

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<sup>1</sup> Sūrah al-Qaṣaṣ, 28: 56.

Allāh *ta'ālā* demonstrated all three possibilities to us. But now the norm of Allāh *ta'ālā* is that children are born from a father and a mother.

A youngster used to come to Hadrat Hājī Imdādullāh Muhājir Makkī *rahimahullāh* and say: “Hadrat, make du'ā' that Allāh *ta'ālā* gives me pious and righteous children.” Hadrat used to make the du'ā' as requested. When the youngster continued requesting this du'ā' for 2-3 years, Hadrat perceived something and asked: “Are you married?” He replied: “I haven't got married as yet.” Hadrat asked: “What do you expect, a child to come out from your stomach!?”

Whether it is the Prophet or the Auliya', they are the doors while Allāh *ta'ālā* is the real giver. My shaykh says that a murīd of a shaykh is an outward murīd; he is not a real murīd. Every seeker is essentially a murīd of Allāh *ta'ālā*. However, we say it superficially that he is a murīd of such and such shaykh. This is because the objective is not the door. We want to reach the master through the door. This is why Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

إنما أنا قاسم والله يعطي

*I am merely a distributor while Allāh is the giver.*

I merely distribute to you what Allāh *ta'ālā* gives me.

However, if you want to receive anything, you will have to go to the distributor, you cannot make a direct contact with him. The polytheists used to ask, why does the Qur'ān not come down to us? Why does Allāh not make contact with us?

Allāh *ta'ālā* says, have you ever looked at yourself? Do you think you are worthy of making contact with

Allāh *ta'ālā*? Why don't you be grateful over the fact that I sent My Messenger to you? Is this a small favour that I sent such a great Messenger to you?

### **Practising the name of Allāh**

We must therefore make dhikr so that the love of Allāh *ta'ālā* becomes embedded in our hearts. Hadrat Maulānā Shāh 'Abd al-Ghanī Phūlpūrī *rahimahullāh* used to worship Allāh *ta'ālā* like a real lover. He used to write Allāh's name in the air by moving his fingers similar to how Majnūn used to sit on the shore and write Laylā's name in the sand. Someone asked him: "What are you doing?" He replied:

I am practising to write Laylā's name and  
consoling my heart in this way. In this  
way, her name will be embedded in my  
heart and I will not be able to forget her.

Hadrat Maulānā Shāh 'Abd al-Ghanī Phūlpūrī *rahimahullāh* did not write Allāh's name on the ground, but in the air because this is what the sanctity of Allāh's name demands. Laylā was to be buried in the ground eventually, so her name was written on the ground. As for the Being whose effulgence and blessings are spread throughout the universe, Hadrat would write His name in the air.

Nothing remains in this world. Everything departs. Only Allāh's name remains. There were many beautiful and attractive people whose beauty used to draw others to them. Their beauty has left them, they became disfigured, they were buried in their graves and they have become soil. Only the name of Allāh *ta'ālā* remains.

It is by the repetition of Allāh's name that one will find peace and tranquillity.

### **The dhikr of kalimah *ṭayyibah***

My shaykh says, you must now follow it by saying *Lā Ilāha Illallāh* 100 times. The kalimah *ṭayyibah* is a sword which cuts all apart from Allāh *ta'ālā*. Our hearts become engrossed in others and they have many idols of desires in them. The sword of *Lā Ilāha* comes and chops them off and expels them. My Hadrat says that there is no distance between *Lā Ilāha* and *Illallāh*. The stronger the *Lā Ilāha* is, the stronger the *Illallāh* will be. If the *Lā Ilāha* is weak, the *Illallāh* will also be weak.

### **Hadrat Ibrāhīm ibn Ad-ham**

A small incident comes to mind. Hadrat Ibrāhīm ibn Ad-ham *rahimahullāh* was engaged in dhikr while sitting on the bank of a river. He saw a man falling off a wooden bridge which was built over the river. The word "Allāh" emanated immediately from his mouth. When he uttered the name of Allāh *ta'ālā*, the man became suspended in the air – between the bridge and the river. Some people assembled, cast a rope and pulled him out. This incident is related by Imām Ghazzālī *rahimahullāh* in his *Ihyā' al-'Ulūm*. People asked Imām Ghazzālī *rahimahullāh*: We engage in so much of dhikr but even our smallest of tasks are not accomplished. Yet, Hadrat Ibrāhīm ibn Ad-ham *rahimahullāh* said "Allāh" just once and such a great supernatural feat was accomplished!? The man was saved from falling into the river and remained suspended in the air.

Imām Ghazzālī *rahimahullāh* replied: When Hadrat Ibrāhīm ibn Ad-ham *rahimahullāh* said "Allāh", there

was nothing apart from Allāh *ta'ālā* in his heart. This is why it had this effect. We say “Allāh” but all other things are in our hearts. This is why our saying “Allāh” does not have that effect.

### **The virtue of *Lā Ilāha Illallāh***

A Hadīth states that if a person reads *Lā Ilāha Illallāh* 100 times daily, his face will shine like the full moon on the day of Resurrection.

My shaykh, Hadrat Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib, explains it by saying that merely reading *Lā Ilāha Illallāh* 100 times has the blessing of inspiring a person to do actions will cause him to have a shining face and protect him against actions which will darken his face.

When a person says *Lā Ilāha*, he must think to himself that his heart is being washed, filth is coming out of it, and others apart from Allāh *ta'ālā* are leaving it. And when he says *Illallāh*, he must think to himself that light from the Grand Throne is descending into his heart. While engaged in this dhikr, he must add *Muḥammadur Rasūlullāh* occasionally in order to complete the kalimah. Saying *Muḥammadur Rasūlullāh* is in reality a belief; not a dhikr. The dhikr for *Muḥammadur Rasūlullāh* is *durūd sharīf*. A Hadīth states:

أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ

*The most superior form of dhikr is *Lā Ilāha Illallāh*.*

However, a person must express his belief and creed in-between by saying *Muḥammadur Rasūlullāh* in the course of his dhikr. My shaykh says that if you are busy and occupied, then do some dhikr even if it is

without counting the number of times. Even if you do it without counting, it will benefit you.

My honourable father *rahimahullāh* used to say that Allāh *ta'ālā* blesses us with countless bounties and favours. So you too must engage in His remembrance without counting. When we were students, we said to Hadrat Shaykh that we are quite occupied with our studies. He said: Even if you read *Lā Ilāha Illallāh* 10 times in the morning and 10 times in the evening your task will be accomplished because Allāh *ta'ālā* has promised 10 rewards for each good deed.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

Thus, even if you read it 10 times, you can assume that you have completed 100 and that Allāh *ta'ālā* – out of His kindness – will count it as 100. However, if a person has the time, he must read the full quota of 100.

### The dhikr of ism-e-dhāt

The second tasbīh is that of ism-e-dhāt. That is to repeat the name “Allāh”. Commence by saying “Allāh Jalla Jalāluh”. Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* says: I saw Hadrat Hājī Imdādullāh Sāhib Muhājir Makkī *rahimahullāh* in a dream in which he said to me that I must pull the word “Allāh” to the extent that a person can say “Sub-hānallāh” once. By saying it in this way, a person gets effulgence equal to saying it 24 000 times. This is one of the wisdoms behind pulling the word “Allāh”.

My shaykh says that Allāh’s name is so beautiful. Look at all the false deities of the past who made

claims to divinity. For example, Pharaoh, Namrūd, Hāmān, Shaddād, Dajjāl. None of them have the “aah” in them, but Allāh *ta’ālā* placed our “aah” in His name. By pulling the name of Allāh, our “aah” is included in it. Allāh *ta’ālā* is saying: “O My servants! I am hearing your aah. Your aah of pain is included in My name.” No one has such a beautiful name.

My shaykh said a unique thing. He said that no one included the “aah” of servants in their name because their goal is haughtiness – they do not want to show mercy to anyone. On the other hand, it is Allāh’s objective to show love to us. There are special wisdoms for sending us to this world – so that He may confer blessings on us, give us His friendship, and then keep us forever in His proximity.

### **The difference between Allāh and false deities**

The second point which my shaykh made in this regard is that false deities never made claims to creating the major creations. Pharaoh never said that he created the oceans, the skies, etc. because he knew that if he said that, everyone will reject him. They would have told him: “If you created the skies then climb up to them and let us see you doing it. If you created the ocean then dive into it, and show us what powers you have in it.” On the other hand Allāh *ta’ālā* made these claims: He said that He created the skies, the earth, the oceans, the mountains, the Throne, the Preserved Tablet, the Grand Chair, and so on. He said that He created all these things and He was most worthy of making such claims. No false deity had the pluck to ever make the claim of creating these huge creations. All they could say was: “We are in control of this kingdom. If we control it, we are gods.”

## The method of the dhikr of ism-e-dhāt

My shaykh says that when making the dhikr of the word “Allāh” then pull it as though the sound is emanating from your heart. Remember that everything is engaged in the remembrance of Allāh *ta’ālā*.

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

*There is not a single thing which does not proclaim His praises. However, you do not understand their proclamation.*<sup>1</sup>

Therefore when a person engages in dhikr, he must think to himself that he is not alone. Everything around him is also remembering Allāh *ta’ālā*. Follow this dhikr with istighfār (seeking forgiveness) and durūd sharīf. Durūd sharīf should be read after istighfār.

## The wisdom behind preceding istighfār over durūd sharīf

What I am relating to you took place a long time ago in the office of Jāmi‘ah al-‘Ulūm al-Islāmiyyah, ‘Allāmah Binnaurī Town, Karachi. Hadrat Shaykh Binnaurī *rahimahullāh*, Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh*, Hadrat Maulānā Shāh Abrār al-Haqq Sāhib *rahimahullāh* and Maulānā Shāh Hakīm Muḥammad Akhtar Sāhib *dāmat barakātuhum* were present. Someone asked if istighfār should be read first or durūd sharīf. They all said that Hadrat Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* was the oldest among them. He was

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<sup>1</sup> Sūrah Banī Isrā’īl, 17: 44.

only seven years younger than Hadrat Hakīmul Ummat Thānwī *rahimahullāh*. Therefore he should give the answer to this question.

Hadrat Maulānā Shāh ‘Abd al-Ghanī Phūlpūrī *rahimahullāh* said: You first wash your clothes with soap and then you apply perfume. In the same way, “istighfār” is the soap to wash the soul. Therefore, first clean your soul with istighfār and then apply the perfume of durūd sharīf. Therefore, read istighfār first and follow it with durūd sharīf.

Inshā Allāh we will now engage in some dhikr. In-between I will quote a few couplets.

(An assembly of dhikr followed. It was conducted by Hadrat Shaykh).

اللَّهُمَّ لك الحمد كما أنت أهله، فصل على محمد كما أنت أهله، وافعل  
بنا كما أنت أهله، فإنك أنت أهل التقوى وأهل المغفرة. ربنا ظلمنا  
أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين. اللَّهُمَّ انا نسئلك  
الهدى والتقى والعفاف والغنى. اللَّهُمَّ أحسن عاقبتنا في الأمور كلها  
وأجرنا من خزي الدنيا وعذاب الآخرة. اللَّهُمَّ أرنا الحق حقا وارزقنا  
اتباعه، وأرنا الباطل باطلا وارزقنا اجتنابه. يا حي يا قيوم، برحمتك  
نستغيث، أصلح لنا شأننا كله ولا تكلنا إلى أنفسنا طرفة عين. اللَّهُمَّ  
واقية كواقية الوليد. اللَّهُمَّ واقية كواقية الوليد. اللَّهُمَّ واقية كواقية  
الوليد.

O Allāh! We are very far from You. Take us close to You. O Allāh! Enable us to recognize You. O Allāh! Give knowledge to we who are ignorant. O Allāh!

Bless us with the joy of Your proximity. O Allāh! Make us all from the Ahlullāh. Make our families, children and wives from the Ahlullāh. Make our succeeding generations and progenies from the Ahlullāh. Do not deprive any of us of Your friendship. O the most generous! Bless us with bounties even though we are not eligible for them. Confer us with the bounty of Your friendship even though we do not deserve it. Bless our hearts with your love. Bless us with the joy of Your proximity. O Allāh! Bless us with the treasure of piety. Perfect our īmān. Bless us with Your complete pleasure. O Allāh! Have mercy on our condition. O Allāh! I am a traveller. I have come to this distant land solely for Your pleasure and out of Your love. O Allāh! Make me and all our associates from the Ahlullāh. O Allāh! Make all the people of this place from the Ahlullāh. O Allāh! Send Your rains of mercy to every atom of this universe. O Allāh! Send Your rains of mercy to the insects and animals of the deserts. O Allāh! Send Your mercies to the fish in the oceans. Send Your mercies to the angels in the skies. Send Your mercies to the inhabitants of this world. O Allāh! Send Your mercies on every iota of this universe. O Allāh! Inspire the unbelievers towards īmān. Confer Your friendship to the believers. Bless them with Your special proximity. O Allāh! Pardon us our shortcomings and transgressions. Pardon us for our sins. O Allāh! Pardon the sins of every part of our bodies. O Allāh! We have been pleasing Shayṭān and our carnal selves, while we forgot You. Forgive us for this crime. Enable us to remember You all the time. Bless us with consciousness of You. O Allāh! Enable us to follow Rasūlullāh *ṣallallāhu ‘alayhi wa ṣallam* completely. O Allāh! Be kind to us. O Allāh! Give us

the good of this world and the good of the Hereafter. O Allāh! Solve all our problems. Fulfil our needs. Remove our difficulties. Remove all calamities. Show mercy to the entire Muslim ummat. Help the Muslim ummat. Guide the Muslim ummat. O Allāh! Inspire non-Muslims towards Islam. O Allāh! Be kind and generous to us. O Allāh! Accept our stay here. Accept whatever we said and heard. O Allāh! Embrace us all in Your love. O Allāh! Give us Your love. Give us the pain of Your love. O Allāh! If You enslave us we will be free from Shayṭān and the carnal self. O Allāh! Enslave us in Your love. O Allāh! Protect all Islamic centres. Protect all Islamic groups. Protect the people of Dīn. Protect every Muslim. O Allāh! Show mercy to our condition. Show mercy to the condition of our families and children. Enable us to please You totally and completely. Enable us to keep away from Your displeasure. O Allāh! Enable us to please You at every moment of our lives. Enable us to keep away from actions which would earn Your displeasure and wrath. O Allāh! Be kind to us.

اللَّهُمَّ إِنَّا نَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يَبْلُغُنِي إِلَى حُبِّكَ.  
اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيْنَا مِنْ أَنْفُسِنَا وَأَهْلِنَا وَمِنْ الْمَاءِ الْبَارِدِ. اللَّهُمَّ  
إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلْنَاكَ مِنْهُ نَبِيَّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيَّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. وَصَلَّى اللَّهُ  
تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

# AN EXPLANATION OF ALLĀHUMMA WĀQIYATAN KA WĀQIYATIL WALĪD

Lecture by

Shaykh al-Hadīth Maulānā Jalīl Ahmad Akhūn

Jāmi' al-'Ulūm 'Idgāh Bahāwal Nagar, Punjab,  
Pakistan

Venue: Masjid-e-'Umar, Lusaka

Time: After maghrib salāh

Date: 26 March 2010

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ  
 بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ  
 لَهُ، وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ  
 لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ  
 وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ، أَمَّا بَعْدُ:

فقد قال رسول الله صلى الله عليه وسلم: اللَّهُمَّ وَاقِيَةَ كَوَاقِيَةِ الْوَلِيدِ. أو  
 كما قال عليه الصلوة والسلام.

My honourable elders and friends! Rasūlullāh *sallallāhu ‘alayhi wa sallam* taught us a du‘ā’:

اللَّهُمَّ وَاقِيَةَ كَوَاقِيَةِ الْوَلِيدِ

*O Allāh! Protect us as a mother protects her child.*

When a servant establishes a link with Allāh *ta’ālā*, He does not let him go. Look at how a mother protects her child – she never allows him to fall into a hole, she will not allow him to become dirty, and she will never hand him over to the enemy. This is because a mother loves her children.

### **A bond with Allāh**

Allāh *ta’ālā* too loves His servants. Maulānā Shāh Muḥammad Aḥmad Sāhib Partābgarhī *rahimahullāh* says in a couplet:

This is what is known as a bond with  
 Allāh. This is what is known as a bond

with Allāh. You are unable to leave His alley.

Someone asked Hakīmul Ummat Hadrat Thānwī *rahimahullāh*: “Hadrat, what is nisbat?” He replied: What happens when your daughter gets proposed to a certain man? You will constantly think about him. If someone from that area [where the boy lives] comes to your place, you will entertain him and offer him tea. The people of this area develop love for those who live in that area, and vice versa. You demonstrate your love to those who come from that area. The heart of each one is restless for the other. Hakīmul Ummat Hadrat Thānwī *rahimahullāh* said that when a servant establishes a bond with Allāh *ta’ālā*, he thinks of Him all the time, and he starts loving everything which is attributed to Him. He will enjoy himself while in a masjid, when he sees a pious person he will love him, he will enjoy looking at the Qur’ān, he will experience joy when he sees the Ka’bah. Why is this? It is because when a person falls in love with someone, he starts to love everything which is around the person.

I am relating to you what I heard about 35-40 years ago. We were students at the time. We heard Hadrat saying: Make an effort just once and include your name in the list of Allāh’s beloveds. Thereafter you do not have to worry for the rest of your life. Allāh *ta’ālā* will never allow you to leave His love.

### **An explanation of Rasūlullāh’s du’ā’**

اَللّٰهُمَّ وَاقِيَةَ كَوَاقِيَةِ الْوَلَدِ

*O Allāh! Protect us as a mother protects her child.*

My shaykh said: There are three levels in this regard.

(1) In the first level, the mother tries to prevent her child from even going to a place where he has access to soil which he could put into his mouth. In the same way, Allāh *ta'ālā* does not allow a person to even go to the causes of sin, or He keeps sins away from him because these would lead him away from Allāh *ta'ālā*. In the first level, the mother does not allow soil to be in that environment. She keeps the house clean so that it has nothing which her child could put into his mouth and cause him harm. Allāh *ta'ālā* makes this arrangement for His servant by keeping the means and avenues of sin away from him. Allāh *ta'ālā* says, My servant is weak. It must not happen that My servant eats the soil of sins.

(2) The next level is when a child – somehow or the other – gets to the soil and eats it. The mother rushes to him and removes the soil from his mouth. In the same way, when a servant goes close to sin, Allāh *ta'ālā* takes hold of him, the servant comes to his senses, and desists.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

*Those in whose hearts there is fear [of Allāh] - no sooner an impulse from Satan befalls them, they get alerted and they immediately perceive.*<sup>1</sup>

They perceive immediately and Allāh *ta'ālā* opens the way for them once again. This is why there is a difference between the sin of a pious person and a heedless person. The negligence of a pious person is

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<sup>1</sup> Sūrah al-A'rāf, 7: 201.

different from the negligence of a heedless person. Allāh *ta'ālā* does not allow a pious person to remain in sin.

(3) In the third level the child has already eaten the soil. The mother quickly gives him a laxative so that the soil is expelled from the stomach. It must not turn into black bile in the intestines. She gives him a laxative immediately so that the stomach is cleansed. When a beloved servant of Allāh *ta'ālā* commits a sins, He gives him the inspiration to repent, causes him to fall and cry at His threshold, until Allāh *ta'ālā* pardons him. This seeking of forgiveness and repentance can be compared to the laxative which washes off the sins and purifies the soul.

The above-quoted *du'ā'* is perfected after three levels (1) Allāh *ta'ālā* will not permit His servant to even go near to sin, (2) if he goes near, He pulls him back immediately, (3) if he committed the sin, He immediately gives him the ability to seek forgiveness and repent.

These are three levels. Remember this lesson well.

### **The demands of sins**

Try to understand an important point which many people do not understand, and so they are distressed. A person can be inundated by a demand to commit a sin. He is, after all, a human. The impure demands of sin will come to his heart, but these will not affect his friendship with Allāh *ta'ālā*. All he has to do is not act on those demands. He must suppress the demands to sin, he must not act on them. A poet says:

It is not that no desire whatsoever will come in the heart [it certainly will]. All that is required is to keep the desire suppressed.

My shaykh says that these demands are given to a person so that when he does not act on them, then those very same demands are changed into light by Allāh *ta'ālā*. My shaykh gives an example of cow dung which is used in India and Pakistan as manure. It is impure and stinking. Yet when it is dug into the ground around the plants, they will bear the most beautiful flowers and the tastiest of fruits. Allāh *ta'ālā* has the power to completely change the form and essence of things. This is not difficult for Him. He turns an essentially impure thing into something which is totally pure. Why, then, can He not inspire His sinful servants to repent and become pure in that way? Why can He not turn their sins into good actions?

### **A few couplets of Ghālib**

Our Hadrat related to us that Hadrat Maulānā Shāh Muhammad Ahmad Sāhib Partābgarhī *rahimahullāh* used to quote the following couplets of Ghālib:

O Ghālib! With what face are you going to go to the Ka'bah!? Don't you have any shame?

Don't you have any shame that you committed so many sins, and now you want to go to the Ka'bah? After quoting these couplets, Hadrat Maulānā Shāh Muhammad Ahmad Sāhib Partābgarhī *rahimahullāh* used to say that Ghālib did not have the true recognition of Allāh *ta'ālā*, this is why he said what

he said. I say that there is no need for you to have any special face to go to the Ka'bah. Rather:

I will go with this very face to the Ka'bah.  
I will bury my shame in the ground. I will  
cry and beseech to Him until He pardons  
me. This is how I will set right what I  
spoilt in my life.

My shaykh says that one of the names of Allāh *ta'ālā* is “Jabbār”. The word jabbār refers to the one who brings together things which have broken. He joins them together. This is why the seniors say that if a bone in a person's body has broken, he must read “Yā Jabbār” excessively. Allāh willing, his bone will come right very quickly. The word Jabbār thus refers to the Being who brings together things which have broken. When a sinner gets broken from Allāh *ta'ālā* and spoils his good fortune, and then repents to Allāh *ta'ālā*, He says: “I am Jabbār. I will put together your broken fortune and make you fortunate once again.”

Hadrat Maulānā Shāh Muḥammad Aḥmad Sāhib Partābgharī *rahimahullāh* used to very beautifully recompose the couplets of some famous poets. Ghālib had said:

Love has caused Ghālib to become  
useless. Had this not been the case, we  
were also people of worth.

In other words, we were worthy people but love made us lazy and useless. We are merely sitting back and taking cold breaths. My shaykh said that Ghālib was in love with physical bodies which would become corpses and decompose. He was in love with those who had to urinate and defecate. Therefore, the lover

will be like his beloved. You know very well that when you add one thing to another [e.g. by saying one plus one], you will get a certain result. When the lover is added to the beloved, you will get a result. If instead of the lover plus Laylā, you have the lover plus the Maulā [Allāh *ta'ālā*], the effects of the Maulā will definitely come onto the lover. If a person falls in love with physical bodies which are soon to rot and become decomposed, that effect will certainly come onto the lover. Hadrat Khwājah Sāhib *rahimahullāh* says in this regard:

Hey, what injustice is this that you are  
dying for someone who is bound to die!?  
The one who fills his self with the  
beauties of this world does not have a  
lofty and noble taste.

The person who is always occupied with the beauties of this world is deprived of lofty values. He succumbs to a negative mindset. The one who prefers living like a donkey, and makes dirt and filth the object of his life can never be like the falcon which rests on the hand of the king and enjoys his close proximity. It can then attack a lion. The Ahlullāh are royal falcons who are enjoying the close proximity of Allāh *ta'ālā* at every moment of their lives.

Going back to the couplet of Ghālib when he said:

Love has caused Ghālib to become  
useless. Had this not been the case, we  
were also people of worth.

Hadrat Maulānā Shāh Muḥammad Aḥmad Sāhib Partābgharī *rahimahullāh* said that this is love for corpses and demonstrates the powerlessness of the poet. I rephrase his couplet as follows:

Love has caused Ahmad to glitter and shine. Had this not been the case, we would also be people merely in name.

In other words, we were people in name, but it is the love of Allāh *ta'ālā* which polished us.

### **Allāh's eternal friendship**

My dear friends! If you take the courage just once, adopt piety, include your name in the list of Allāh's beloveds, then your name cannot be removed from there until the day of Resurrection. When Allāh *ta'ālā* makes someone His friend, He does it for eternity. Allāh *ta'ālā* has the knowledge of the future – He knows who is loyal and who is not. He will only befriend the one who is going to remain His friend in the future as well. When Allāh *ta'ālā* makes someone His friend, He enables him to remain loyal to Him.

### **The path to Allāh is through crying**

This path [of Allāh's love] is one of crying and begging. It is not one of pride and haughtiness. A poet says:

Cast aside your strength and power. No one has traversed the path of Allāh by his own strength. Cry, O fakir! The mercy of the Merciful one flows towards crying.

This is why a person must make the effort to include himself among Allāh's beloveds. This will come through taqwā – piety. He must spend his 24hour life without committing a single sin and he must make this du'ā':

اللَّهُمَّ وَاقِيَةً كَوَاقِيَةَ الْوَلِيدِ

*O Allāh! Protect us as a mother protects her child.*

The day this du'ā' is accepted, he has achieved his goal. Allāh *ta'ālā* will protect him as a mother protects her child. If he commits a sin, Allāh *ta'ālā* will give him the laxative of repentance.

### **Tragedy is a means to proximity**

When the beloveds experience a difficulty, they get closer to Allāh *ta'ālā*. When a child is afflicted by something, who does he call out for? He will cry out "Mother, mother" and go running to her. In the same way, when the beloveds of Allāh *ta'ālā* are faced with a problem, they get closer to Allāh *ta'ālā*. Problems and difficulties do not make them distant from Allāh *ta'ālā*, they take them closer to Him.

A lion injured a walī of Allāh *ta'ālā*. He went to wash off the wound and was saying: "All praise is due to Allāh. All praise is due to Allāh." Someone said to him: "Is this the occasion to praise and thank Allāh?" He gave a most beautiful reply:

"I am being grateful over the fact that I am experiencing a calamity and am not committing a sin." I am in a calamity which draws me closer to Allāh *ta'ālā* and not committing a sin which will take me away from Him. I have to say "Innā Lillāh..." when I commit a sin because I will be distancing myself from Him. This is a calamity for which I must exercise patience and get closer to Allāh *ta'ālā*. A poet says:

Grief caused one person to get further away from Allāh and another to get closer to Him. The grief of a flagrant sinner is different from that of a righteous man.

## The value of a broken heart

What does a believer receive when his heart breaks because of a calamity or because of giving up sin? What recompense does he get for this? Allāh *ta'ālā* says:

أنا عند المنكسرة قلوبهم

*I get close to those whose hearts have become broken.*

Allāh *ta'ālā* gives Himself to them as a recompense.

Hadrat Muftī Muḥammad Taqī 'Uthmānī Sāhib says in a couplet:

After giving me a pining heart, He said to  
me: We will only inhabit that house which  
We destroyed.

When a believer's heart breaks because of tragedies or due to his sorrowful sins, Allāh *ta'ālā* says that He goes close to such a heart.

أنا عند المنكسرة قلوبهم

*I get close to those whose hearts have become broken.*

My dear friends! This is my request to you. You have the opportunities to acquire Allāh's love. I got the opportunity to convey to you what I heard from my elders. The time of my departure is approaching.

My dear friends! Learn just this one lesson: Include yourself in the list of the beloveds of Allāh *ta'ālā*. Inshā Allāh, you will emerge as His true friends. He will not let you loose because when He befriends someone and accepts him for His friendship, He knows that the person will remain loyal in the future.

## Allāh supersedes taqdīr

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* says that you are speaking about a major thing like taqdīr (predestination)! Taqdīr is also under Allāh's subjugation. Allāh's decree does not rule over Allāh *ta'ālā*. Allāh *ta'ālā* can take back His decree. You use taqdīr as a pretext to sit back and do nothing. Why don't you beg to Him and cry before Him? The following du'ā' is mentioned in a Hadīth:

اللَّهُمَّ إِنْ كُنْتَ كَتَبْتَنِي فِي الْأَشْقِيَاءِ فَامْحُهِ وَاكْتُبْنِي فِي السُّعَدَاءِ

*O Allāh! If You have recorded my name among the wretched ones, then wipe it off and record it among the fortunate ones.*

O Allāh! You have the power to change what You wrote.

Allāh *ta'ālā* can also change taqdīr. We can make this du'ā' to Allāh *ta'ālā*: O Allāh! If we are wretched, include us among the fortunate. You have full power over Your taqdīr. Taqdīr is under Your subjugation, You are not subjugated to it. You have power over everything and everyone.

وَإِنْ كُنْتَ كَتَبْتَنِي فِي السُّعَدَاءِ فَاثْبُتْهُ

*O Allāh! If You have recorded my name among the righteous ones, then embed it firmly there.*

O Allāh! Do not allow me to leave this fortunate register.

The above du'ā' is quoted in *Tafsīr Mazharī* under the commentary of the following verse. The author has

also related certain incidents in this regard. The verse is:

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ

*Allāh wipes out whatever He wills and retains [whatever He wills]. And with Him is the original Book.<sup>1</sup>*

### Asking Allāh for Allāh

Ask Allāh *ta'ālā* to get Allāh *ta'ālā*.

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ حُبَّكَ

*O Allāh! I beg You for Your love.*

When Hadrat Hājī Imdādullāh Muhājir Makkī *rahimahullāh* went for hajj the first time and his eyes fell on the Ka'bah, he made the following du'ā'. He says that when your eyes fall on the Ka'bah for the first time, then whatever du'ā' you make at that time, it is accepted. The reason is that when people go to kings, they give a gift at the first meeting. Allāh *ta'ālā* also gives a gift. He says: "You have come to My House. You will receive whatever you ask for." So Hadrat Hājī Imdādullāh Sāhib *rahimahullāh* made this du'ā':

O Allāh! Different people ask You for different things. O Allāh! I ask You for You.

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<sup>1</sup> Sūrah ar-Ra'd, 13: 39.

O Allāh! I need to get You. Once I have You, I would have got the entire universe. After all, once you get the king, you get his kingdom.

### Guarding the heart

My dear friends! Take courage and give up sins. You cannot get Allāh *ta'ālā* without piety. Remember! The person who has fallen into sin is very far from Allāh's friendship. Be vigilant over your heart by ensuring nothing apart from Allāh *ta'ālā* gets into it. Hadrat Shāh Muḥammad Aḥmad Sāhib Partābgarhī *rahimahullāh* says in a couplet:

No outsider must come in nor must  
anyone find the way in. O Aḥmad! You  
must always guard the sanctity of the  
heart.

A saint was about to depart from this world. A man came and said: "O Allāh! Let him die on *īmān*." The saint was unconscious at the time. He got up and asked: "What *du'ā'* were you making?" The man said: "I was making *du'ā'* that you die on *īmān*." The saint said: "Do not worry in the least. I have been guarding the entrance to this heart for the last 40 years. I did not allow anyone apart from Allāh *ta'ālā* to enter it for even a single moment."

### Assemblies of the Ahlullāh

My shaykh says that the true Ahlullāh are those in whose company your miseries are turned to joys. A Hadīth of *Bukhārī Sharīf* states:

هُمُ جُلَسَاءُ لَا يَشُقُّ بِهِمْ جَلِيسُهُمْ

*They are companions in whose company a person cannot become wretched.*

Allāh *ta'ālā* changes the fortune of a person. This is the place where fortunes can be changed. Sit in the company of Allāh's beloveds and your fortune will change. Their company will change your wretchedness to righteousness.

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* wrote a story of a forest which had a particular tree which was extremely thorny. The people who lived nearby used to warn travellers and tell them to tread carefully or else their clothes will get torn and ripped. People would therefore make preparations before hand, hold their garments close to their bodies and proceed carefully. When the tree saw the people doing this and observed that they were keeping far away from it, it began crying and said:

“O Allāh! You are the One who conceals faults. You made me full of faults. You conceal defects, but You made me like this and now no one is coming near me. People are advising each other to keep away from me.”

Allāh *ta'ālā* said: “Look at My powers! Your prayer is answered.” Allāh *ta'ālā* created a beautiful flower to cover the thorns, and under which the thorns used to conceal their heads. The people's attraction to the flower made the thorns bearable to them.

My dear friends! Look at how Allāh *ta'ālā* changed the appearance of a forest which had a thorny tree by clothing it with flowers. In this way, He concealed its faults. If Allāh *ta'ālā* can do that, do you think He cannot change sinners like us into righteous people through the good fortune of remaining in the

company of the pious? The prerequisite is that we must have a real quest and a thirst. We have to search for places where wretchedness is changed to righteousness; where the winds of Allāh's mercy blow. A Hadith states:

إِنَّ لِلَّهِ فِي دَهْرِكُمْ نَفْحَاتٍ فَتَعَرَّضُوا لَهَا، لَعَلَّكُمْ يَصِيبُكُمْ نَفْحَةٌ مِنْهَا  
فَلَا تَشْقَوْنَ بَعْدَهَا أَبَدًا.

*The winds of Allāh's mercy blow in your time. Place yourselves before the winds, perhaps a gust will touch you, after which you will never be wretched.*

My shaykh said that these winds blow near the Ahlullāh. Go to them. What is the proof that the winds of mercy are blowing towards them? A Hadith states:

تَنْزِلُ الرَّحْمَةُ عِنْدَ ذِكْرِ الصَّالِحِينَ

*Allāh's mercy descends when the righteous are remembered.*

If mercy descends merely by speaking about the righteous, how much more must be descending on them!?

May Allāh *ta'ālā* enable you and I to practise. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا أَنْتَ أَهْلُهُ، فَصَلِّ عَلَى مُحَمَّدٍ كَمَا أَنْتَ أَهْلُهُ، وَافْعَلْ  
بِنَا كَمَا أَنْتَ أَهْلُهُ، فَإِنَّكَ أَنْتَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفَرَةِ. رَبَّنَا ظَلَمْنَا  
أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

O Allāh! Make us all from the Ahlullāh. O Allāh! Change our wretchedness to righteousness. You have power over everything. Shaytān and the carnal self draw us towards them. O Allāh! You draw us to Your self. Draw us and our families and children to You. Imprison our hearts in Your friendship. O Allāh! Pardon us our transgressions and shortcomings. Decree Your proximity and friendship for us. O Allāh! Include us among Your friends. Teach us the etiquette of friendship. Bless us with the friendship of Your friends. O Allāh! Be kind and generous to us. O Allāh! Give us Your friendship. Include us among Your righteous servants. O Allāh! Accept all our talks and lectures in the course of our stay in this country. Accept those who listened to these talks. Also accept those who did not listen to them. O Allāh! Accept me, my family, my children, my friends, their families and children, and our progenies until the day of Resurrection for Your friendship. Make it easy for us in this world and in the Hereafter.

وصلی اللہ علی خیر خلقہ سیدنا محمد وآلہ وأصحابہ أجمعین

## Supper

We had supper at the house of Brother Yūsuf Gangāt and slept the night at the house of Maulānā Iqbāl Sāhib. When we reached his house, there were many brothers who came to meet and serve us. Maulānā Yūsuf Sāhib, Maulānā Idrīs Sāhib and Ayāz Khān Sāhib are worthy of mention. Ayāz Khān Sāhib massaged Ḥadrat Shaykh's head with a massager.

## The reality of tawajjuh

In the course of the discussion, Ḥadrat Shaykh said: Focus (tawajjuh) is given to the associates of our

spiritual family (silsilah) through du‘ā’. Although different spiritual families have other ways of doing this, Hadrat Maulānā Shāh ‘Abd al-Ghanī Sāhib Phūlpūrī *rahimahullāh* used to say that in the Thānwī family, focus is realized through the du‘ā’ of the shaykh. This is closest to the Sunnah way because a bond is maintained between the Creator and the creation.

### **Saturday, 27 March 2010**

Hadrat Shaykh was not feeling well the entire day. His sugar level was fluctuating, so we had to excuse ourselves and apologize to those who had invited us. All invitations and meetings for that day were cancelled, and Hadrat Shaykh took a rest.

### **Sunday, 28 March 2010**

Hadrat Shaykh is to depart for Pakistan today. Many people came to the house of Maulānā Iqbāl Sāhib to meet Hadrat Shaykh and bid him farewell. Among them were the Amīr of the Tablighī Jamā‘at of Lusaka, Maulānā ‘Abd ar-Rashīd, Nawāb Muḥammad Bhāi, Sulaymān Bhāi Patel, Yūsuf Bhāi Gangāt, Zubayr Bhāi Lūlāt, Najm al-Ḥasan Patel, ‘Abd as-Sattār Sāhib and Ayāz Khān Sāhib.

### **Hadrat Shaykh’s farewell advice**

When many people assembled in the house of Maulānā Iqbāl Sāhib, Hadrat Shaykh began giving them some parting advice. He said that we who are considered to be religious must constantly check and supervise our actions. We must ensure that the carnal self does not interfere with and adulterate our good actions. The fundamental thing is how much good actions we leave this world with. If we are doing

good deeds, but at the same time our eyes, ears and tongues are committing evils, our hands and legs are misused, we are formulating filthy thoughts in our hearts, we are looking down on others, becoming angry unnecessarily, etc. – then these evils do not allow the good actions to bring good results. The light of our good actions is lost in this very world.

In the same way, we must constantly check the condition of our heart. When a seeker becomes satisfied with his carnal self, it marks his destruction. This is why Allāh *ta'ālā* compares one to the other as follows:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى، وَصَدَّقَ بِالْحُسْنَى، فَسَنُيَسِّرُهُ لِلْيُسْرَى.

*As for him who gave and remained fearing [Allāh], and considered the good to be true, We shall gradually convey him to ease.*<sup>1</sup>

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى، وَكَذَّبَ بِالْحُسْنَى، فَسَنُيَسِّرُهُ لِلْعُسْرَى.

*As for him who did not give and remained indifferent, and considered the good to be false, We shall gradually convey him to difficulty.*<sup>2</sup>

Here we see the word *taqwā* used as an opposite of *istaghfnā*. *Istaghfnā* means to be unconcerned. So *taqwā* will mean to be conscious and vigilant. Thus, a person who is vigilant and on his guard from Shayṭān and the carnal self, he will remain a pious person.

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<sup>1</sup> Sūrah al-Layl, 92: 5-7.

<sup>2</sup> Sūrah al-Layl, 92: 8-10.

Hadrat Shaykh advised Maulānā Iqbāl Sāhib to build a khānqāh in the rear section of his house. He then made du‘ā’.

## Departure to the airport

Hadrat Shaykh left for the airport. Maulānā Iqbāl Sāhib, Sulaymān Bhāi, Nawāb Bhāi and ‘Azīz Bhāi accompanied him to the airport. The flight was delayed so Hadrat Shaykh spent some time at the airport with his associates. At the airport we met the great muftī of Gujarat, Muftī Khānpūrī Sāhib dāmat barakātuhum who was flying to Livingstone.

Hadrat Shaykh said that his father, Hadrat Maulānā Niyāz Aḥmad Sāhib rahimahullāh, used to say that even the lack of ability becomes a catalyst for divine inspiration. In other words, the absence of the causes of sin is also a favour of Allāh *ta‘ālā*. A person saves himself from sin in the absence of the causes of sin.

## Departure

Shabbīr Bhāi has several contacts at the airport, and so all the luggage was cleared. The local African honey which is considered to be a most valuable gift and which is generally difficult to take out of the country was also cleared. Shabbīr Bhāi accompanied us until the very end. We boarded the plane for Nairobi at about 1pm and reached Nairobi after about two hours. We then waited for about one and half hours before boarding a flight to Dubai. The flying time to Dubai was about five hours. We landed in Dubai at about 2am. Hadrat Shaykh was to stay over in Dubai for four days. He was received at the arrivals by Qārī Muḥammad Qāsim Jalīlī, Khāwir

Husayn, Sayyid Imtiyāz Aḥmad Sāhib, Shams al-Islam, Maulānā Qamar as-Salām and others. In the meantime, I [the writer of this travelogue] took a flight to Karachi. I reached Karachi after fajr.

ولله الحمد والشكر، وله الحمد في الأولى والآخرة، وصلى الله تعالى على  
خير خلقه محمد وآله وأصحابه أجمعين.

## TRANSLATOR'S NOTE

All praise is due to Allāh *ta'ālā* translation of this book was completed on 30 Shawwāl 1439 A.H./13 July 2018. We pray to Allāh *ta'ālā* to accept this humble effort and to make it a source of our salvation in this world and the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ،  
وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: [maulanamahomedy@gmail.com](mailto:maulanamahomedy@gmail.com)

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