

**THE IMPORTANCE OF
ZIKRULLAH**



**BY Hadhrat Maulana Shah Abdul Hamid Is'haq
Sahib Dāmat Barakatahum**

ذکر ذاکر کو مذکور تک پہنچا

دیتا ہے

*Zikrullah conveys
the Zaakir to the
one that is being
remembered.*

Title: The Importance of Zikrullah

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FOREWORD

In the path of Tazkiyah (one's spiritual reformation), Zikrullah plays a vital and important role. Hadhrat Maulana Hakim Muhammad Akhtar Saheb ﷺ explains that a person that is not punctual with his Zikrullah starves his soul. On the contrary a person that is punctual with his Zikr and does it according to the manner prescribed by the Sheikh, will reach his destination very quickly.

Hadhrat Maulana had delivered a lecture during the month of Ramadaan over a period of three days explaining the importance of Zikrullah in detail, the correct method of making Zikr so that the Zikr is effective. Hadhrat Maulana had also explained the various forms of Muraqaba and the poems to be recited during Zikrullah.

May Allah ﷻ grant us the Taufeeq of being punctual with our Zikr and grant us the ability of making Zikr as prescribed by our Mashaaiikh. Ameen!

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وكفى وسلام على عباده الذين اصطفى اما بعد فقد قال الله تبارك وتعالى
يا ايها الذين امنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون ه
اياما معدودات ه صدق الله العظيم

ZIKRULLAH PLAYS A GREAT ROLE IN ONE'S ISLAAH

Zikrullah will assist a person in making his Islaah. The common rule is, a person should pay more attention to his Sheikh whilst spending time in his company. However, in the absence of the Sheikh one should be very particular about his Zikr.

When the Sheikh is present, it is as though he serves as a heater. In the absence of the Sheikh, the Zikr of Allah ﷻ is our heater. The Zikr will keep us going. Very sadly, whilst we are present in I'tikaaf, we do not make our Zikr. If this is our case now in the Masjid, where can there be any hope that we will be punctual with our Zikr when we leave this environment?

By making Zikrullah for a day or two does not mean that a person is punctual with his Zikr. Zikr should be done regularly without fail.

When I returned from India, I wrote a letter to my Sheikh-ul-Awwal Hadhrat Sheikh Maulana Muhammad Zakariyya Saheb ﷺ, I explained that I cannot manage to complete my Zikr due to involvement in my occupation. Hadhrat Sheikh ﷺ replied, "Your excuse will only be valid when you write to me stating that you are unable to find time for meals."

THE ZIKR OF ALLAH ﷻ IS MORE IMPORTANT THAN FOOD.

Our Sheikh ﷺ says,

ذکر کاناغہ روح کاناغہ

Zikr ka naaghaa ruh ka faaqaa

By missing out one's Zikr, the soul suffers starvation

When a person does not eat food, he becomes weak. However, by not being punctual with Zikrullah, the soul is starved. The soul is the life in one's body. So, we are feeding the horse but we are not eating ourselves.

We are filling petrol in our car but we are hungry, so how will we drive and control the vehicle when we are feeling weak? The soul is strengthened by the Zikr of Allah ﷻ. The complaints that we receive, whether it is weakness in Salaah, not treating our spouses correctly, indulging in sins, is due to being neglectful of Zikrullah.

TASBEEH-E-FATIMI

Hadhrat Ali ﷺ sent Hadhrat Fatima ﷺ to request a slave from Rasulallah ﷺ to assist her in carrying out her household chores. When Rasulallah came to her place, he said,

"O Fatima! I can give you a slave if you wish, but if you desire I can give you something better."

Every person wants something better, so she also opted for something better.

Rasulallah ﷺ said,

“Recite thirty three times Subhanallah, thirty three times Alhamdulillah and thirty four times Allahu Akbar before retiring to bed.”

This is a patent Zikr which can be purchased over the counter, meaning that a sheikh is not required to prescribe it. The Ummat at large is not only given permission to recite these Tabeehaat but encouraged to do so.

These Tasbeehaat hardly take a minute to recite, yet they give strength to a person to carry out his daily chores. When feeling weak we take a vitamin tablet or go to a resort to take a break, whereas the actual weakness is due to lack of Zikr.

Many people say, *“We don’t know where these Buzrugs get their energy from”*. It is actually the Zikr of Allah ﷻ. **Unfortunately, that which is most important and easy is most neglected.**

Zikr has to be done in a proper manner. Our Sheikh ﷺ says, *“Many people make Zikr throughout their lives yet they never reach the shore (of the love of Allah ﷻ), as their Zikr is void of the love of Allah ﷻ, and carried out without concentration.”*

Many people even fall asleep whilst making Zikrullah.

FOLLOWING THE PRESCRIPTION

If a person goes for treatment to hospital, he is given medication and even shown how to take the medication. However, he does not take their advice but ignores them. If he happens to return to the doctor after a few months with the same problem, and informs the doctor that he did not take the medication as prescribed, the doctor will be upset; with the result the patient will not be cured.

Similarly Zikrullah is the prescription to our illnesses; it is therefore absolutely important that we engage in Zikr regularly. May Allah ﷻ grant us the realisation.

EFFECTS OF ZIKRULLAH – KHANQAH OF RAIPUR

In the Khanqah of Hadhrat Sheikh ﷺ, Hadhrat Madani ﷺ and Hadhrat Raipuri ﷺ, great importance was attached to Zikrullah. The Khanqah of Raipur is just out of the town (of Raipur). There is a little stream running there, up to this day. If a person is walking or riding a bicycle he will have to cross the stream by walking through the water, as there isn't a bridge to cross over. The water is quite shallow making it easy to cross through the water. The moment a person crosses the stream, he will be able to feel the effects of Zikrullah.

The Zikr of Raipur was famous, great men were produced in the Khanqah of Raipur on the basis of Zikrullah. Unfortunately, today we are neglectful of the very same Zikrullah. The Zikr prescribed for us is absolutely minimum (i.e. 100 times La ilaha illallah and 100 times the name Allah ﷻ). Recitation of the Quraan is of utmost importance yet we are almost totally neglectful of Tilaawat.

We should make a firm resolution to engage in Zikr daily, fix a time, and complete our Zikr in the appointed time. If a time is not fixed for Zikr then one tends to easily miss his Zikr.

ALLAH ﷻ REMEMBERS HIS CREATION AT ALL TIMES

Our Sheikh ﷺ says that Allah ﷻ mentions in the Quraan,

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

So remember Me and I am remembering you. Be grateful to Me and do not be ungrateful.

It is impossible for Allah ﷻ to forget any of His creation. What is meant here? Technically, when a person remembers Allah ﷻ, Allah ﷻ remembers him with kindness, and showers His favours upon such a person.

Allah ﷻ does not forget anyone. Allah ﷻ even knows the sinners.

CONTEMPLATE THAT ALLAH ﷻ IS REMEMBERING ME

Before commencing our Zikr, we should recite the above verse, not as a formality, rather we should meditate that Allah ﷻ is remembering me at this moment. He is remembering me with Kindness and His Mercy is being showered upon me. If a person makes Zikrullah contemplating over the fact that Allah ﷻ is remembering me, it will make his Zikr valuable.

In a Hadith Qudsi it is mentioned,

انا جليس من ذكرني

I am sitting by the person that remembers me!

This shows the closeness of Allah ﷻ. From this we understand the value of a Majlis of Zikr.

If a person makes intention of greeting the angels known as Kiraaman kaatibeen when making Salaam in Salaah, within a few days one will witness Allah's ﷻ system of the (Ghaib) unseen in his heart. The vision of the heart is stronger than one's physical sight.

In the beginning of the Quraan Sharif, Allah ﷻ states that the believers are those that bring Imaan (believe) in the unseen.

When a person starts looking with the eyes of the heart, he will be able to see the mercy of Allah ﷻ descending upon him. On the contrary, when a person commits a sin, he will observe the curse of Allah ﷻ descending upon him.

Therefore, we are given this exercise of Salaam in every Salaah, which one is required to make after every two or four Rakaats. However, we make Salaam as a formality, without the reality. Although we do it as a formality, Allah ﷻ accepts it. If we achieve the reality of making Salaam by making intention of the angels, it will be a great blessing.

What can a person do with the picture of a Ferrari? If we acquire a real Ferrari we will be happy. However, in Deen, the outward picture of Deen also holds value.

The name Allah ﷻ is so valuable that by mere recitation of this name the system of the world will continue. The winds will blow, the rains will fall, needs of the people will be fulfilled, even though the name of Allah is taken without any concentration. If this is the effect of taking Allah's name without concentration, can we then imagine what will be the effects if recited with its reality?

During the lifetime of Rasulallah ﷺ, the reality of Deen was alive, therefore his era was regarded as *"The Golden Era."* **The Zikr of Allah ﷻ has the ability of bringing the whole of Deen with its reality into us.**

THE BELOVED REMEMBERS THE ZAAKIR

If a person remembers Allah ﷻ, He in return remembers the one remembering Him. It is mentioned in the Hadith, Rasulallah ﷺ quotes the words of Allah ﷻ,

“If he (my servant) remembers Me individually, I remember him individually, if he remembers Me in a gathering I remember him in a gathering better than the gathering in which he had remembered Me (and that is the gathering of the angels).”

Hadhrat Sheikh رحمہ اللہ علیہ has written, “To be remembered in the court of the Beloved is a great thing.” Ask a person that knows about love, what it is to be remembered by the Beloved? Therefore, a person should sit in the gatherings of Zikr.

We are absolutely insignificant whereas Allah ﷻ is the Greatest. What position do I hold amongst the six billion people of the world, yet Allah ﷻ remembers me.

THE VALUE OF THIS WORLD

In the Hadith Sharif, it is mentioned,

“The world does not even hold the value of the wing of a mosquito in the eyes of Allah ﷻ.” If the world held value equivalent to the wing of a mosquito, Allah ﷻ would not have given the Kuffaar a drop of water to drink. Allah ﷻ says, “If there wasn’t fear of the Muslims becoming Kuffaar, Allah ﷻ would have given the Kuffaar homes that have roofs and staircases made of gold.”

A person cleans and dusts his home in the morning and removes all the refuse. If the refuse collectors do not turn up then he has a problem. When they collect the refuse, we are content that the dirt has been collected. A person does not fight with them, that someone has stolen my dirt. Similarly the world is a dustbin, it is not something that we should cherish and run after. It is not meant for the lovers of Allah ﷻ. Yes, we do have needs that are required to be fulfilled in the world.

The Hadith states that the entire world is not even worth the wing of a mosquito. What is a wing of a mosquito? Who loves mosquitoes? Who breeds mosquitoes? Who will keep mosquitoes as pets? The world is contained in less than the wing of a mosquito?

This includes the seven oceans, earths and continents. The seven oceans make up two thirds of the world, so this should be removed from what is less than the wing of a mosquito. From the continents, take out six continents. What is left of that, which is less than the wing of a mosquito? We are in the continent of Africa. There are approximately fifty countries in Africa. Take off forty nine countries from that which was remaining from the wing of a mosquito, which leaves us with South Africa. South Africa has nine provinces, take off eight provinces and we left with Gauteng which is one of the smallest provinces.

Now, what is left of the wing of a mosquito? In Gauteng, how many cities are there? We are in Mogale city which is one of the smaller cities in comparison to Johannesburg. Now, what is left of the wing of the mosquito? In Mogale city, how many suburbs are there? Take off all the suburbs excluding the one which we are in (i.e. Azaadville). Now, what is left? In Azaadville, take off all the streets excluding the one that we are currently on, which is Baagh Street. In Baagh Street, take off all the other houses. We are situated on Number One Baagh Street. What is left of the wing of the mosquito? Amongst all the people in number one Baagh Street, I am an individual, yet I think that I am a great person. I am not even a billionth of a billionth of a billionth of a part of a mosquito.

THE VALUE OF ONE THAT HAS IMAAN

On the other hand, we are extremely valuable in the eyes of Allah ﷻ because of our Imaan. There are approximately six billion

people in the world, the animal kingdom, the marine world, etc. yet Allah ﷻ does not forget me as an individual. Further, **when I remember Allah ﷻ by making Zikr, He remembers me with love and kindness.**

A Zaakir should therefore contemplate, who am I remembering? Zikr will become valuable to the extent of Allah's ﷻ Ma'rifat. By carrying out our daily Zikr the love of Allah ﷻ is created. How is it that we do not think of that Being that has blessed us with every bounty such as my eyes, brains, children, business, how can we be negligent of Him?

When a person remembers Allah ﷻ, he will realize that every bounty, whether a material bounty or a Deeni bounty, is not because of one's knowledge but a favour of Allah ﷻ. Allah ﷻ has blessed us with Imaan, Islam, knowledge of Deen, Hifz of the Quraan Sharif, made us obedient to Him, etc. how great aren't these bounties?

It is not difficult for Allah ﷻ to snatch away any of these bounties overnight. A person may be the worst Kaafir yet Allah ﷻ can change him and make him the best Muslim. The Tartars that invaded Iraq, were the enemies of the Muslims yet they accepted Islam.

COLLECTIVE AND INDIVIDUAL ZIKRULLAH

Part of our Zikr should be completed individually whilst the remainder should be done collectively. Individual Zikr has a different effect with a different Noor, similarly is the case with collective Zikr. Every Masjid should introduce collective Zikr even if initiated with a few people, and part of our Zikr should be done at home individually. When Zikrullah is made in a

gathering, the Zaakireen are remembered in the gathering of angels and messengers,

عند ارواح المرسلين والملائكة المقربين

The souls of the Ambiya and the close angels

Allah ﷻ has an Ijtima of the Ambiya ﷺ and the angels, wherein the Zaakir is remembered. The angels that gather in this gathering are the close Malaa'ikah of Allah ﷻ.

In Tabligh, an old workers Jhor is held, which is attended exclusively by the old workers. Similarly only the close angels attend this gathering wherein Allah ﷻ boasts about those that are remembering Allah ﷻ. He boasts to the angels about our Ijtima in spite of us being such filthy people. We must have conviction in these promises as it is mentioned in the Ahadith.

THE ANGELS THAT ROAM AROUND THE WORLD

It is mentioned in the Hadith,

“There is a group of angels that make Ghusht all the time. During their Ghusht, they search for the gatherings of Zikr. When they find a gathering of Zikr, they call out to the other angels to come forth as they have found that which they were searching for.”

This can be likened to various members that are searching for something absolutely valuable. If one family member manages to find it, he immediately contacts the remainder of the family to inform them. Similarly, the angels are searching for the gatherings of Zikr which are generally rare and scarce in our times. When they find such a gathering, they immediately hasten towards it and surround it.

Sakina descends upon the Zaakireen. The Ulama have defined Sakina in different ways the best definition of Sakina is explained in the following verse of the Quraan Sharif.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ إِيْمَانِهِمْ

It is He Who sends tranquillity into the hearts of the believers so that their Imaan increases together with the Imaan they have.

A person is born with Imaan which is termed as Imaan-e-Murithi. This means that a person has understood that Allah ﷻ is One with his mind. When a person sits in the gathering of Zikr, his Imaan increases to the extent that it becomes Imaan-e-Wijdani. Imaan becomes part of a person just as blood flows in one's body. It becomes one's nature and he is able to taste Imaan.

In Salaah, we form our Sufuf one behind the other. The angels form their Sufuf one above the other until they reach the Arsh of Allah ﷻ. When they reach Allah ﷻ, He enquires, "Where are you coming from whereas He is fully aware of everything?" This enquiring is actually to honour the Zaakireen.

If we develop our Imaan then we will see all this taking place.

The angels reply "We are coming from a certain Masjid."

"Why?" Allah ﷻ will ask

"The people were involved in Your remembrance." the angels reply.

Allah ﷻ then asks them, "Have they seen Me?"

"No!" the angels reply

Allah ﷻ asks, "What would have happened if they had seen Me?"

They reply, "They would have increased their Zikr."

Allah ﷻ then asks, "What do they want?"

The angels reply, "They want Jannat."

Allah ﷻ asks, "Have they seen Jannat?"

They reply, "No! They have not seen Jannat."

The angels then say, "Had they seen Jannat, they would have begged of Jannat to a greater extent."

Then Allah ﷻ asks, "What are they seeking protection from?"

The angels reply, "From Jahannam."

Allah ﷻ asks, "Did they see Jahannam?"

The angels say, "No! They have not seen Jahannam. If they had seen Jahannam they would have exerted themselves further to be protected from Jahannam."

Allah ﷻ becomes extremely happy with such people. When the Zikr Majlis has terminated, we may depart. Allah ﷻ does not expect us to make Zikrullah all the time.

This may be likened to the grandparents that invite their grandchildren to spend the day of Eid with them. The grandparents have food prepared, arrange for a jungle gym in the garden for the grandchildren. After meeting the grandparents the grandchildren are told to go and play. Similarly, Allah ﷻ says, "Now that you have pleased Me, go and enjoy."

THE WORLD HAS BEEN CREATED FOR OUR BENEFIT

We are not in the world just to enjoy. However we have become slaves of the world. If we please Allah ﷻ, the things of the world will be given to us on a plate. We think that we are progressing by becoming pilots, mechanics, doctors, etc. The mechanic works under the car. Allah ﷻ does not create us to work under the car. We shouldn't even be driving rather we should be sitting in the back seat and be driven by chauffeur.

In the Hadith, Rasulallah ﷺ is reported to have said,

واعلموا ان الدنيا خلقت لكم وانكم خلقتم للاخرة

And know, verily the world has been created for you and you have been created for the hereafter.

If we prepare for the hereafter, Allah ﷻ will cause the world to fall at our feet as the world had presented itself before the Sahaaba and continues presenting itself before the Awliya up until this very day. Unfortunately, we have given preference to working over relaxing. We should have been sitting and eating rather than cooking. This is the position afforded to the Muslims.

On termination of the Zikr Majlis, Allah ﷻ commands the Zaakireen to disperse in a manner that all of them have been forgiven.

The angels say, “Ameen” to Duas at the end of the Zikr. This indicates that the angels also join in the Zikr and say “Ameen.”

The angels then say,

“O Allah, a certain person had come to the gathering but had no intention of Zikr, in fact he had come with some other motive.”

Allah ﷻ says,

هم قوم لا يشقى جلسهم

These are such people, that those that sit with them will not be deprived.

The Zaakireen are so blessed that if any one comes in contact with them will also have their needs fulfilled. Again the question, how often do we make the Zikr of Allah ﷻ? Do we attach importance to the Zikr of Allah ﷻ? How many brothers enquire whether Zikr can be made whilst driving? **We should sit and make Zikr with concentration even for a little while, and the extra Zikr can be made whilst driving.**

THE GREATEST AMAL

Hadrat Salman ؓ was asked, "What is the greatest action in Islam?" He said, "Don't you read the Quraan Sharif?" In the Quraan Sharif, Allah ﷻ states,

وَلَذِكْرُ اللَّهِ أَكْبَرُ

And the Zikr of Allah ﷻ is the greatest!

We recite this verse of the Quraan Sharif, some even teach it to others; make Tafseer of it, but it doesn't dawn upon us that the Zikr of Allah ﷻ is the greatest Amal under general conditions. **The Hadith Sharif states that the greatest protection from the Azaab of the Qabr is the Zikr of Allah ﷻ.** For Zikr, time is not specified, nor is Wudhu required, nor is one required to face the Qibla. In other words, Zikrullah can be carried out in all conditions.

On the day of Qiyaamah, the Zaakireen will roam around freely without any problem whatsoever. If there is a function taking some people are worried that everything should go well, whilst others walk around freely without any worry, similar is the condition of the Zaakireen.

From amongst the eight doors of Jannat, one door is exclusively reserved for the Zaakireen. The dwellers of Jannat will never have any sorrow (in Jannat) except the time spent void of the Zikr of Allah ﷻ. Sometimes we think of a narrow escape that we had, what could have happened at that time, yet Allah ﷻ saved me. **Similarly, a Jannati will regret the time spent in this world void of the Zikr of Allah ﷻ.**

If a person gets tired of making Zikr with his tongue, he should make Zikr in his heart. Our Sheikh ؒ says, "***If a person gets***

tired making Zikr, he should write the name of Allah ﷻ on his thumb.” How many Buzrugs would write the word Allah ﷻ in the air?

THE CALLIGRAPHY OF THE NAME OF ALLAH ﷻ !

Our Sheikh ﷺ was a great lover of Allah ﷻ. What a wonderful explanation of the name of Allah ﷻ he had presented before us! The letter Alif in the word ‘Allah’ is like the pole of the flag. Every country has a flag which they fly high on special occasions. The flag of Allah ﷻ is flying high all the time.

The word Allah ﷻ can be written according to Arabic calligraphy in different ways. However, it is not permissible to write the name ‘Allah’ in any other manner except in the following manner. It is only permissible to write the two Laams of Allah ﷻ in the manner that it is generally written.

Another example of this is the word “Yaseen” in the Quraan Sharif, it is written without an Alif (i.e. there is no Alif after the letter Yaa). When writing ‘Yaseen’ as a name of a person, it has to be written with an Alif, but in the Quraan Sharif it is written differently according to the law of calligraphy.

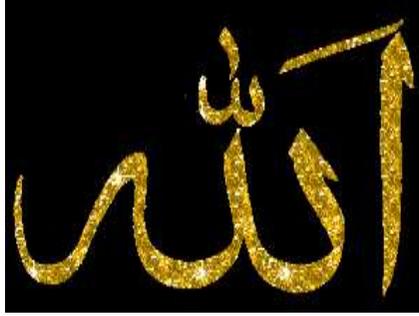
The two Laams in the word ‘Allah’ ﷻ symbolises two crowns. Allah ﷻ is the King so this is His two crowns. He is not just the King but He is the King of kings, therefore there is a Tashdeed on the laam which indicates that there are two crowns for Allah ﷻ. In the end, is the letter “Haa” which indicates that it is only He. There is no one else. On top of the Tashdeed of the Laam there is a Kharaa Zabar which is an exclamation mark.

Is Allah ﷻ really the Greatest?

The reply, "He is the Greatest!"

There is none other than Him that is so Great.

By the Greatness of Allah ﷻ, Allah ﷻ comes into the heart.



The following poem indicates that there is only One Allah ﷻ and nothing else.

دل میرا ہو جائے ایک میدان ہو

تو ہی تو ہو تو ہی تو ہو تو ہی تو

Dil mera hojaaye ek maidaan hoe

Toohi tooho toohi tooho toohi too

May my heart be an open field, and in it, there be,

Only Thee O' Allah, only Thee O' Allah, only Thee.

تیرے سوا معبود حقیقی کوئی نہیں ہے کوئی نہیں

Tere siwa ma'boode haqeeqi koyi nahi he koyi nahi

Besides Thee, there is no true deity,

There is none but Thee, none but Thee.

In another verse, Allah ﷻ states,

وَاذْكُرْ اسْمَ رَبِّكَ

And mention the name of your Rabb

Some people mention that Zikr refers to Salaah. There is no doubt in this. A lecture is also regarded as Zikr. However, this verse of the Quraan clearly indicates that make Zikr of the name of your Rabb. It is mentioned in Tafseer Mazhari that "Uzkur" means, "To repeat". The students that are memorising the Quraan Sharif repeat the words of the Quraan Sharif. Whilst memorising the Quraan Sharif, the Hafiz moves back and forth.

Similarly, in Zikr there is movement which is natural. The movement aids in remembering and learning, likewise the Haafiz student learns the words of the Quraan Sharif, we have to learn the name of Allah ﷻ. What does this mean? We have to learn the name of Allah ﷻ to such an extent that if someone has to put a gun to our head in our sleep and we wake up, the name of Allah ﷻ is uttered. Today, our minds go blank in such a situation.

REMEMBERING ALLAH ﷻ AT ALL INSTANCES

Some thieves had come to a certain friend of ours. He started calling out to his wife, "Bring my blank gun." Where will the crooks fear him? We all think that we will never face such an occasion. May Allah ﷻ save us all! If we have to experience a

critical moment whilst driving we tend to go blank at such a time whereas we supposed to be taking the name of Allah ﷻ.

We face tests on a daily basis. When coming in contact with strange woman, do we think of Allah ﷻ ? If not, we should realise that our Zikr is incomplete. When seeing a strange woman, we should immediately take the name of Allah ﷻ and remind ourselves that Allah ﷻ is watching me.

میری نظر پر ان کی نظر پاسبان رہی
افسوس میں اس خبر سے بے خبر تھا

Meri nazr per oonki nazr pasbaan rahi

Afsos me is khabr se be khabr tha

His sight was guarding my sight

I regret that I was unaware of it.

In the Quraan Sharif, Allah ﷻ states,

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

He is fully aware of the deception of the eyes and what the bosoms conceal

آنکھوں کی چوریاں اور دل کی راز

سب تو جانتا ہے اے بے نیاز

Aankho ki choriya aur dil ki raaz

Sab too jaanta he ai be-niaaz

The deception of the eyes and the secrets of the heart,

You are fully aware of them, O the one Who is Independent.

Zikrullah creates this consciousness in a person. It is common amongst the Hafiz students to learn their Sabaq and recite it to a friend. Sometimes they get excited and forget their Sabaq. They learn it again, and recite it perfectly to the friend. By the time they reach the Ustaad they forget their Sabaq again. When they learn it again and recite it to the Ustaad then they know it.

Sometimes they know their Sabaq by the Ustaad but forget it when they come onto the Musallah due to fear. Although the student knew it by the Ustaad, it indicates that the hafiz does not know his Sabaq thoroughly as yet.

Whilst I was doing Hifz by Hafiz Abdur-Rahman Mia Saheb ﷺ, we would get a hiding for making mistakes. We used to tell him, "We make mistakes due to getting excited and nervous." Hafiz Saheb would say, "*You don't get excited and nervous when reciting Surah Fateha.*" Likewise, we should learn the name of Allah ﷻ so well that when a woman appears in front of us, we immediately resort to taking the name of Allah ﷻ. If anger has overtaken us, then we should think of Allah ﷻ, as His anger is more intense than my anger. We raise our voices and swear when angry but do realise that we are in Allah's ﷻ control.

THE CONSCIOUSNESS OF ALLAH ﷻ

A university graduate was the Mureed of Hadhrat Maulana Ashraf Ali Thanvi ﷺ. He was an academic person, but had completely changed by staying with Hadhrat to such an extent that he even looked like a Molvi Saheb. He was once travelling by

train, when he reached his destination he informed the ticket collector that he had extra luggage. He arrived late at the station and did not have adequate time to pay for his baggage, he therefore asked them to bill him for the extra luggage. The ticket collector seen the honesty in this person told him to go. He refused to go as he wanted to pay and the two began arguing. We on the other hand, will look for any loophole not to pay.

The ticket collector took him to the station master and spoke to the station master in English under the impression that this person does not know English. The ticket collector told the station master, *"This is either a mad person or a drunk person as I have told him to go, but he insists that he wants to pay for the extra luggage."* This person said, *"Neither am I mad nor am I drunk. The railway department does not belong to you. You are working for them and you have to do your duty."* They refused to accept.

He went out and said, *"O Allah, this is a debt upon me for which I will be taken to task on the day of Qiyaamah."* Allah ﷻ inspired him to purchase a ticket to the value of what he owed for the extra luggage and not to use the ticket. In this way he had paid the railway department for the excess luggage. What is our condition? We try and escape from paying whenever a opportunity arises. This kind of consciousness of Allah ﷻ is developed by making Zikrullah.

THE VARIOUS METHODS OF ZIKRULLAH

How to make Zikr? The various Mashaaiikh have different methodologies of making Zikrullah which they had either seen their elders practicing upon, or learnt, or a methodology which they found beneficial. If we find the followers of another Khanqah making the Zikr of Allah ﷻ in a manner other than that which we practice upon, we should not object to their methodology as long as it is within the framework of Shariah.

However, we should continue making Zikr according to the method prescribed by our Sheikh. If any form of Zikr is out of the limits of Shariah, it will be unacceptable.

Certain people celebrate a festival in the name of Maulana Rumi رحمۃ اللہ علیہ named “The dance of the dervishes.” Some people play music whilst making Zikr. Some people make Zikr in such a manner that there is a sound of a drum beating. These methods are unacceptable. **The methods of Zikr should be within the limits of Shariah.**

When I had taken Bay'at to Hadhrat Sheikh رحمۃ اللہ علیہ, he had prescribed the first Kalimah, third Kalimah, Durood Sharif and Istighfaar to be recited 300 times each. After six months, I requested Hadhrat رحمۃ اللہ علیہ to make Zikr Jahri (Bara Tasbeeh), which is actually thirteen hundred Tasbeeh. I told Hadhrat, “If I make this Tasbeeh, I will not have to make the other Zikr.” He said, “You will have to complete that Zikr as well.” That is a total of 2500 Zikr daily.

Our Sheikh Hadhrat Maulana Hakeem Muhammad Akhtar Saheb رحمۃ اللہ علیہ explains from his experience that reciting the first Kalimah and the name of Allah سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَكْبَرُ 100 times each has the effect of 120 000 which the Mashaaiikh of previous times used to prescribe for their Mureeds.

THE ZIKR THAT WAS PRESCRIBED FOR HADHRATJEE رحمۃ اللہ علیہ

Hadrat Maulana Abdul Hafiz Makki Daamat Barakaatuhum, explained to me that on one occasion he went to Nizamuddin. Hadhratjee رحمۃ اللہ علیہ and Maulana Abdul Hafiz Makki Saheb were friends and approximately the same age as well, but Maulana had great respect for Hadhratjee. Hadhratjee had heart problems therefore doctors advised him to walk daily, he told Maulana

Makki Saheb ﷺ, "Doctors have prescribed that I walk on a daily basis, you may join me if you wish." Maulana Makki Saheb then joined him for a walk.

For those that know Nizamuddin, the Qabrastaan of Humayoo is near the Markaz, Hadhrat Maulana Ilyaas ﷺ is buried in the Markaz Qabrastaan. So Hadhratjee walked till he reached the Humayoo Qabrastaan. When entering the Humayoo Qabrastaan there are two Minarats at the entrance, and in the Minarats there is a small room which is sufficient to hold a single individual. Hadhratjee took Maulana Makki Saheb ﷺ up there and said, "I had become Bay'at to Hadhrat Maulana Ilyaas ﷺ and he had prescribed 120 000 Zikr of Allah ﷻ." I used to come and sit here to complete my Zikr. In summer, I would complete my Zikr at eleven o' clock and in the months of winter I would complete at Zuhr time." This is when he became Hadhratjee of the time.

Today, we want to wear an amama, a big topi and a Jubbah and consider ourselves as Hadhratjee. A person only becomes Hadhratjee due to the qualities of the heart. Zikr has to be done with punctuality over a lengthy period of time, then only will the reality of Deen enter the heart. We merely speak a few words here and there, or claim that we are teaching Bukhaari Sharif, claiming to have made Khidmat of Deen whereas Deen hasn't come into us as yet.

Hadhrat Maulana Ilyaas Saheb ﷺ was first Bay'at to Hadhrat Maulana Rashid Ahmad Gangohi ﷺ and would have to sit for hours engaged in Zikrullah. We do not make Zikr, even whilst we are in the Khanqah. We go out in Jamaat, go for Haj, Umrah, etc. but we do not make Zikr yet it is absolutely important and vital. How many of us criticize those that are making Zikrullah? We find fault in the Zikr of Allah ﷻ.

ACCEPTANCE BY READING DUROOD

Our Sheikh رحمته الله quotes Hadrat Shah Abdul Ghani Phulpuri رحمته الله saying, "If a person cries whilst making Dua, then it is a sign of acceptance." However, a method that is more authentic, an audited receipt, is recitation of Durood Sharif. Allama Shami رحمته الله has stated,

الصلوة على النبي مستجاب قط

Durood upon Rasulullah رحمته الله is accepted with certainty.

Sayyidina Umar رضي الله عنه used to advise the people to recite Durood Sharif when making Dua. By recitation of Durood Sharif one's Dua is accepted. **The Buzrugs have stated that one should recite Durood Sharif in the beginning and ending of one's Dua. Allah رحمته الله is Most Merciful, He will not accept the two ends of one's Dua and leave out the middle, so a person's Dua will be accepted by the virtue of Durood Sharif.**

Maulana Baayazid Pandor رحمته الله had explained that Allah رحمته الله says,

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Establish Salaah for My remembrance

This shows that Salaah is exclusively for the remembrance of Allah رحمته الله. However, Allah رحمته الله has added Durood Sharif in Salaah. Why? Allah رحمته الله is Arhamur-Rahimeen, Allah رحمته الله knew that our Salaah was going to be of a very poor quality. Therefore He added Durood Sharif in order to enhance the quality of our Salaah so that it can be acceptable by Allah رحمته الله. Allah رحمته الله will accept Durood Sharif without doubt, and because of Durood Sharif Allah رحمته الله will accept the entire Salaah.

Hadhrat Maulana Ashraf Ali Thanvi رحمۃ اللہ علیہ states that a person's Wudhu is incomplete until he recites Durood Sharif. From the above we understand that we should recite Durood Sharif for every action of ours. **When we commence our Zikr we should recite Durood Sharif.** Our Sheikh Daamat Barakaatuhum says,

گر صلّ علی نہ ہو زبان پر تو کیا اثر ہو گا آہ و فغا میں

Agar Salle ala na ho zubaan par kiya athar ho ga aaho foogha mehn

If Durood Sharif is not on the tongue then what effect has your crying and sobbing got?

When Durood Sharif is recited then one's crying and sobbing also holds value in the sight of Allah ﷻ. We should recite Durood Sharif prior to our Zikr with love. The more we recite Durood Sharif the more valuable our Zikr becomes. Hadhrat Sheikh رحمۃ اللہ علیہ also prescribed Surah Inshiraah (Alam Nashraah) before commencing Zikrullah so that Allah ﷻ opens the heart. Thereafter one should recite Durood Sharif three, five or seven times.

ACCEPTANCE OF JAMAAT

A person should also try to perform Salaah with Jamaat. If Allah ﷻ accepts the Salaah of a single person, Allah ﷻ will accept the Salaah of the entire congregation.

Many years ago six hundred thousand people had attended Haj. A Buzrug had seen two angels in the form of human beings. One angel asked the other angel, "How many people came for Haj this year?" The other one replied, "Six hundred thousand." The first angel then asked the other, "How many people's Haj did Allah ﷻ

accept?" He replied, "The Haj of six people." He then asked, "So what happened to the rest?" He replied, "Allah ﷻ accepted the Haj of all six hundred thousand because of these six." **Allah ﷻ is Most Merciful. If we perform our Salaah in congregation, recite Durood Sharif in our Salaah, we will have a guarantee of acceptance by Allah ﷻ.**

After performing Salaah, Hadhrat Maulana Ilyas Saheb ﷺ used to say,

"O Allah, I have performed Salaah, like my Salaah, You accept it according to Your position."

What kind of Salaah can we perform? At the end of our Salaah we recite Istighfaar, we should ponder, that

"I have performed a Salaah like myself (i.e. useless), O' Allah You accept it according to Your lofty position."

BEING ALLERGIC TO ZIKRULLAH

If a person is allergic to Penicillin or Panado, his body will react to it, if he takes a tablet. We are so allergic to Zikrullah that we do not make Zikrullah ourselves, yet we react when someone else makes Zikrullah.

When Zikrullah is taking place we experience pain in the stomach, in the head, and blurt out words. This is very sad. Some people say, Zikr is not important as it only benefits the individual whereas the Hadith is clear,

If a single person makes Zikr, takes the name of Allah ﷻ, the system of the entire world will continue perfectly.

People are gaining material benefit due to the Zikr of this individual. The quality of **Zikr will come into us if we sit in the company of the Zaakireen.**

METHOD OF ZIKRULLAH AS PRESCRIBED BY OUR SHEIKH

A person should commence Zikr by reciting Durood Sharif, sitting in the cross legged position. Generally, to sit in the Tashahhud position is regarded as etiquettes, but it is more beneficial to sit cross legged whilst making Zikr.

We have been taught to recite certain Ash'ar when making Zikr. These Ash'ar are absolutely important. We have explained many times that the writings of a certain author have an effect on the reader. If we read Shakespeare, the effect of Shakespeare will come into a person. Similarly if one reads Milton that's the effect it will have on a person. If a person reads the books of Ta'ha Hussain and Mutanabbih it will have an effect on the reader. If we read Hayatus Sahaaba and the kitaabs of our Buzrugs, then accordingly we will be affected.

The Ash'ar that we are reading are actually the Ash'ar of great Buzrugs which will have an effect on us. Urdu is amongst the few languages that are generally considered to be easy. Urdu, Gujrati, Afrikaans are all easy languages. On the contrary English, Arabic, Latin, etc. are all difficult languages. We are used to English so we feel that it is an easy language. Brother Salaahud-Deen who used to recite the Ash'ar here, is a white Afrikaaner. He used to recite the Ash'ar correctly, very well. So Urdu is comparatively a very easy language. Any person that makes a little effort will pick up Urdu.

The height of any literature is the poetry. If we learn this poetry with its meaning correctly, this will help us tremendously in improving our Urdu. So, we should learn these Ash'ar as these

are the words that will take us towards Allah ﷻ. These are the Ash'ar of Khwaja Saheb ﷻ and Haji Imdaadullah Muhajir Makki ﷻ who were great Buzrugs.

However, the Ash'ar is not the Zikr. The Zikr is only "La-ilaha-illallah" and "Allah" which is in Arabic. If the Ash'ar have a great effect, then imagine what effect "La-ilaha-illallah" will have on us? The name of "Allah" what effect will it have on us? **May Allah ﷻ place the importance of Zikrullah into our hearts!**

ECSTASY IN ZIKRULLAH

A common practice amongst the people is that they enjoy the Zikr thoroughly in the initial stages. This is the kindness of Allah ﷻ that He allows us to enjoy it. Thereafter, Allah ﷻ tests us and it seems to become boring. We don't seem to find any benefit in it, so we give it up.

If a person is driving a luxury vehicle, passing by the beautiful scenery comprising of lovely flowers and streams etc., he will enjoy his drive. Suddenly there is a detour due to road works; the traffic is now diverted onto a narrow gravel road, which is uncomfortable. The driver decides not to drive any longer and tells the passenger to take over. If he continues driving for a kilometre or so, he will finally come onto the main road and enjoy the comfort and scenery again.

Similarly we enjoy Zikr when we commence, thereafter Allah ﷻ brings upon us conditions whereby the enjoyment is removed. Our Sheikh ﷻ says, "*Are you Abdul Lutf or Abdul Lateef?*" Abdul Lutf refers to a person that is making Zikrullah purely for enjoyment and pleasure. Abdul Lateef refers to one that is the servant of Allah ﷻ and such a person will continue making Zikrullah whether he derives enjoyment or not.

Many people say that we enjoy the month of Ramadaan but the enjoyment disappears after the month of Ramadaan.

We shouldn't make Ibaadat for enjoyment but we should make Ibaadat for the pleasure of Allah ﷻ. If one derives enjoyment as well, Alhumdulillah.

REPEATING THE NAME OF ALLAH ﷻ

We should have an intention to make Zikrullah individually at home and in our Masjid collectively. Many of our friends that make their Zikr regularly, report their good conditions whilst those that are not regular have nothing to report.

In the Quraan Sharif Allah ﷻ states,

وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً

Mention the name of your Rabb and cut yourself off from everything to focus your attention solely on Him,

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

He is the Rabb of the East and West. There is no ilaah but Him, so adopt Him as your guardian.

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا

Patiently bear whatever they (the Kuffaar) say and separate from them in the most pleasant way.

Mention the name of your Rabb actually refers to repeating the name of your Rabb. **Repeating the name of Allah ﷻ is what is referred to as Zikrullah.** In another verse Allah ﷻ states,

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of your Rabb Most High

The name of your Rabb is Allah. So repeating the name of Allah ﷻ is the command of the Quraan Sharif. Zikrullah is so important that the etiquettes of Zikrullah is mentioned in the Quraan Sharif. Generally the details of the major commands of Shariah are in the Hadith Sharif. The number of Rakaats in every Salaah is explained in the Hadith Sharif.

CONCENTRATION IN ZIKRULLAH

In the above verses of Surah Muzammil, Allah ﷻ instructs us to take His name with total concentration. The word Tabattul means that one should turn his attention away from everything else and turn his attention only to one thing and that is Allah ﷻ. This is the manner of making Zikrullah.

One of the great benefits of Zikr is that a person will be able to increase his ability of concentrating. Many people enquire as to how can concentration be acquired in Salaah?

For example, if a person wants to work on a computer, he will have to study and do certain courses. One requirement is that he has to be able to use the keyboard and learn the various functions of the computer.

In a similar manner, a person has to do a course in Zikr in order to attain concentration in Salaah. A person that makes Zikrullah for forty days will find the level of his concentration in Salaah increase. This concentration is not only required in Salaah but it is a requirement in our worldly chores as well.

If a person is driving but does not concentrate, he will end up in an accident. Whilst making Zikr, a person should also concentrate

but unfortunately many of us do not concentrate in Zikr. **However, even if we have not developed concentration, we should continue making Zikrullah.**

If a person wants to pour clean water into a glass, he will have to clean the glass first. How will he clean the glass? He will use clean water. Similarly, **a person that wants to fill the heart with the Zikr of Allah ﷻ should wash the heart with Zikrullah.** A person that engages in Zikr with punctuality will reach Allah ﷻ.

ذکر ذاکر کو مذکور تک پہنچا دیتا ہے

Zikr, zaakir ko madhkoor tak pohoncha deta he

Zikrullah conveys the Zaakir to the one that is being remembered.

ZIKRULLAH WILL CONNECT A PERSON IN A MOMENT

When building a house, a building contractor is hired to attend to the construction or the house is owner built. The electrical work is left to the electrician. He will first present a quotation for the job that he will be undertaking, if it is accepted he will undertake the work. In the contract there may be a clause stating that 20% of the total quotation must be given as deposit. The electrician hasn't carried out any work yet we pay him twenty thousand Rand. After a week or two, an electrician comes and damages the walls by chiseling it. After damaging the walls he takes another twenty thousand rand from us. He will then put the conduit pipes into place. Now he will ask for more money. We will say, "I have paid you so much already but I still do not have any electrical power." The electrician will say, "Read the contract."

Finally the fridge, stove, etc. is installed, the wiring is now complete but there isn't any electricity. When the inspector arrives and checks that the wiring is in order and approves it, he

will turn the main switch on and we will have electricity within a second.

Similarly, we should continue making Zikrullah all the time. We should make Zikr at times and miss our Zikr at other times. If the electrician does not come to work for two weeks, we will not give him any money as the work is not being done. So, we should continue making Zikr, until Allah ﷻ approves everything and the connection is in order, then a person will know that the light has entered his heart with certainty and he has attained connection with Allah ﷻ.

ZIKRULLAH CAUSES THE DOOR OF MERCY OF ALLAH ﷻ TO OPEN

Our Sheikh ﷺ says,

الذاكر كالواقف على الباب

Az-Zaakir kalwaaqif alal baab

The Zaakir is like a person that is standing at the door.

When one stands at the door of Allah ﷻ, the door will definitely open at some time or the other. When Allah ﷻ opens the door, He will not open it a little and peep out, but He will open it wide, you will then see the Rahmat and Barakah, the mercy and the blessings of Allah pouring down.

Therefore we should continue making our Zikr and never give it up. **Punctuality and concentration is absolutely necessary.** Khwaja Azizul Hassan Saheb ﷺ asked Hadhrat Maulana Ashraf Ali Thanwi ﷺ,

“When a person gets connection with Allah ﷻ, does he know it or does his Sheikh have to tell him about it?”

Hadhrat Thanvi ﷺ told Khwaja Saheb,

“When you became Baaligh (mature), did your mother, sister, brother, friends, etc. have to tell you, that you are Baaligh or did you know that you have reached maturity?”

When a person reaches maturity, he knows it without anyone having to tell him and his entire lifestyle changes.

A MATURE PERSON GIVES UP SINS

Our Sheikh ﷺ says, *“When I was a small boy, I used to clean my nose with my sleeves. However, when I reached maturity then I no longer cleaned my nose with my sleeves.”* A mature person will use a handkerchief, a fine silken, perfumed hanky.

When a person is Baaligh, his choice in life changes. In our office we have tinted windows, very often we see students passing by and correcting the position of their Topi, combing their hair using the tinted windows as a mirror. The student is now Baaligh and conscious of himself. A small boy is not conscious of these things, his mother has to force him to do these things. A small boy is interested in playing marbles and flying kites. When they become baaligh they no longer play with marbles and fly kites.

Our Sheikh ﷺ says, *“The newspaper has a section wherein couples intending marriage place their advertisement, they are required to describe themselves.”* Small boys will not read this section. Those who are interested in it will read this section.

In a similar manner, a person that has reached maturity with Allah ﷻ will not have to give up sin, sins will automatically fall away. A person who was previously interested in facebook, computers, other Haraam activities, no longer take interest in these things. When a person gains a connection with Allah ﷻ, his

way of walking, speaking, friends, etc. will change. A person will enjoy sitting in the Masjid, sitting alone but he will not get bored, a person will now enjoy visiting the Qabrastaan.

When our Sheikh ﷺ visited a certain place, the people told Hadhrat, "We will take you to the shopping malls." Hadhrat replied,

مجھے ان کے گلیوں میں نہ لے جاو

میری بے کلی بڑھ جائگی

Mujhe unke galiyo me na lejaaw

Meri be kali bar jaayegi

Do not take me into their streets and alleys

My grief and sorrow will increase

Unfortunately, we cannot do without these places. We have to go to the beachfront, picnic spots, etc. We will then experience a condition where solitude, remaining alone, becomes enjoyable. It becomes a pleasure to get up for Tahajjud Salaah whilst others enjoy their sleep. Sobbing in front of Allah ﷻ now becomes enjoyable. **A person that makes Zikr will develop this great connection with Allahﷻ.**

ZIKRULLAH AT EVERY OCCASION

Zikr is the only Ibadaah which Allah ﷻ asked us to make abundantly. This was not the case with Salaah, fasting, etc.

Allah ﷻ states in the Quraan,

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O people of Imaan, remember Allah ﷻ abundantly.

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا

And glorify Him morning and evening

Whilst carrying out various other forms of Ibaadah, Allah ﷻ asked us to make Zikr.

Allah ﷻ mentions,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who have Imaan! When the call is made for Salaah on the day of Jumuah, then hasten towards Allah's remembrance and leave trading. This is best for you if you but knew.

Regarding Jihaad,

فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ
إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا

When you have completed your Salaah, remember Allah standing, sitting and your sides (lying down). Where you are in safety, then establish Salaah. Indeed Salaah has been made obligatory for the Mu'mineen at fixed hours.

When returning from Arafaat,

فَإِذَا أَفْضَيْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

When you leave Arafaat, then remember Allah at the Mash'arul Haraam (referring to Muzdalifa)

In the Hadith, Rasulullah ﷺ is reported to have said,

الحج عرفة

Haj is Arafah.

Even though one is returning from Arafah, Allah ﷻ asks us to make Zikrullah. We are asked to make Zikrullah in Mina. As the previous people would remember their forefathers in Mina, you should make the Zikr of Allah ﷻ.

When a person is in war,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

O you who have Imaan! When you lock in combat with an army, then be steadfast and think of Allah abundantly so that you may be successful.

The Zikr of Allah ﷻ will enable one to be firm whilst on the battlefield. So one cannot imagine any occasion where Allah ﷻ did not ask us to make Zikrullah.

Zikrullah is proven from these verses of the Quraan Sharif. However, we do not make Zikrullah. I was having meals with some friends and which comprised of Ulema. I said to them, "We commenced our meals a while ago, how many of us have recited Bismillah? We didn't even hear a single person reciting Bismillah, yet these are such people that are regarded as righteous and pious. I then said to them, "Think for yourself, did you recite Bismillah?" We don't recite the basic Duas. Ask ourselves, do we

recite the Dua before entering the toilet? **We should recite the simple Duas for all occasions.**

GLAD TIDINGS FOR HADHRAT MAULANA ILYAAS SAHEB ﷺ

When the Janaazah of Hadhrat Maulana Ilyaa Saheb ﷺ was proceeding, a certain friend of Allah ﷻ said, *“Hurry up with the Janaazah of Hadhrat Maulana.”* There was a huge crowd and the Janazah doesn't really move easily with such a crowd.

He further explained, *“Rasulullah ﷺ is waiting for Maulana and we cannot make Rasulullah ﷺ wait.”* The very same person then explained that Hadhrat Maulana was very particular and punctual with the Duas that are to be recited on the various occasions. All the Khidmaat of Deen and virtues are on its place but this was the status afforded to him due to his punctuality with the various Duas.

Do we make Salaam correctly? We don't even make Salaam. Whilst talking on the phone, we will discuss everything else but Salaam. When ending the conversation, we end the conversation by saying “Khuda Hafiz,” but we do not make Salaam.

The basics are missing in our lives but we want to talk of great philosophies. It is mentioned that *“Lailaha Illalah”* is the most virtuous of all Azkaar, but how often do we recite it. The verses quoted above indicate that we should make Zikrullah with complete devotion. **Our Sheikh ﷺ says that our success is only in Deen.**

LEARN DEEN FROM THE COMPANIONSHIP OF THE MASHAAIKH

A person has to spend seven years in a Darul Uloom to graduate as a Maulana, where he has learnt the knowledge of Deen. The term "Knowledge of Deen" is a genitive case. In the genitive case, each thing is separate. Knowledge refers to one thing, whilst Deen refers to something else. So the knowledge of Deen is not Deen. Without the knowledge of Deen, one will not get Deen. Our Sheikh said,

رہو ساتھ ہمارے پھر سکھائیے گے ہم

Raho saath hamare phir sikayenge hum

Stay with us then we will teach you Deen.

Maulana Mansoor-Ul-Haq Saheb of Rustenburg has composed a poem which Hadhrat has quoted on various occasions,

کبھی کبھار ویست کو کمپنی نہیں کہتے

Kabhi Kabhaar visit ko company nahi kehte

To visit (the Sheikh) occasionally is not called Suhbat.

Suhbat (companionship of the Sheikh) is Laazimi (compulsory). You have to stay with a person, this is called Suhbat. **If you want to learn Deen then we should remain continuously in the company of our Sheikh, then we will learn Deen.**

If a hen sits on her eggs occasionally, the eggs will get rotten and give off such a stench that it will have to be thrown away. On the contrary, if an egg remains under the hen for twenty one or twenty eight days, it will hatch and the miracle of Allah ﷻ will be

manifested. How does a chick emerge from a little shell, which is so weak and frail?

Similarly, we are in the solid shell of the world, we are naturally weak but we remain in the Suhbat (companionship) of the Sheikh for a reasonable amount of time in the proper manner then we will benefit.

Our Sheikh ﷺ says,

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

Those who obey Allah and the Rasool ﷺ will be with those Ambiyaa, Siddiqueen, martyrs and the righteous ones on whom Allah has bestowed His bounties. These are indeed the best of companions.

The company of the people mentioned in this verse should be Husn-e-Rifaaqat (i.e. beautiful).” **Our Niyyat and desire should be sincere when coming into the company of the Sheikh.** It should not be to merely show the Sheikh that I am present, nor should it be to pass time, etc. A person should sit in the company of his Sheikh with the glass of the heart turned in the correct direction. When all these aspects are corrected, a person will benefit otherwise one will not see any benefit.

Hadhrat Maulana Maseehullah Saheb ﷺ used to say, “I do not worry about the Islaah of a person that comes to me initially.” Allah ﷻ says,

إِنَّ فِي ذَٰلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

There is certainly a reminder (to think about) in this for him who has a heart or who listens attentively.

A person whose heart and ears are present will benefit. Hadhratjee ﷺ used to say, *“When a new Mureed comes to the Khanqah, his mind is at home. What is my wife doing at this moment? What is happening in the business?”* How can such a person benefit? He is physically present but his mind is elsewhere.”

The time of Jumah is a precious time, yet majority of the people are physically present and not mentally present. Therefore we need to correct our heart.

THE WISDOM OF THE SUNNAT SALAAH

The reason why Allah ﷻ has kept the Sunnat Salaah before the Fardh is that a person will come early to the Masjid before the Fardh Salaah commences, by doing so, a person will get the full benefit of his Salaah. A person that rushes into the Masjid, barely makes it for the final Salaam will not get the full benefit.

Similarly, a person that attends the Taraweeh Salaah but joins the Imaam when going into Ruku will not derive the full benefit. A person who arrives early will get the full benefit. Similarly, Hadhratjee ﷺ would make an effort to get the mind of a person connected to the Khanqah, then only will a person listen to the advices being given.

CREATING THE DESIRE IN A MUREED

Thereafter, the urge and desire to listen would be created in a person. He will ask himself, *“Why have I come here?”* *“It was not for Barakah, Thawaab (reward) or to pass time.”* He will understand his purpose of coming; when this realization is attained, then a person will benefit.

Bhai Ameen Saheb resided in old Delhi. It was at a distance from Delhi but now it is part of the town of Delhi. He used to come on Friday for Shab-Guzari. After some time he had built a good

relationship with Hadhrat Maulana Ilyas Saheb رحمۃ اللہ علیہ. One day Hadhrat Maulana Ilyas Saheb رحمۃ اللہ علیہ placed his hands on Bhai Ameen Saheb's face and said, "If Sunnat comes into you (i.e. the beard), how nice." He stopped attending the gatherings. Hadhrat Maulana Ilyas Saheb رحمۃ اللہ علیہ hired an ox-wagon and went to visit him, begged him for forgiveness and requested him to attend. Thereafter, Maulana Ilyas Saheb رحمۃ اللہ علیہ made a statement,

اوہو ٹھنڈے توتے پر روٹی ڈال دی

Oho tande tawe par roti dal di

O, I put the roti on a cold Tawaa

When roti is placed on a cold Tawaa, the roti is spoilt. The roti will get stuck on the Tawaa, which takes a long period of time to clean. If the Tawaa is hot, you will get a hot crispy roti in a minute or so which is extremely delicious.

Therefore, when the ground is ready, then only the seeds should be planted. If a farmer does not plough the land but throws the seeds on the top of the ground, then throws fertilizer on top, he is wasting his money. One is required to plough the ground first then plant the seeds. **Likewise, the Mashaaikh first create the desire in the Mureed which is tantamount to ploughing the land.**

RECITATION OF QURAAAN SHARIF PRIOR TO THE BAYAAN

Before any Bayaan some portion of the Quraan Sharif is recited in the Khutba. This is not done as a formality, rather there is an objective behind it. Nowadays, one verse or half a verse of the Quraan Sharif is recited. Not very long ago, Hadhrat Maulana Ahmad Ali Lahori رحمۃ اللہ علیہ used to recite Quraan Sharif for up to an

hour prior to commencing his lecture. The Zikr of Allah ﷻ will be up to three quarter of an hour. During those days the Bayaan would continue until Fajr.

ZIKR WITH A WHISPERING VOICE

I went to Goha Danga where there was a Jalsa and Hajee Yusuf Desai was with us. The Zikr lasted for half an hour. There were approximately hundred thousand people but the Zikr was a slight whisper. What an effect this Zikr has got. **In our Silsila, we should not raise our voice when making Zikr.**

In other Khanqahs the Zaakireen raise their voices and we have no objection to their method of Zikrullah. Our methodology is slightly different; it should be done with a slight whisper. When a programme commences with Zikrullah and recitation of the Quraan Sharif, the heart is being ploughed. Thereafter, the seeds are planted, which is the Bayaan. The Bayaan will now have an effect on a person. If we plant the seeds without preparing the ground, we are wasting the seeds. **The effect comes into a person after preparing the heart for many years.**

ZIKR WITH CONCENTRATION

In the Khanqah of Hadhrat Sheikh ﷺ, Hadhrat Madani ﷺ, Hadhrat Raipuri ﷺ, the complete Islaah of a person would be made on Zikrullah. A person should continuously make Zikr with concentration then only will the effect be seen.

Our Sheikh says that Allah ﷻ states,

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

He is the Rabb of the East and the West. There is no Ilaah but Him, so adopt Him as your guardian.

The word Rabb has been used in the above verse. Who is Rabb? The One that Nourishes you, Sustains you, and gives you everything. A person whilst making his daily Zikr after the Fajr Salaah reminds himself that he shouldn't forget to buy the bread and milk else he will be in serious trouble when he reaches home.

A person is worried about his bread and milk, whereas Allah ﷻ is that being that feeds the east and west (the entire world). Won't Allah ﷻ feed you when He is feeding the entire world? Whilst making Zikrullah, we are planning our day. This shouldn't be the case.

One should concentrate on his Zikr and Allah ﷻ will take care of our needs. When the Musallis are in the Masjid engaged in Salaah, then Allah ﷻ takes care of their needs out of the Masjid. Our Salaah is of such a level that we are busy performing Salaah in the Masjid but our minds are connected to those things that are out of the Masjid. Nowadays, people have cell phones and their entire office is on the cell phone.

SIMPLICITY OF OUR TASAWWUF

The Tasawwuf that we subscribe to, does not include any technical terms otherwise we would have said that Tasawwuf is exclusively for the Sufi's and not for us. Therefore, we use simple terminology. These simple terms will take us to lofty heights, by which we will reach Allah ﷻ.

The Zikr of the name "Allah" is termed by the Sufis as "Zikr-e-Isme Zaat (refers to the name 'Allah')" This Zikr is referred to in the verse of the Quraan Sharif,

وَأَذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً

Mention the name of your Rabb and cut yourself off from everything to focus your attention solely on Him,

Making Zikr of the name of Allah ﷻ is mentioned in the Quraan Sharif. Our Sheikh ﷺ says that our Tasawwuf is proven from the Quraan Sharif and Hadith Sharif. **Allah ﷻ explained the etiquettes of making Zikr in this verse which is, concentrate only on Allah ﷻ.** Then Allah ﷻ gives the proof, as to why Zikrullah should be made in this manner.

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

He is the Rabb of the East and the West. There is no Ilaah but Him, so adopt Him as your guardian.

The other Zikr is called Nafi, Ithbaat (i.e. negative and positive), which is mentioned in the second portion of the verse, there is no deity except Him. **Whilst making Zikrullah, one should meditate that Allah ﷻ alone is Maqsood (intended).**

Each person is different with different levels of capabilities. Some people do not see the fruit of their Zikr, even after engaging in Zikrullah throughout their life. Some see the benefit in a matter of a few days.

WHY DOES THE SHEIKH GIVE KHILAFAT?

We had personally seen some people that used to come to the Khanqah of Hadhrat Sheikh ﷺ regularly, yet they never received Khilafat. There were occasions where a person would just come to visit, whilst standing in the queue waiting to greet Hadhrat, he would say, "Give him Khilafat, give him the Topi."

We cannot take care of Khilafat. We cannot take care of even a mouse or frog. We cannot take care of our eyes, our wives, ourselves yet we are desirous for Khilaafat. Many people think that Khilaafat is a certificate of Jannat.

Our Sheikh says that on the day of Qiyaamah many Mureeds will go to Jannat and the Sheikh will be left behind. Khilaafat is not a certificate of Jannat. The Sheikh issues Khilaafat with this in mind that this person is such that his Islaah will never be made, Khilaafat is given to him so that he has some extent of shame and modesty within him that will encourage him to change himself. We on the other hand think that Khilaafat was given to me as I am a great Buzrug.

ZIKRULLAH AND SUSTENANCE

When a person starts making Zikr then people regard him as a pious person. The members of the household acknowledge him as a pious person because he is involved in Zikrullah. However many people will start mocking him as well.

One should think that Allah ﷻ is the Rabb of the East and West, so take Him as your Wakeel. One should hand over his affairs to his Wakeel. When Allah is taken as one's guardian, a person will be less concerned of his business.

Previously, a person would open his shop at five o'clock but now he is opening his shop at eight o'clock. People will criticise him and tell him that he is not taking interest in his work any longer. This will be the effect of the Zikr on the Zaakireen.

Other people will not understand this because they have not built conviction within themselves that Allah ﷻ is the doer. An example is, if a person has a two thousand litre drum with a single tap, how much of milk or water can be taken out of the

drum? Two thousand litres! If a person adds ten taps onto this tank, how much of water can he drain out? The quantity will still remain two thousand litres. Similarly, if a person has one shop or ten shops, whether he works ten hours or one hour, he will only get that amount that is destined by Allah ﷻ.

In the Quraan Sharif Allah ﷻ states,

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

In the heavens is your sustenance and what you have been promised.

In Islam, seeing is not believing. For us seeing is deceiving and hearing is believing. Allah ﷻ has promised that your sustenance has been stored for you. This does not mean that one should become lazy and not pay any attention to his means of sustenance. Further, Allah ﷻ states,

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا

Patiently bear whatever they (the Kuffaar) say and separate from them in the most pleasant way

When people criticize you, be patient. Don't take revenge and retaliate. **The Zikr of Allah ﷻ should be done regularly. When this is done, then we will enjoy the fruits of Zikr.** The following incident serves as an example explaining how a person should exercise patience.

STORY OF A MARRIED COUPLE

A married couple had an argument due to which they were not talking to each other. They were taking a drive and both were silent. They happened to pass by an animal farm.

The husband decided to break the silence so he told the wife, *“These animals are all your family members.”* She was smarter than him and responded by saying, *“Yes, they are my family, they are all my in-laws.”*

One of the rights of the women is to make Naaz (i.e. she is bossy and speaks in a bossy manner). That is her right and she should be allowed to vent her frustration and speak as she pleases. Where else can she act bossy?

The husband is one that provides shelter, clothing, food, yet she bosses him. The president rules the country but his wife will rule him. That is what you call a wife. Instead of allowing her to rule the house and being bossy, we use the iron fist on her and control all the time. This is not the correct way of doing things.

The husband should control the wife without her even knowing that she is being controlled. She is quite happy that she speaks out and she is doing everything but the husband is the one that controls her, as the Quraan states,

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ

Men have charge over women because of the virtue which Allah has bestowed some of them with upon some.

THE ZAAKIREEN HAVE BEEN MENTIONED IN THE QURAAAN SHARIF

Allah ﷻ has described ten qualities of the believers in the verse,

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Verily the Muslim men and Muslim women, Mu'mineen men and Mu'mineen women, obedient men and obedient women, truthful men and truthful women, men who exercise Sabr and women who exercise Sabr, humble men and humble women, charitable men and charitable women, fasting men and fasting women, chaste men and chaste women, and men who remember Allah in abundance and women who remember Allah; Allah has prepared forgiveness and an immense reward for (all of them).

May Allah ﷻ reward our Sheikh who says, "That many a time's children gather and discuss amongst themselves the profession of their father such as him being a Hafiz, Alim or Mufti. When the father hears these praises, he is pleased with his children. At other times the parents praise their children, this son is a Hafiz and the other one is a Qari. This pleases the children."

Similarly, we should occasionally sit in a gathering of Zikr and remember Allah ﷻ. When we recite Asmaa'ul Husna, Allah ﷻ is pleased with the manner in which we are praising Him. These people are calling me "Qahhar (One who has control over all things.)", "Tawwab (The Oft-Forgiving.)", "Razzaq (The Sustainer)", "Wahhaab (The Giver of all things.)". The reciters enjoy the praises of Allah ﷻ and this causes Allah ﷻ to be pleased. Allah ﷻ is so great, yet He praises us at times in the Quraan Sharif, such as in the verse quoted above.

Allah ﷻ mentions various qualities of the believers; the final quality of a believer mentioned in the verse is that he remembers Allah ﷻ in abundance. It is only with this quality the description of *abundance* is added. Allah ﷻ has prepared Jannat for those individuals that remember Allah ﷻ in great abundance.

This is like a person that owns a beautiful garden or orchard. When a guest visits him, he shows him the beautiful waterfall, grass, trees, and the different types of fruit. Finally he says, “Do you know why my garden is so beautiful, lush and green?” It is because of the good water that I have in abundance. Also, I have an excellent irrigation system.

Similarly, our Imaan, Islam, Salaah, Saum, Zakaat, Sadaqah is dependent on our Zikr. If there is plenty of Zikr then it gives life to these fundamentals of Islam. If you have a garden with all its adornment, it will all come to an end if there is a lack of water.

Many people keep their gardens green during mid winter by watering their gardens continuously. The Zikr of Allah ﷻ should also be made continuously at all times in a like manner. A person should ensure that the Zikr is of excellent quality and it is done with concentration. The irrigation system, the times of watering should also be correct and constant.

Unfortunately Shaytaan places various thoughts in our mind, we go to such an extent that we obtain Fataawa stating that Zikrullah is not Jaiz, only Bidatees make Zikr. What can be worse than the fact that Shaytaan is depriving us of Zikr, and we are then deprived of the essence of our Deen.

THE VALUE OF A SINGLE ZAAKIR

If a person runs a bus service from Azaadville to Johannesburg and his bus is filled to capacity (50 passengers) daily, he will be the happiest person. If the number of passengers decrease to forty then too he will continue his bus service. However if the number of passenger decreases to five, it will now fall under the “*non-posiabile*” act (unprofitable act). He will close his business as the overheads are higher than the turnover.

However, Allah ﷻ will keep the world in existence and running as long as a single person takes the name of Allah ﷻ. The names Abdullah and Abdur-Rahmaan are blessed names as it includes the name of Allah ﷻ. In the Quran Sharif Allah ﷻ states,

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Most exalted/blessed is the Being in Whose control is all of the kingdom and Who has power over everything.

THE BLESSING IN THE NAME OF ALLAH ﷻ

In India many women wait outside the Masjid with their babies requesting the Musallis to make dum (recite and blow) on their children.

Our Sheikh ﷻ went to Bangladesh and the people requested him to make dum. The people in Bangladesh open their mouth so that dum can be made. Hadhrat said, "There are twenty thousand people and I am going to make dum for all twenty thousand." Hadhrat told them to open their mouth, he said that he will make dum in the mike system and it will go into their mouths. They were all very happy with this decision.

ورنہ دم کرتے کرتے اپنا دم نکل جاتے

Warna dum karteh karteh apnaa dum nikaljaate

If Hadhrat had made dum for every individual he would have lost his life.

Nowadays we are so particular about our utensils, brothers and sisters do not want to share a glass in the house. Close family members do not want to share. As we know a new born baby can easily pick up germs yet, we will go to Hadhrat and request him

to make Tahneek (the pious chew a date and then place small pieces into the mouth of the child as it is a Sunnat and to acquire the Barakah).

We want to drink the water the pious people drink to derive Barakah. What Barakah is there in the name of Allah ﷻ? What Barakah Allah ﷻ has kept in taking His name?

The son of a certain king had fallen ill. He was suffering with terrible stomach pains. The king called the doctor of the time. His name was Bu Ali Sinaa. He is the father of modern medicine till today. He treated the boy but it did not benefit him.

The king called Shah Abul Hassan Kharqaani ؒ who was the Buzrug of the time. He began reciting verses of the Quraan and blowing on the child. Bu Ali Sinaa then said, *“How will the recitation of these verses assist in curing the child?”* Shah Abul Hassan Kharqaani ؒ said, *“I always thought that you are a wise and intelligent person. Today I have realised what a donkey and stupid idiot you are.”* He couldn't handle it as he was the royal physician. He was insulted in front of the king. He began sweating, frowning, his veins began to swell. He could not think correctly any longer.

Shah Abul Hassan Kharqaani ؒ then said, *“I haven't blown on you as yet. I have only called you a donkey and an idiot yet look at the effect it had on you. What will happen to you if I recite the verses of the Quraan Sharif and blow on you?”*

Words have a great effect on a person. The verses and words of the Quraan Sharif are full of blessings and have a very great effect.

A COMPLICATED INHERITANCE ISSUE

A very wealthy person that lived in a village was about to leave the world so he made his final bequest. (This is just an example as such a bequest is not according to Shariah).

The wealthy man had nineteen camels. He said, *“Half the camels should be given to his wife which is nine and a half camels.”* He then said, *“Quarter of my camels should be given to my son which is four and three quarter camels.”* He then said, *“One fifth of my camels you should give to my daughter which three and four fifths.”* He then said, *“There is one condition; none of the camels should be slaughtered.”* The camels must be given in whole.

They asked great university graduates with their degrees to help solve their problem but they were unable to solve the problem. A Maulana went pass so they asked him for a solution to their problem. He said, *“I do not have time as I got work to attend to.”* They said, *“It’s a Mas’ala of Deen.”* They explained their problem to him. The Maulana said, *“Why are you wasting my time.”* They said, *“Maulana we are stranded with this problem for the last six months.”* They asked him, *“What is the solution to the problem?”*

Maulana said, *“Take my camel and add it to the nineteen camels.”* Now, they have twenty camels. Half of twenty must be given to the wife which is ten camels. Quarter was given to the son which is five and one fifth was given to the daughter which is four. He gave them their nineteen and took his camel and left. All the inheritors got their share and none of the camels had to be slaughtered.

In Deen there is Barakah. We only learn the Sabaq of “Laam zer le” (i.e. take from other), we should learn the Sabaq of “Daal zer De” (i.e. give others also).

Allah ﷻ says that charity increases your wealth. We see charity as a decrease in our wealth. If the Yaqeen can only enter our hearts, so that we can spend and give in the path of Allah ﷻ for His pleasure.

SPEAKING OF OUR FAVOURS

The worst spending is when a person spends and then speaks of the favour. In the Quraan Sharif, Allah ﷻ states,

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنْنًا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend in the path of Allah and then do not follow it up with reminders of their generosity nor with causing hurt to the recipient, their reward is with their Rabb. No fear shall come upon them, nor shall they grieve (in the Aakhirah).

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَدَىٰ وَاللَّهُ عَزِيزٌ حَلِيمٌ

A kind word and forgiveness is better than charity followed by hurt. Allah is independent, tolerant.

Sometimes a person takes a family member for Haj or Umrah and then expresses his favour upon them by reminding them of the cost making their life a misery. There is absolutely no reward for such favours and the records of a person run into negative. Allah ﷻ hates such an action. It is like eating from a plate and then vomiting in the same plate. How many of us are guilty of this problem?

We must rather not spend on our families if we are going to remind them of these favours. **We supposed to regard the spending on our families as an honour, as this is the best place to spend one's wealth.**

In regards to seeing is deceiving and hearing is believing, we must believe in that which Allah ﷻ and Rasulullah ﷺ has mentioned. In the Quraan Sharif Allah ﷻ states,

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ

In the earth are Aayaat (demonstrating Tauheed and Allah's great power) for those who have conviction.

Further Allah ﷻ states after another verse,

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

In the sky is your sustenance and what you have been promised.

We are under the impression our businesses; jobs, etc. provide sustenance for us. **We should have firm conviction that it is from Allah ﷻ Alone.** Many businesses had burnt down completely to the ground. Did the owners suffer hunger after such an occurrence? No! Allah ﷻ continued feeding them. When there are strikes in the hospitals, are people dying? Cure is in the hands of Allah ﷻ. **Make the Zikr of Allah ﷻ in abundance to bring the reality and conviction of Allah ﷻ in our lives.**

MAKE ZIKRULLAH EXCESSIVELY TO SUCH AN EXTENT THAT YOU ARE REGARDED AS INSANE

In the Hadith Sharif it is mentioned,

“One should make so much of Zikrullah that people will call you a mad person.”

Our condition is such that we do not engage in Zikrullah. We are supposed to be in Deen yet we make very little Zikr. If we analyse ourselves, we will realise that the recitation of Quraan Sharif in

our homes is minimum, yet we have ample time to discuss worldly matters and spend time surfing the internet.

The Quraan Sharif is the internet of Allah ﷻ but we do not have time for the Quraan Sharif. Computer technology is relatively new. Who knew about computers? However today, almost everyone knows about computers. On the other hand, the Quraan Sharif has been with us all our lives yet we haven't corrected our recitation or made effort to learn Quraan Sharif correctly. We have not learnt our daily Surahs which we recite in our Salaah but we have mastered computer technology.

دنیا میں تیری عقل کیا کر گئی

دین میں وہ کہاں مر گئی

Dunya meh teri aqal kyah kar gayi Deen meh wo kaha margayi

In worldly matters, what haven't your intelligence achieved

In Deeni matters, where did your intelligence die?

To achieve Deen, we got to remain with the Mashaaiikh and listen to their advices. When we are away from the Sheikh, then we should be punctual with our Ma'moolaat and recitation of the Quraan. These things are of primary importance and we keep mentioning the importance of these things every year, yet we don't seem to be getting any results.

THE COMMENT OF HAFIZ ABDUR RAHMAN MIA SAHEB ﷻ

When I returned from India, I used to visit my Ustaad Hafiz Abdur Rahman Saheb ﷻ regularly. On many occasions, he would look at my forehead and comment, "You are deficient in your Zikr

and the Anwaar of Zikrullah is not being noticed.” The effect of Zikrullah can be easily noticed by the Ahlullah.

When a person makes his connection with Allah ﷻ his life will change. A person will start dressing Islamically. This is very good although he is empty internally. A lot of effort from the Sheikh is required to correct the inside. Our Sheikh ﷻ says,

شیخ کی سختیاں کو ستم مت سمجھ

Sheikh ki saghtiya ko sitam mat samajh

The harshness of the Sheikh should not be regarded as oppression.

Our Sheikh says that Maulana Abrarul-Haq ﷻ used to also get reprimanded by his Sheikh, Hadhrat Maulana Ashraf Ali Thanvi ﷻ. **The Sheikh wants the best to come out of his Mureed. The Sheikh does not want to find fault in the Mureed but he wants the Mureed to be the best. The Mureed has got the capacity but the Sheikh will have to work on him.**

THE NOBLE CHARACTER OF HADHRAT MADANI ﷻ

I remember an incident, Hadhrat Maulana Madani ﷻ was once travelling next to a Hindu by train. The Hindu went to the toilet but returned shortly thereafter and sat down. Hadhrat realised that the toilet was dirty.

Hadhrat got up and cleaned the toilet himself. After returning, he told the Hindu to go and use the toilet. If the toilet is clean it is a pleasure to use it but if it is dirty then it causes difficulty to a person.

HOLD ON TO THE SHEIKH

The main lesson is to cleanse the heart. This is the main concern of the Sheikh. However we get offended and fight with the wife because we think she informed Hadhrat about my bad qualities.

Fortunate is the person that takes the advice for himself. Very unfortunate is the one that takes it for someone else. The speaker should always regard himself most in need of the advices given and should practise upon the advices himself. There must be a reasonable amount of change within us. At least we are coming and listening, which we never used to do before, but we still have to go further. A person that is content with himself will not go far.

If a person is travelling by train and sees the beautiful scenery on the sides so he decides to get off the train, such a person will not reach his destination. He should not get off the train. He should remain on the train until he reaches his destination. One should hold firmly onto his Sheikh.

To achieve Deen we must stay with the Sheikh and listen to his advices. I repeat, when we are away from our Sheikh we should be punctual with our Ma'moolat and recitation of Quraan Sharif. These actions are of primary importance which we mention every year, but we do not take heed and therefore we do not progress. I had mentioned previously,

کبھی کبھار ویست کو کمپنی نہیں کہتے

Kabi kabhar visit ko company nahi kehte

To visit (the Sheikh) occasionally is not called Suhbat

Hadhrat Abu Hurairah رضي الله عنه says,

كنت الزم رسول الله صلى الله عليه وسلم

I would hold firmly onto Rasullullah ﷺ

The Sahaabi that holds the highest position amongst the Sahaaba is none other than Abu Bakr رضي الله عنه. He did not separate from Rasullullah ﷺ, neither during the travels of Rasullullah ﷺ or whilst Rasullullah ﷺ was in his hometown. He was the only Sahaabi that accompanied Rasullullah ﷺ during Hijrat.

Similarly, those that stay close to the Sheikh will benefit the most. Obviously, this does not mean that one should stay with the Sheikh all the time, but it means that one should attend the Majalis of the Sheikh. Our attitude should not be such that we come for one year but we disappear the moment we get Khilaafat.

REASON FOR COMING TO THE MASHAAIKH

We should always give preference to Deen as Deen is for the hereafter and the hereafter is forever. The dunya (worldly life) is temporary. **Deen is acquired from the Mashaaikh, the more we stay with them, we will acquire Deen.**

We should not come to the Mashaaikh for knowledge of Deen, nor should we come for A'maal. We should come for Kayfiyyaat (to correct the condition of the heart).

Tasawwuf is based on correcting the condition of the heart. If we are punctual with our Zikrullah for the entire year and thereafter we spend Ramadaan in the Khanqah, we will notice tremendous progress.

If possible, we should read two Rakaats of Salaatul Haajat and make Dua to Allah ﷻ to grant us punctuality with our Zikr (i.e. Tilaawat of Quraan Sharif, Zikrullah, Durood and Istighfaar).

HARMS OF MISSING ZIKRULLAH

Our Sheikh ﷺ says, "If a person cannot complete his Zikr due to ill health or due to undertaking a journey, then he should not give up Zikr completely but at least make part of his Zikr." Hadhrat further says,

ذکر کا ناغہ روح کا فاقہ

Zikr kaa naagha ruh ka faaqaa

By missing out one's Zikr, the soul suffers starvation

We should be punctual with our Zikrullah and it should be made daily. If a person recites two or three Para's of the Quraan daily but cannot manage due to certain circumstances, he should reduce his recitation but should not give it up. If he cannot complete his Zikr of hundred times first Kalimah, then he may reduce to fifty times or even twenty five times.

The Ash'aar is not part of the Zikr, but it shouldn't be left out. If one is running short of time due to some emergency then one may leave out the Ash'aar. We should recite Durood Sharif one hundred times daily. It would barely take a minute to recite,

صلی اللہ علیہ وسلم

Allah ﷻ sends salutations and Salaam upon Rasulullah ﷺ

Although it is easy to recite and does not take much time, we do not recite it. It is because of our indifference to our Akhirat and our Deen. We have made time for all our worldly activities. We should also recite Istighfaar, one hundred times daily even if we suffice on reciting “Astaghfirullah”.

We should start these Azkaar even though it is carried out without any concentration initially. If we continue making these Azkaar and remain punctual on them, the reality will eventually come into us. **We should never give up our daily Zikr as these are the things that will keep our entire Deen alive.** If our Deen is alive then the reality of our Dunya will be alive. If a person has only got Dunya but no Deen, then the Dunya will be a curse on him. On the other hand, if a person has both Deen and Dunya it will be beneficial for him in his Dunya and in the Akhirat.

Deen is a complete lifestyle and we should at all times be aware of Deen’s requirements.

REMEMBERING ALLAH ﷻ

On many occasions our Sheikh ﷺ has taught us how to make Zikrullah. Hadhrat explains that we should first recite this poem

گر صلّ علیٰ نہ ہو زبان پر تو کیا اثر ہو گا آہ و فغا میں

Agar Salle alaa neho zubaan par to kiya athar hoga aaho foogha mer

If Duurood Sharif is not on the tongue then what effect has your crying and sobbing got?

Thereafter a person should recite Duurood Sharif whether it is once twice or several times. Thereafter a person should recite the verse of the Quraan Sharif,

فَادْكُرُونِي أَذْكُرْكُمْ

Remember Me then I will remember you.

Ponder a little over the fact that I am remembering Allah ﷻ and in return Allah ﷻ is remembering me. What a great honour, Allah ﷻ is remembering me.

We should make part of our Zikr individually and part of it with our friends in the Masjid. Each locality should establish a Zikr Majlis in their respective Masajid. If we suffice on our individual Zikr, then due to temptations of our Nafs, we will start neglecting it. On the other hand, if we make Zikr in the Masjid, then we will remain punctual with our Zikr which we make at home. If we make Zikrullah in the Masjid, we will ensure that we are present, as our absence will be noticed by others.

If we do not make our Zikr at home, our family members will not object, either because they are afraid to advise us or because they are not bothered themselves. A person that has got goodness in him accepts the advices rendered to him. A person that is deprived of goodness will retaliate by finding many more faults in the person that advised him. These problems will not crop up in the Masjid.

We should ponder, when making Zikr individually; Allah ﷻ is remembering me alone. What an honor it is to be remembered in the court of Allah ﷻ. When we remember Allah ﷻ in a gathering then Allah ﷻ remembers us in a better gathering of the close angels by boasting about us.

Hafiz Ibn Hajar رَحِمَهُ اللهُ has written, why does Allah ﷻ and the angels boast about us. When the angels gather around those involved in Zikrullah, they wonder, are we angels or are these people angels?

The reason for their astonishment is that we (human beings) have not seen Allah ﷻ, yet we are taking the name of Allah ﷻ with such great enjoyment and relish. On the other hand, the angels see Allah ﷻ all the time.

Secondly, we have not seen Jannat and Jahannam, yet we are engaged in the remembrance of Allah ﷻ. Thirdly, the angels do not have families. We have families and many responsibilities. We have to see to their needs if they are ill. We have to purchase our daily necessities. We have to pay our accounts like water, electricity, telephone accounts, etc. The angels do not have any such responsibilities.

They are free to make Zikrullah as they desire. We have Nafs and Shaytaan distracting us all the time, yet we are able to find time to make Zikrullah. The angels therefore look at us with amazement. If we keep all these points in mind our Zikr will become very valuable. One should also recite the Hadith Qudsi,

انا جليس من ذكرني

I sit by the one who remembers Me.

Allah ﷻ is everywhere so this Hadith indicates towards the closeness of Allah ﷻ. When these virtues are in front of us we will ask our Sheikh to increase our dosage of Zikrullah as we are deriving enjoyment. To the extent that one has the Ma'rifat of Allah ﷻ, that Allah ﷻ is only beauty, kindness, perfection, accordingly will a person enjoy being with Allah ﷻ.

WHAT SIN HAVE I COMMITTED?

If we are unable to recognise Allah ﷻ as He is, it will be very difficult to think of Allah ﷻ and to be with Allah ﷻ. People

normally think of Allah ﷻ as a tyrant ruler who is waiting to punish us. When something goes wrong in life, then many a times we say, "I do not know which sin I have committed that Allah ﷻ is punishing me." We think that Allah ﷻ is waiting for us to sin so that He may punish us. We seek protection in Allah ﷻ, He is never like that.

One of the names of Allah ﷻ is "Al Haleem." The meaning of Al-Haleem is,

الذى لا يستعجل بالعقوبة

The one that does not hasten in punishing.

In the Quraan Sharif, we read the stories of the nation of Aad and Thamud, Allah ﷻ had given them plenty of respite. These people had committed plenty of sins yet Allah ﷻ had given them respite in great abundance. Allah ﷻ grants respite even to the Kuffaar until death.

Our Sheikh ﷺ says, "If only we had understood, if anything goes wrong in our lives we wouldn't say which sin did I commit that Allah ﷻ is punishing me. We would say, which sin didn't I commit till today?" **Allah ﷻ overlooks everything and gives us time and respite.**

THE MERCY OF ALLAH ﷻ

Generally children are not as close to the father as they are to the mother. In many cases the children will not talk directly to their father but they will go via their mother. Allah ﷻ is not like the father of the house, nor is Allah ﷻ like the mother but Allah ﷻ is

more merciful than all the mothers of the world put together. If a person only realises this, he will be close to Allah ﷻ.

If a person thinks of Allah ﷻ as a tyrant ruler or like the father in the house who is very aggressive, then we will never be able to attain the closeness of Allah ﷻ. If a person undertakes a journey with hard-hearted people, that do not talk or laugh, then he will not enjoy his journey or not travel with them at all. If we regard Allah ﷻ as a hard person then we will want to keep Allah ﷻ out of our lives. We will want to keep Allah ﷻ out of our Salaah.

However, if we think of Allah ﷻ as the Most Merciful from amongst those who show mercy, He possesses more mercy than all the mothers of the world put together, and more kind than the kindness of all the Ambiyaa ﷺ upon their nations, then a person will stay with Allah ﷻ and will want to be with Allah ﷻ all the time.

PONDERING OVER THE WORDS OF THE ASH'AAR

Then only will a person understand the Hadith which states,

“I am sitting with the person that remembers Me.”

Allah ﷻ is present at this moment with me, His Kindness and His Love is directed towards me. After reciting the above, one should start reading the Ash'aar. The first poem that we will read is,

دل میرا ہو جاوے ایک میدان ہو

تو ہی تو ہو تو ہی تو ہو تو ہی تو

DIL MERA HO JAAYE EIK MAIDAANE HOE

TOOHI TOOHO TOOHI TOOHO TOOHI TOO

May my heart become a barren field

Only You, only You, only You (are in my heart)

Whilst making Zikr, one should think that his heart is an open field. We went to the area in Reunion where a volcano had erupted. Reunion is such a small place that it is not very clearly marked on the map. The volcanic area in Reunion is a very small area in comparison to the entire Reunion. However this area is so vast that one will lose his way if he does not have a guide. Many people tried to tour this area without a guide. They suffered from dehydration and some even lost their lives. We saw the area from the top of a mountain and it is a huge field which has been burnt to ashes. This is how we should imagine our hearts, an open field in which there is no one else besides Allah ﷻ.

Then we should imagine the Jamaal (beauty of Allah ﷻ), The Kamaal (perfection of Allah ﷻ), The Nawaal (favours of Allah ﷻ), how great are these qualities in Allah ﷻ? Now ponder that such an Allah ﷻ is in my heart.

اور میرے تن میں بجائے آب و گل

درددل ہو درددل ہو درددل

AUR MERE TAN ME BAJAA-E-AAB-O-GIL

DARDE DIL HO DARD-E-DIL HO DARDE DIL

And may my body made of sand and water,

Be the pain of Thy love, the pain of Thy love,

the pain of Thy love.

The pain in the heart has been interpreted as the love of Allah ﷻ. If we analyze any love we will realize that it is painful. The love that one has for his wife and children is painful. However, we enjoy that pain. Sometimes a person's wife is upset and refuses to talk to the husband but he will tolerate her as he loves her. The little children are sometimes angry with you and refuse to talk but you will tolerate it. You will always try to please them. If the child or wife wants something for Eid, you will go out of your way to get it for them even if it means going from shop to shop or town to town.

Love is very painful, but in that pain there is great enjoyment.

AN EXAMPLE OF THE LOVE OF ALLAH ﷻ

Our Sheikh ﷺ gives an example to explain the love of Allah ﷻ. Hadhrat says,

“If a thorn pricks a person, whilst pulling it out it breaks, and half of the thorn remains in the skin which continuously causes pain

and irritation. The love of Allah ﷻ is a thorn that pricked you in the heart and whilst pulling it out, half of the thorn remained in the heart.”

Therefore the meaning of this is that the love of Allah ﷻ should enter the entire body of a person. The love of Allah ﷻ must penetrate my body to such an extent that it should penetrate the marrow of my bones and the love of Allah ﷻ must flow continuously.

غیر سے بلکل ہی اٹھ جائے نظر

تو ہی تو آئے نظر دیکھوں جدرھر

GHAIR SE BILKUL HIE OOTH JAAYE NAZAR

TOOHIE TOO AAYE NAZAR DEKHOO JHIDAR

May my sights be lifted from all but Thee,

May Thou come into my sights, wherever I see.

The more we practise upon this we will be able to see Allah ﷻ in everything. If we see a tree we see the Creator of the tree, if we see a human being we will see the Creator of the person.

During the year (besides Ramadaan) the students recite Surah Yaseen Sharif etc. in the Masjid. When they leave the Masjid and we look at them, we contemplate who is it that is allowing them to walk in this manner? If we look at Bombay central station or Paris station, people are running and walking. We wonder who is it that is allowing them to function in this manner. In their movement we will see Allah ﷻ.

Whilst awake, a person will see Allah ﷻ. Whilst sleeping, a person will see Allah ﷻ. When a person awakens in the middle of the night, He will not have any regret over loss of sleep but he will remember Allah ﷻ, he will recite Durood Sharif etc. What will the level of such a person be, what will the level of his Salaah be?

When food is presented to him, he will say, *“O’ Allah I see you in this food.”* The Basmati rice is from Pakistan, the Saffron from Spain, the butter from New Zealand, the masaalas from Malawi and Zanzibar, a person will look at this and say, *“O’ Allah! You are the One that put all these ingredients together and gave it to me. This is your Qudrat.”* *“The rays of the sun, the blowing of the wind, the effect of the moon and the stars, have worked on all these products.”*

Water is tasteless, colourless and odourless. The water falls onto sand that has absolutely no value, but Allah ﷻ produces from there mangoes and what a variety of mangoes. There are different colours of mangoes with different fragrances. We get such a huge variety of grapes. There are six hundred varieties of bananas. There are different varieties of spanspek, watermelons, etc. Who has made all of this?

Whatever I look at, *“I see only You O’ Allah.”*

When your grandchild comes into your hands, you want to cuddle and kiss the child. Who is it that created the two little eyes and fitted them in so perfectly? Who created the two beautiful little lips, the beautiful little cheeks, nose, etc.? So, in all things we will see Allah ﷻ.

MOVEMENT AND POSTURE IN MAKING ZIKRULLAH

In the Hadith it is mentioned that *the Sahaaba ﷺ used to make Zikr like the tops of the trees that sway on a windy day. Not only the head of a tree shakes but the entire tree sways with the wind.* We should not find any fault with the method of Zikr of others.

Once whilst we were at the Kruger national park, Hadhrat asked me to show others how to make Zikr. Hadhrat was not looking at me as he was sitting next to me. Maulana Yusuf Laher (may Allah ﷻ reward him) told me that you are making Zikr but you are only moving your head. They had learnt how to make Zikr by Hadhrat Sheikh-Ul-Hadith Maulana Zakariyya ﷺ. I was telling the brothers to move the body from the waist however I was only moving my head.

Every year when I explain the method of Zikr, I ask my friends to tell me if I am still moving my head. I have noticed that some of our companions are still moving their heads only. Therefore, whilst making Zikr, the head and the waist must move.

When sitting to make Zikrullah we should sit cross legged and our hands should be placed on the knees. The heart is on the left hand side, so commence the Zikr from the left hand side and move towards the right (with the entire body) and whilst moving towards the right one should vacuum the heart and remove everything besides Allah ﷻ with “*La-ilaha*” and put Allah ﷻ into the heart when saying “*Illallah*”.

The Zikr should be made with a little more than a whisper. When we make Zikr loudly, we tend to compete with each other. This is not required in our Silsila. We are required to make Zikrullah softly.

Whilst making Zikrullah, we should ponder on the meaning of the Ash'aar that we have recited. The Ash'aar is like the "Tarjamatul Baab" (heading when commencing a new chapter) and the Daleel (proofs that support the heading) of it is the practical Zikr. In order to make our Zikr in this manner, time and strength is required (i.e. strength of the mind and heart).

Zikr is not to pass time or kill time. It is a job and a major challenge. After every couplet of the poem we recite the kalimah ten times (which is not necessary) and on the tenth time we recite "Muhammadur Rasulallah ﷺ."

The next poem,

اللہی دل میں میرے غیر کا اثر نہ رہے
سوائے تیرے کسی پر میری نظر نہ رہے

ILLAHI DIL ME MERE GHAIR KA ATHAR NA RAHE

SIWA-E-TERE KISI PAR MERI NAZAR NA RAHE

Let there be no effect on my heart, but thee,

May my sights be on none other only You to see.

I take a Qasm and say, "If a single Majlis is done properly, the Imaan of a person will reach from the earth to the sky." We should realise, that to make Zikr is a challenging job and has to be done properly. Zikr is more important than our food and even more important than the oxygen that we breathe.

تو کر بے خبر ساری خبروں سے مجھ کو

الٰھی رہوں ایک خبر دار تیرا

TOO KAR BE KHABAR SAARI KHABRO SE MUJH KO

ILAAHI RAHOO EK KHABARDAR TERA

Make me oblivious to all in which others seek interest.

May I be mindful of only Thee, only Thee for me must exist.

Who is more valuable in the eyes of Allah ﷻ? The person who is up to date with worldly events, or the person who is oblivious to the world news.

The poem states that I only know you Allah ﷻ, but we are totally opposite. We know everything besides Allah ﷻ, and if we know Allah ﷻ, then we know Allah ﷻ in a negative way. We do not know Allah ﷻ as Allah ﷻ ought to be recognised.

One of our Sheikh's Khalifah's, has written the meanings of the ninety nine names of Allah ﷻ. He has proven that every name of Allah ﷻ, only proves love and kindness. There is not a single name of Allah ﷻ which shows severity and hardness.

RELATIONSHIP WITH QURAAAN SHARIF AND RASULULLAH ﷺ

We have become such that many days will pass without reciting of Quraan Sharif. However if we miss the world news we become very upset. The world news is important, for a person that is involved in public work. A housewife, etc. does not need to concern herself about the news. However we have become such that if we are unable to contribute to a certain discussion then we

feel inferior. **The person that knows nothing about the world is more valuable in the sight of Allah ﷺ.**

We do not have a few minutes to spare to read a Seerah Kitaab. **If we learn about Rasulallah ﷺ, the love of Rasulallah ﷺ will be created in our hearts and the Sunnats of Rasulallah ﷺ will be inculcated in our lives.** We have a strange relationship with our Nabi ﷺ. When we are in Madinah Sharif or even at the Rawdah-e-Mubarak, when the guards push us away, there is no need to be offended. The main thing is that our heart should be attached to Rasulallah ﷺ.

For many of us, going for Umrah is a holiday. We use it as an opportunity to rest, we spend most of our time sleeping and even miss our Fardh Salaah. After Umrah we return with litres of Zam Zam water to show that we have performed Umrah. We are so interested in the affairs of the world that while we are in Madinah Sharif, we have to be informed of the political situation in South Africa, neither can we miss the cricket commentary, nor can we miss the soccer results. We ensure that we receive a copy of Arab news in our hotel rooms. Why do we have to make all these things more important? If a person has to be updated due to the nature of his work then it will be acceptable to a certain point, otherwise, it is not necessary to know about worldly affairs.

REALITY OF THE LOVE OF ALLAH ﷺ

The next verse of the poem is,

الْحَيُّ عَطَا هُوَ ذَرَّ دَرْدُ دَلِّ كَمَا مَرَّتْ بِهِيَ دَرْدُ بِيَارِ تِيرَا

کوئی تجھ سے کچھ کوئی کچھ چاہتا ہے

میں تجھ سے ہوں یارب طلب گار تیرا

ILAAHI ATAA HO ZARRA E DARD-E-DIL, KE MARTA HE BE DARD
BIMAAR TERA

KOI TUJH SE KUCHH, KOEE KUCHH CHAHTAA HE, ME TUJHSE HOO
YA RABB TALABGAAR TERA

My creator grant me an atom of that pain in the heart for Thee,

As I am ill yet dying without Thy pain Thy see.

Of Thee some desire this, some desire that,

My desire is for Thee, Thyself. Pray this desire I will get.

Many people recite these poems and have the misconception that they really have the love of Allah ﷻ. With the result, they look down upon others. Also, when a person praises us we must understand that it is actually a Dua from him. Hadrat Maulana Abrarul-Haq Saheb ؒ said, "If someone praises you then regard it as a Dua from him. Don't take it as though you are like that, but may Allah ﷻ make us like that."

Imaam Ghazalli ؒ says, "The person that is praising you is seeing the good in you that is why he is praising you, otherwise you are absolutely rotten." On the other hand, when we are praised by others, we begin to think that we are really very great. We get fooled by praises, whereas we know that the people of the world are disloyal and they do not know the value of loyalty. The person that praised you will also speak ill of you. The children in the classroom show their tongue to the teacher as soon as he turns his back to them.

الٰھ صی عطا ہو ذرہ درد دل کہ مرتا ہے بے درد بیمار تیرا

ILAAHI ATAA HO ZARRA DARD-E-DIL, KE MARTA HE BE DARD
BIMAAR TERA.

My creator grant me an atom of that pain in the heart for Thee,

As I am ill yet dying without Thy pain Thy see.

Nowadays we desire worldly objects, we must have the latest model car, the latest cell-phone, a boy who intends getting married wants a certain type of a girl, etc. More than all these material things we should desire Allah ﷻ. The person that does not have the love of Allah ﷻ is sick.

If you intensely love somebody yet that person has no love for you, how do you feel? Likewise we do not know whether Allah ﷻ really loves us but we have good thoughts that Allah ﷻ does love us, but perhaps Allah ﷻ dislikes me due to my bad actions. Perhaps Allah ﷻ hates me and Allah's ﷻ curses are upon me. We are unsure of Allah's ﷻ love, therefore we are dying for His love from our side, so we say, "O' Allah, give me Your love."

کوئی تجھ سے کچھ کوئی کچھ چاہتا ہے

KOEE TUJH SE KUCHH, KOEE KUCHH CHAHTAA HE,

Of Thee some desire this, some desire that

We are always asking Allah ﷻ for something or the other, somebody wants Shifa (cure) from his sickness, somebody wants a business, somebody wants his debt to be paid, somebody wants his house to be extended, etc. but "I want You O' Allah."

میں تجھ سے ہوں یارب طلب گار تیرا

ME TUJH SE HOO YA RABB TALABGAAR TERA

My desire is for Thee, Thyself. Pray this desire I will get.

THE INCIDENT OF AYAAS

Ayaaz was the slave of Mahmood Ghaznawi. Once the courtiers became jealous of Ayaaz because he was the king's favourite. The king loved him because of his qualities. We must remember, love is based on qualities and not possessions. If your children and wife only love you because of your money, your heart becomes disinclined towards them. If they love you for the person that you are, then that is a completely different thing.

Ayaaz was a poor person with torn and tattered clothes, when he became the favourite of the king he wore the robes which the king had given him.

When the other courtiers became jealous of him, the king said, "I will show you who Ayaaz is." One day the king spread out a lot of jewels, diamonds, pearls, etc. in the court of the palace. The king announced, "Whatever anyone lays his hand on in the court today, will belong to him." The courtiers began grabbing everything but Ayaaz just stood still. The king asked, "Didn't you hear my announcement?" He asked, "What announcement?" The king repeated himself but Ayaaz just stood still. He then asked the king, "Is this really your announcement?" The king said, "Yes!" Ayaaz then walked up to the king and placed his hand on the head of the king. The jewels that were placed in the chamber was just a fraction of the king's treasure. Ayaaz did not love the king for the treasure. When you got the king, you have got everything.

Similarly, if we got Allah ﷻ, we got everything.

If Allah ﷻ is not yours then your expensive car is not yours. You can have an accident and your car will become a scrap. If you have Allah ﷻ then your old car will take you everywhere. If Allah ﷻ is not yours, your wife is not yours as she will make your life hell in this world. On the other hand, if Allah ﷻ is yours then your wife will make your life Jannat in this world. If Allah ﷻ is yours, you will not have to work for your business, rather your business will work for you. If Allah ﷻ is not yours, you will slog for the business giving your life, health, rest, etc. but it will not be yours.

Make Allah ﷻ ours, everything is ours.

Further the poem states,

نہیں دونوں عالم سے کچھ مجھ کو مطلب

تو مطلوب میں ہوں طالب تیرا

اٹھا غم رکھ امید، امداد حق سے تجھے غم ہے کیا

NAHI DONO 'AALAM SE KUCHH MUJH KO MATLAB

TOO MATLOOB ME HOO TAALIB TERA

OOTHA GHAM RAKH OOMMEED

IMDAD-E-HAQ SE TUJHE GHAM HE KIYAA

I am in need of nothing that the two worlds can offer,

To have You is my object I am in search of this O Giver

Discard your sorrow, on your hope have expectation

With the help of the All Truthful can there be dejection?

We should not desire anything of the two worlds, to such an extent that Jannat too should not be our objective. A person who makes Ibaadat for Jannat has a short vision. Ibaadat should be made for Allah ﷻ alone.

An example of this is, a person's son works in his father's shop but does not draw a salary. However, the worker in the business receives a salary of twenty thousand Rand, but if the son is in need of a heart operation that cost two hundred thousand, the father will pay the bill. The worker does not enjoy such privileges.

Our Sheikh ﷺ says, *"Don't have the temperament of the Banyas."* They are masters in mathematics. They calculate everything in monetary value. A Banya was dying, so he told his treasurer to work out the cost of his treatment and the cost of feeding the people who will visit after his death. We will opt for the cheaper of the two.

Our Sheikh says, *"The attractive looks of women have no effect on a real Banya."* If women come to his store to purchase, he is just worried of his money. His friendship is on the basis of money, and they keep contact with those Peer sahebs that will give them a Taweez to make more money.

In the Hadith, Rasulullah ﷺ is reported to have said,

"Destruction to the slave of Dinars and Dirhams." (ie. a person that is just conscious of money all the time).

تو مطلوب میں ہوں طالب تیرا

TOO MATLOOB ME HOO TAALIB TERAA

To have You is my object I am in search of this O Giver

To be a Taalib (a seeker) is something very great. A student is called Taalib-e-ilm (seeker of knowledge) but unfortunately most of the students are not Taalib-be-ilm (not seekers of knowledge).

Sharaafat refers to an honourable person, but today it is only Shar and Aafat (evil and calamity). You think that a certain person is a good person but then you realise that there is only Shar (evil) and Aafat (calamity) in him.

We should desire Allah ﷻ. We should read these poems with its essence. After a lengthy period of time when Allah ﷻ will gradually enter the heart, we will realise what life really is. A person will be eager to meet Allah ﷻ. Like many Buzurgs used to say, "O Allah, put the problems of the world on one side and let me come to You."

At the same time, in the world we have a chance of making Zikr, speaking of the love of Allah ﷻ. When a person goes to Allah ﷻ, He may give you an opportunity to make Tilaawat, Zikr, etc. In this world, a person should love the world for Deen and not for Dunya.

اٹھا غم رکھ امید

OOTHAA GHAM RAKH OOMMEED

Discard your sorrow, on your hope have expectation

This is very important. Worry, difficulty, hard work should be overcome and we should have hope. We were in Jeddah and some brothers needed some work done. They went to a brother who was involved in Jamaat, he was very wealthy and influential. They told him that there is hope that a certain work will get done. He replied that the entire world is existing on hope. What will happen by mere hope?

In Arabic there are two words that indicate towards hope. One is "Rajaa (hope)" and the other is "Tamanni (desire/wish)." Rajaa is where there is some basis of hope but Umniyya is where there is no basis of hope. A person does not perform Salaah yet he has hope that Allah ﷻ will forgive him. This is termed as "Tamanni." The other is a person who makes an effort and then has hope this is termed as Rajaa.

The entire world is living on hope to become an "Allah Wala", yet they make Zikr once in a while. When the Sheikh is around then see how the person makes his Zikr. When the Sheikh is not around, our Sheikh says,

محروم ہے بد نصیب جو اپنے شیخ کو یاد نہیں کرتا

*MAHROOM HE BAD NASEEB JOH APNE SHEIKH KO YAAD NAHI
KARTA*

*Deprived and unfortunate is the one who does not remember his
Sheikh.*

REMEMBERING ONE'S SHEIKH

How many of us remember our Sheikh? How will we remember Allah ﷻ, when we do not even remember our Sheikh? The Sheikh is the means to remember Allah ﷻ. When we think negatively of the Sheikh, we will not reach Allah ﷻ. The

Sheikh is your door to reach Allah ﷻ. So sufficing on hope is nothing. Do your Zikr diligently with punctuality and then see the results.

امداد حق سے تجھے غم ہے کیا

IMDAD-E-HAQ SE TUJHE GHAM HE KIYAA

With the help of the All Truthful can there be dejection?

This is the poem of Haji Imdadullah Muhajir Makki ﷻ which means, "What worry have you got when the help of Allah ﷻ is there?" Allah ﷻ comes towards a person but you should make an effort and go towards Allah ﷻ. In the Hadith it is stated,

"If you go a hand span to Allah ﷻ, He will come an arm's length to you. If you go an arm's length, Allah ﷻ will come two arm's length to you. If you go walking, Allah ﷻ will come running towards you."

Zikrullah is such that it will keep the entire Deen alive. If you have plenty of good water in the garden and a good irrigation system, your garden will be green throughout the year. So if one has good quality Zikr and plenty of Zikr and if you Zikr is done with punctuality, then the gardens and roses of Deen (such as your Salaah, Akhlaaq, Mua'malat, Mua'sharat) will improve.

SUPPLICATE TO ALLAH ﷻ FOR ALLAH ﷻ

The next poem has been composed by Athar Shaheen who is Hadrat's Khalifa.

کوئی مجھ سے پوچھے میں کیا مانگتا ہوں

میں اپنے خدا سے خدا مانگتا ہوں

وہ ہو جائے میرا، میں ہو جاؤں اسکا

یہی رات دن میں دعاء مانگتا ہوں

KOEE MUJH SE POOCHHE ME KYA MAANGTA HOE.

ME APNE KHUDA SE KHUDA MAANGTA HOE.

WOH HOJAAE MERA. ME HO JAOO OOSKA

YAHİ RAAT DIN ME DUAA MAANGTA HOE.

If questioned by any one, what my supplication is,

I supplicate from Allah, only Himself

That I become His, O that he becomes mine,

Is my supplication night and day

In the Hadith we are taught to ask for Jannat, but we should bring ourselves to such a level that we are above material things. We only want Allah ﷻ and if we get Allah ﷻ, then Allah ﷻ will definitely grant us Jannat. If you become Allah's ﷻ, your wife will be with on your side.

A friend told me just before Asr that he had some financial problem and his wife refused to agree to his opinion in the matter. He went home and all of a sudden the wife agreed fully.

So, the wife will be in your favour if Allah ﷻ is yours. Otherwise she will work against you all the time. Your workers in the business will turn against you because you do not have a good relationship with Allah ﷻ. **This is the Dua that I make all the time that Allah ﷻ becomes mine.**

عطا کر دے وہ مجھ کو اپنی محبت
میں اس کے سوا کچھ اور نہیں مانگتا ہوں
ہے ناراضگی جس کی دوزخ سے بڑھ کر
اسی ذات کی بس رضا مانگتا ہوں
اصل مجھ کو دنیا کی خواہش نہیں
میں بخشش بروز جزا مانگتا ہوں

*ATAA KAR DE WOH MUJH KO APNI MUHABBAT.
ME OES KE SIWA KOCHH AUR NAHIE MANGTA HOE
HE NAARAZGI JIS KI DOZAKH SE BARH KAR
OOSI ZAAT KI BAS RIDHA MAANGTA HOE
ASAL MUJHE DUNYA KIE KHWAASHISH NAHIE
ME BAKHSHIESH BA ROZ-E- JAZAA MAANGTA HOE
That He grant me love for Him,*

I supplicate with no more say.

Whose discontent, for me goes beyond that "Infernal Abyss"

The pleasure of that being is my only desire, my bliss.

Truly, this world, of my desires constitutes of naught

Constant is that "Place of reward" from me being sought.

Allah ﷻ must give me His love. I do not want anything else besides the love of Allah ﷻ. A person who has got the love of Allah ﷻ has found everything. ***"O Allah, I am begging You for Your love."***

THE DISPLEASURE OF ALLAH ﷻ

This is very important to understand. We are afraid of the punishment of Allah ﷻ in the Qabr and on the day of Qiyaamah, **but worse than that is the displeasure of Allah ﷻ.** One of the manifestations of Allah's ﷻ displeasure is Azaab in the Qabr, in the world, and on the day of Qiyaamah.

If you are unhappy with your worker, you will fire him. Similarly, if you are unhappy with your wife then you will divorce her even though a person can do much more than this. Likewise one way of Allah ﷻ showing His displeasure is by sending Azaab, whilst Allah ﷻ can harm us much more than that. If Allah ﷻ has to take us to task, we will not know what happened to us and from which side it came.

The fear that Buzurgs always have is that Allah ﷻ must not be displeased with them. Allah ﷻ becomes displeased because of sins, so they are very careful that they must not commit any sin.

We beg of the pleasure of Allah ﷻ. Allah ﷻ is very kind to us. We make mistakes as we are human beings, but we should beg of Allah ﷻ for His pleasure. If Allah ﷻ is pleased with me, what won't Allah ﷻ give me?

Jannat is like the little change (coins) that a person possesses. The world is also small change. The greatest independency that Allah ﷻ will grant to a person is independency of the soul. Allah ﷻ will make you a king in your heart even though you may be wearing torn and tattered clothing.

On the one hand, a man is a king with beautiful robes of gold and silver, but Allah ﷻ puts Azaab in his heart, then such a person is in Jahannam. How many people are living in this condition?

Hadrat Maulana Palanpuri ﷻ gives an example of this.

He says, You are standing on the platform of a railway station and the train is passing you. There is a passenger in the first class enjoying the air-conditioned compartment, cool drinks, juice, fruit, etc. This passenger is in great enjoyment. The passengers in the third class are in difficulty all the time. There is no place to sit to such an extent that people are hanging out of the train. The seats are hard, the windows do not close or some do not open, if the fan is on then it cannot be switched off and vice versa, etc.

A person is standing in such a compartment with many parcels in his hand. Such a person seems to be in great difficulty. However, what is the internal condition of the two passengers? The person seated in the first class has been given death sentence and the government normally satisfies the last wish of a person. This person wanted to travel first class and enjoy the delicious food, juices, cool drinks, etc. so his wish was fulfilled. Internally he is

uneasy and his heart is pumping faster at every station as he is getting closer to his death sentence.

The person in the third class that seems to be in such great difficulty outwardly is returning to his family after a long separation. He will be meeting his wife and children; he has purchased toys and gifts for them. At every station, he is getting happier.

Therefore we should not be fooled with the external things, the internal condition is important.

KHIDR ﷺ

It is famous that Khidr ﷺ does not have a thumb bone. This is the reason why some people press the area of the thumb bone when making Salaam, to ascertain whether the person he is meeting is really Khidr ﷺ. His Dua is accepted one hundred percent as he is Mustajabut Da'waat. One person met Khidr ﷺ and requested him to make Dua. He requested that he must always be happy to such an extent that he must not experience a moment of sadness.

Khidr ﷺ said, "This Dua is not for the world, it is for Jannat. However, if you find a person that is the happiest, person and I will make Dua that Allah ﷻ makes you like that person."

So Khidr ﷺ said, "I will meet you at a certain place after a certain period and make your Dua for you. In the meantime, you look for the ideal person who you would like to be."

He saw a person in his town with a big business, home, etc. when he enquired from that person, he said, *"I have a monthly shortfall to pay my lights, water, etc."* He realised that this person is unhappy. He went to another person who said, *"I possess everything but I do not have any children."* In this manner, he went

around to many people until finally he went to a person with a huge mansion, the table was laid with food, many workers to serve, with many children. He thought to himself that I do not even have to enquire, I can see how happy these people are. However, he decided to confirm his thoughts with the owner. The owner of the mansion asked, *“Why do you want to know, this is a secret which I do not want to divulge.”*

This person told him that I want Khidr ؑ to make Dua for me that I also become wealthy as you are. The wealthy man immediately advised him not to do so. *“I am experiencing the worst situation in the world.”* The person said, *“How can you be the worst of all people in the world when you possess all these things?”* He replied, *“My wife had reached a stage in her life where she had become so ill that doctors had given up all hope. We loved each other tremendously, so she told me, “You will re-marry after my death.” I promised her that, “I will never get married again. I gave her all forms of assurance but she never accepted.” Finally, “I had myself castrated and then only she believed me.” “By the grace of Allah ﷻ she recovered from her illness and she became healthier than before. However I could no longer satisfy her.”* He then told this person, *“These children that you see belong to my servants. I am actually living in Jahannam here, so don’t ever become like me.”*

He then realised that the world is not a place for enjoyment. It is just a fool’s paradise. **The quality of the heart is of importance and concern. If a person is happy, he has got everything. On the other hand, if a person has got everything but he is unhappy, the worldly possession is nothing.**

When a person makes the Zikr of *“La ilaha illallah”*, he should make intention that Allah ﷻ makes him a king in his heart. Wallah, a single sitting of Zikr will take a person to great heights.

اصل مجھ کو دنیا کی خواہش نہیں

ASAL MUJHE DUNYA KIE KHWAASH NAHIE

Finally the poet says that I have no desire for this world.

میں بخشش بروز جزا مانگتا ہوں

ME BAKHSHIESH BA ROZE JAZAA MAANGTAA HOE

I desire Your forgiveness on the day of Qiyaamah. **A person that has acquired the forgiveness of Allah ﷻ has actually got everything.**

We should keep all these points in mind when we make our Zikr. These are things that we are asking for. We have discussed these poems and some are the poems of Khwaja Saheb ﷻ.

Each one of us should get this Kitaab on Zikr (Thanaa-e-Hameed, Zhikr part 1). We should study it and learn the Ash'aar with the meaning and then make our Zikr daily. Those people that have found Allah ﷻ cannot help but thank the Sheikh. How happy will a person be if he gets the riches of both worlds? Those that do not reach such a level have a weak relationship with the Sheikh as they have got nothing from the Sheikh.

Whatever you acquire is on your effort. The Sheikh can take the horse to the water but he cannot make the horse drink. Those that are regular with Majlis, they sit in front, they show interest, this is because they know that they are getting something.

Remember, the Sheikh is not the object. Allah ﷻ is the object. The Sheikh that takes one to Allah ﷻ, then that is a Sheikh. If

he is not taking you to Allah ﷻ, then he is a man of the world. He is not a Sheikh. **When a man gets Allah ﷻ, he can never leave his Sheikh. He will continuously think of the Sheikh all the time, as you are getting Allah ﷻ, Deen, Akhlaaq-e-Nabawi, and the love of Rasulallah ﷺ.**

On the other hand if one is not getting these things, then one's shop, office, sports, sins, are more important.

May Allah ﷻ grant us all Taufeeq to practise. Ameen!

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