



LOVE OF ALLAH

By Hadhrat Maulana Shah Abdul Hamid Is'haq
Sahib Dâmat Barakatuhum



Dua requesting Allah's forgiveness!

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَعْفُوكُنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Our Rabb! We have wronged our souls and if You do not forgive us and show mercy to us, We will surely be of the losers.

Our Sheikh Daamat Barakaatuhum explains that the parents would punish a child who was naughty or did something wrong, or the parents might ask the child to ask for forgiveness by saying, "Ask for Maaf now, say forgive me!" When the parents indicate this, it means that they will accept the request for forgiveness, and they will forgive the child.

When Allah ﷻ told us, and through Adam ؑ, Allah ﷻ has taught the entire mankind that whenever you will err, I have taught you the words of how to ask for forgiveness, and when you have asked Me, in accordance with how I have taught you, with these royal words, I will accept your supplication and forgive you. Allah ﷻ has given us the guarantee of acceptance by giving us these words

N.B. For further information on various Dua's refer to the Kitaab titled "Masnoon Duas" which is available from Khanqah Akhtari library.

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Foreword

Hadrat Maulana Abdul Hamid Saheb Daamat Barakaatuhum had delivered a lecture during the month of Ramdaan explaining the love of Allah ﷻ. Hadrat Maulana had beautifully explained what enjoyment a person will experience in this world, leave alone the hereafter, if he recognises Allah ﷻ. Many incidents of the pious have been discussed who continuously enjoy a wonderful life that is free of worries and problems in spite of not owning material possessions, due to their relationship with Allah ﷻ. Finally Hadrat Maulana explains the easiest way of attaining the love of Allah ﷻ. May Allah ﷻ bless us all with His love and grant us the Taufeeq of practising upon these advices. Ameen!

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الحمد لله وكفى وسلام على عباده الذين اصطفى الحمد لله منشاء الخلق من عدم ثم الصلوة على المختار في القدم يا رب صل وسلم دائما ابدا على بشير نذير محمدا مولاي صل وسلم دائما ابدا على طه سيد المرسلين بلغ سلامي روضة فيها النبي المحترم يا خير من دفنت بالقاع اعظمه فطاب من طيبهن القاع والاكم روعي الفداء لقبر انت ساكنه فيه العفاف وفيه الجود والكرم هو الحبيب الذي ترجى شفاعته لكل هول من الاهوال مقتحم يا رب بلغ بالمصطفى مقاصدنا واغفر لنا ما مضى يا واسع الكرم اما بعد فقد قال الله تبارك وتعالى اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ وَمَا اَتَاكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا صدق الله العظيم

Why were we created?

Allah ﷻ has created us to recognise Him. In the Quraan Sharif Allah ﷻ states,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I have not created Jinn and Insaan except for my worship

The Tafseer of the word يَعْبُدُونَ is يعرفون which means to recognise Allah ﷻ. We have been created to recognise Allah ﷻ. There was one way to find Allah ﷻ and that through the men of Allah ﷻ. Allah ﷻ had blessed the Ambiyaa ﷺ with his Ma'rifat (recognition), and they taught this to mankind. Man was unable to recognise Allah ﷻ on his own. The greatest personality amongst mankind was

Rasulullah ﷺ, and he had taught us how to recognise Allah ﷻ which was termed as the stage of Ihsaan in the era of Rasulallah ﷺ. It is mentioned in the Hadith,

ان تعبد الله كأنك تراه فان لم تكن تراه فإنه يراك

You should worship Allah ﷻ as though you are seeing Allah ﷻ, if you cannot see then verily He is watching you.

What does it mean when we say that it is as though we are seeing Allah; it does not mean that we are not seeing but it means that we are seeing the Tajalliyat and Sifaat of Allah ﷻ. When making Ibaadat, the Qudrat of Allah ﷻ should in front of a person which is manifest in the whole world. The Azmat (greatness and honour) of Allah ﷻ and the forgiveness of Allah ﷻ should be before a person. One should contemplate and reflect of the sins that he has committed yet Allah ﷻ has allowed him to come in His presence. So a person cannot see Allah ﷻ but he can see all the attributes of Allah ﷻ. On the day of Qiyaamah a person will see Allah ﷻ directly without any barriers.

What is Ihsaan?

If a person is unable to reach this level then at least be conscious that Allah ﷻ is watching me. This is the level of Ihsaan which is termed as Tasawwuf and present from the time of Rasulallah ﷺ. This is one of the objectives for which Allah ﷻ had sent Rasulallah ﷺ. Jibraeel ؑ questioned Rasulallah ﷺ regarding Imaan, Islam and Ihsaan, which shows that Ihsaan is one of the functions of Rasulallah

ﷺ. This is made manifest in the Quraan Sharif where Ibrahim ؑ made Dua to Allah ﷻ to send such a Rasul that will recite the verses of the Quraan Sharif to them, teach them the Tafseer, the Hadith and purify them. Teaching one to recite the Quraan Sharif is the function of the Madrasah, teaching the explanation of the Quraan is the function of the Darul Uloom, and Tazkiya (spiritual rectification) is the work of the Khanqah. These were the functions of Rasulullah ﷺ. A great way of attaining this is by following Rasulullah ﷺ. A person will attain the level of Ihsaan and he will be able to see Allah ﷻ (i.e. the Sifaat, attributes, qualities, Tajalliyat of Allah ﷻ). Whoever gains the ability to see Allah ﷻ in the world, he will be able to see Allah ﷻ in the Akhirat. A person will be able to see Allah ﷻ to the extent that he has recognised Allah ﷻ.

A person heard that there is a great Alim who is a Buzurg but you haven't seen him as yet. You have heard of his qualities, you have seen his work on Hadith, Tafseer, and you know that he is a Mufasssir and Muhaddith as well. If you see that he has done work on Tasawwuf as well, you know that he is a Wali of Allah ﷻ as well. It is as though you have seen him even though you haven't seen him. When you meet him, you will know that this is the man that is a great Alim, Muhaddith, Mufasssir, Wali, etc. If you knew him only to be a Wali then you wouldn't know him with the other qualities. If you knew of all his qualities then you will see and recognise him accordingly. Similarly a person will see Allah ﷻ according to the level of recognition that one has acquired. Jannat will become enjoyable if a person has recognised Allah ﷻ here.

If we recognise Allah in this world Jannat will become enjoyable

We accept Jannat with all its bounties and enjoyment, but if we see Allah ﷻ and recognise Allah ﷻ in this world then we will know the reality of Jannat. So, a person will enjoy the sight of Allah ﷻ according to the level of one's recognition of Allah ﷻ in this world. Hadrat Maulana Qaasim Saheb Nanotwi ؒ was a very great Alim, but he had lead a life of such simplicity that you would never know that he is a man of such great status, the height of tall mountains. What knowledge had Allah ﷻ given him.

A person that was studying the works of Hadrat Nanotwi ؒ wanted to come and visit Hadrat. He wrote a letter to Hadrat informing him that he will be coming on a certain day, at a certain time at the station. He arrived accordingly and Hadrat Maulana had received him personally. He was from Lucknow so his Topi was at a perfect angle, the large button was properly fastened. He said that I came to meet Hadrat Maulana Qaasim Saheb Nanotwi ؒ, so Hadrat said I have come to receive you. Hadrat Nanotwi ؒ picked up his bedding and place it on his head. They then proceeded. He was not aware that this was Hadrat Nanotwi himself, he thought him to be some worker. When he reached his destination, Hadrat Nanotwi made him comfortable and presented food to him. He was eager to meet Hadrat Maulana as he had recognised him. So he requested to meet Hadrat Nanotwi ؒ, but he was told that you will meet him. There is no need to worry. After meals he was told to take some rest, but he again requested to meet Hadrat Maulana. After taking a rest, he asked to meet Hadrat Nanotwi ؒ upon which Hadrat Nanotwi ؒ

replied that I am Maulana Nanotwi. We can imagine what must have happened to this person? He must have melted. On the other hand he must have greatly appreciated Hadrat Maulana as a man that is so high yet he is so humble.

The tolerance of Hadrat Nanotwi

Once an ordinary constable (that was on the road) had a problem and beat Hadrat Maulana Nanotwi ﷺ. Hadrat took the beating. The constable then took Hadrat Maulana to the police station to get him imprisoned. The constable was unaware that the station master was a Mureed of Hadrat Maulana. When the station master saw this, he took off with the constable. Hadrat Maulana told the station master not to utter a single word to him as he was doing his duty and in his sense he was right. The station master was an ardent lover of Maulana so he wanted to get back at the constable, but Hadrat Maulana told him to forgive the constable and increase his position and salary. When a person doesn't recognise somebody he does not know the value, and when he recognises somebody then he will appreciate such a person.

Ibaadat becomes enjoyable when we recognise

Allah ﷻ

When we do not recognise Allah ﷻ then our Salaah, fasting, and other acts of Ibaadat are all dry. Allah ﷻ has created us for His recognition. We all know that we should do first things first, and the first thing is to recognise Allah ﷻ. After recognising Allah ﷻ, perform Salaah. This doesn't mean that we shouldn't perform

Salaah until we recognise Allah ﷻ. It means that preference should be given to the recognition of Allah ﷻ.

A person in the Haram Sharif of Makkah came to Hadrat Maulana Abrar-ul-Haq Saheb Hardoi ﷺ and said that he makes Tawaaf daily after Asr Salaah. I follow a schedule whilst in Makkah Sharif. After Asr Salaah, Hadrat sheikh Maulana Muhammad Zakariyya ﷺ has a Majlis as well. I am now in a dilemma. Should I attend the Majlis of my Sheikh or make Tawaaf? It is not possible to make Tawaaf anywhere else in the world. Hadrat gave a beautiful reply to this. He said, "If you having problems with your sight, will you first recite the Quraan Sharif or get your eyes checked out?" It is obvious that you will have to get your eyes examined by an optician, thereafter you will be able to recite Quraan Sharif correctly. Similarly, first go to the doctor who will open your eyes (i.e. the Sheikh) and then make Tawaaf. You will then understand whose Ka'aba it is.

A Mureed wanted to go for a Nafil Haj, so the Sheikh asked him, "Do you know the owner of the Ka'aba Sharif?" He said, "I don't know Him." The Sheikh said, "Stay with me for a year and I will teach you who the owner is." If you visit a person whose position is unknown to you, it is possible that you might be disrespectful due to not knowing his position. First learn Who the owner is, then go to His house. Allah ﷻ has created us to recognise Him. We should make Shukr that Allah ﷻ has given Rasulallah ﷺ as our Ustaad. How compassionate and what a guide? Rasulallah ﷺ didn't only teach us the recognition of Allah ﷻ but he had also taught us how to gain the recognition of Allah ﷻ. Today we are not in the company of Rasulallah ﷺ but the Buzurgs that we have are of such a calibre that

we are completely taken aback looking at their condition. If the people of the world come to know of this, they will forget everything of the world and admire them. What qualities did they have?

Hadrat Maulana Asghar Hussain Saheb ﷺ

For example, Mufti Shafi Saheb ﷺ was a student in Darul Uloom Deoband and his Ustaad was Hadrat Maulana Asghar Hussain Saheb ﷺ who was a great Buzurg. Once they were eating mangoes together. Mufti Shafi Saheb ﷺ said, “I will throw away the peels.” The ustaad asked, “Do you know how to get rid of the peels?” Mufti Shafi Saheb ﷺ then asked, “Is there a method of getting rid of the peels?” Hadrat Said, “Yes, there is a method of getting rid of the peels.” In those days dustbins did not exist, so the garbage would be left along the road side which the municipal cleaners would remove. He left a few peels in one location walked a little further and left a few peels there and walked even further and left a few peels. The Ustaad then told Mufti Shafi Saheb ﷺ that there are many poor people who are unable to afford even a single mango. If they were to see a stack of peels in place, they would say that these people have eaten so many mangoes yet we were unable to eat a single mango. They wouldn't experience any pain if the peels are distributed in this manner. The Buzurgs were such that they considered the feelings of the people.

Consideration for other people

Hadrat Maulana Asghar Hussain Saheb ﷺ would generally recite his Wazaaf after Esha Salaah and it would take him quite a bit of time.

Thereafter, he would return home. Whilst returning he would pass by the home of an evil woman who used to sell herself. She had reached old age due to which she was unable to attract any clients any longer. On approaching her home, Hadrat Maulana Asghar Hussain Saheb ﷺ would remove his shoes. He would walk bare foot and wear his shoes on the other side. Why? She would think that a customer is coming when she hears the footsteps and think that I will do some business and get money, but when she hears that those footsteps have disappeared or faded away she will feel hurt. These are our Akaabireen. A poem has beautifully explained,

أولئك ابائى فجئنى بمثلهم

These are my forefathers, bring to me people similar to them

These are our spiritual forefathers. If we knew our history, who we are and whose children we are then we won't be taken aback by anything of this world. If we know Allah ﷻ and the system of Allah ﷻ, no technology will amaze us. When we know the system of Allah ﷻ, the technology of this world will be like toys and such toys that do not even work properly. Any mathematician that studied Allah ﷻ and the Qudrat of nature will say that the maker was a great mathematician. A scientist who studies would have said that he is a great scientist. A person that studies astronomy would say He must have been a great astronomer that he set everything so perfectly. A person that studies biology, a person that studies plant and insects would think that he was a master of that field. We as believers know that Allah is a master of every field.

Who is our Allah?

If a person is good in one field in this world, we will praise him extensively. When children gather, they praise their parents. Some might say that my father is an excellent Hafiz of the Quraan Sharif and how well he recites, he is also a great Alim and what Masaa'il he discusses, he is also a great Muhaddith and Hafiz-e-Hadith. He is a great Mufti as well. How many titles can ones father have? What isn't our Allah? He is not only our Allah but each person can claim that He is my Allah. Allah ﷻ has created us to recognise him, and one way of recognising him is through following the Sunnat of Rasulullah ﷺ. We should try to bring the Sunnats of Rasulullah ﷺ into our lives. One important aspect of Sunnat is the duas of the relevant occasions. We should recite these Duas and teach it to our children as well. If we recite the relevant Duas of the various occasions then our children will learn these Duas from us. If we recite the Dua on awakening, then our children will learn it by listening to us as they are very receptive. If we practice upon the etiquettes of sleeping daily, our children will remind us the day we slip up. If we practice on these basics we will produce Junaid Baghdadis in our homes. Allah ﷻ has given us such factories that we can produce Ghazalis, Gangohis and Nanotwis in our homes. This will only be possible if we begin to practice.

If we introduce the dirt and filth of the western people, the magazines and newspapers, send them to school from the age of three and four, then their minds become polluted. When their hearts are polluted, where are these good qualities going to come from? If you intend putting municipal water in a glass, you will make sure that the glass is clean. You make sure that the glass in

absolutely clean when putting Zam Zam into a glass. How clean shouldn't our hearts and the hearts of our children be if we want Allah ﷻ in our hearts.

Importance of Masnoon Duas

When the father of Hadrat Maulana Ilyas Saheb رحمۃ اللہ علیہ (Maulana Ismail Saheb رحمۃ اللہ علیہ) passed away, many people had attended his Janaza as he was a great Buzurg. Due to the large crowds, the Janazah was being jostled around. Similarly, the people that attended the Janaazah of Hadratjee Maulana Inaamul Hassan Saheb رحمۃ اللہ علیہ explained that the Janaazah did not even move easily due to the large crowds. One pious person that attended the Janaazah of Hadrat Maulana Ismail Saheb رحمۃ اللہ علیہ had Kashf (where certain things are exposed to certain individuals which the general masses cannot see). The deceased was telling this pious person to tell the people to hasten with the Janaazah as Rasulallah ﷺ is waiting to welcome him. I feel uneasy that Rasulallah ﷺ has to wait for me. The same Buzurg thereafter explained that Hadrat Maulana Ismail Saheb رحمۃ اللہ علیہ was blessed with such honour due to the fact that he was punctual with the Masnoon Duas. These Masnoon Duas are absolutely effective and will assist us in recognising Allah ﷻ and have Ta'alluq (connection) with Allah ﷻ. When a person is standing up he will recite Allahu Akbar, when sitting down he will recite Subhanallah. When entering and leaving the toilet, when awakening, eating, a person will always be in touch with Allah ﷻ when reciting the Duas on these occasions.

Following the Sunnat of Rasulullah ﷺ has great value. Our beloved Sheikh Daamat Barakaatuhum has beautifully composed it in poetic form. Hadrat says,

نقش قدم نبی کے ہیں جنت کے راستے

اللہ سے ملاتے ہیں سنت کے راستے

Whoever follows in the footsteps of Rasulullah ﷺ will reach Jannat

By following the Sunnats of Rasulullah ﷺ one will reach Allah ﷻ

Nowadays, even Muslims do not ask the road to Jannat. We will ask for directions to a certain destination, how can I get an import permit, how can I get a certain license, etc. but we do not ask the road to Jannat. If anyone does ask, the answer is simply that we should follow in the footsteps of Rasulullah ﷺ and we will reach Jannat.

The simplicity of Umar ﷺ

Hadrat Umar ﷺ had lead a simple lifestyle during his Khilaafat. He was the man that ruled the world at that time which was two and a quarter million square miles. Hadrat Umar ﷺ would be in Madinah Sharif but the Roman emperor would tremble and shake in Rome fearing Umar ﷺ. In his time many emperors and ambassadors were coming to Madinah Sharif as this was the great centre of the world, therefore the Sahaaba ﷺ felt that Umar ﷺ should change his dressing. He should adorn such clothing that suits the occasion, and he should serve better food as people were eating at his Dastarkhaan. Umar ﷺ would eat such simple food that it was

difficult for Sahaaba ﷺ to eat. He had a law for his governors that they will not eat two dishes together. What he meant by this statement was that ghee was regarded as a separate dish and any other food was a separate dish, therefore the both shouldn't be mixed. Today, we have so many items mixed in a single curry besides Ghee.

In one Hadith Rasulallah ﷺ is reported to have said,

نعم الادمم الخلل

What an excellent curry is vinegar?

A person should dip his roti into vinegar and eat. Where would we regard vinegar to be a curry? This is impossible for us. Vinegar is an ingredient of our curries. Nevertheless, Hadrat Umar ﷺ had an extremely simple life, but no one had the courage to speak to Hadrat Umar ﷺ, so they had to put the belt on the neck of the mouse. They went to his daughter who was the wife of Rasulallah ﷺ who was Hafsa ﷺ. She spoke to her father and asked him whether he would change his dressing and food. Hadrat Umar ﷺ asked to explain the eating pattern of Rasulallah ﷺ as she had lived in the home of Rasulallah ﷺ. He then asked her to explain the bedding of Rasulallah ﷺ. He said, "O Hafsa! Who are these people that have sent such a request? I will go and whip them." The Sahaaba that had sent this request were senior Sahaaba. Hadrat Umar ﷺ then said, "My master and friend (Rasulallah ﷺ) wanted to reach a destination and he had reached his destination by living a certain way of life (a life of simplicity). My friend Abu Bakr wanted to reach a destination

(i.e. he wanted to be with Rasulullah ﷺ) and he reached his destination by living a life of simplicity. I also want to reach there, so do not change the direction of my life.

Respect and honour is in Islam

Hadrat Umar ؓ has conquered Baitul Muqaddas. He had an arrangement with his slave that he will ride for a distance and the slave will lead the camel, thereafter the slave will ride and he will lead the camel. When entering Baitul Muqaddas, it was the turn of Hadrat Umar ؓ to lead the camel and the slave's turn to ride. During the lengthy journey from Madinah Munawwarah, the hair of Umar ؓ was dishevelled, dust was on his clothing, etc. He was asked to change his clothing and sit on the camel, in fact come on a better conveyance such as horses. How did Umar ؓ respond? He said,

كنا اذل الناس اعزنا الله بالاسلام فان نطلب العزة في غير الاسلام اذلنا الله

We were the most humiliated people, Allah ﷻ granted us respect and honour through Islam. If we seek respect in other than Islam, Allah ﷻ will humiliate us.

Allah ﷻ hasn't given us respect with clothing, nor with our vehicles and conveyances, nor in the type of houses in which we live. A person may own a twenty storey mansion and feel that respect is in the house. In the very same house there may be a mouse residing as well, so the mouse will also become honourable as respect is earned on account of the house. When you greet the owner of the house, you should greet the mouse as well.

A certain person would be greeted by all when he would walk on the streets. He used to tell the people that I will convey you're Salaam to him. The people would then tell him that we are greeting you, so why are you saying that you will convey our Salaam to him. He said, "When I was a poor person, nobody used to greet me. Everyone now greets me as I'm a wealthy person." So, you people are actually greeting my wealth and I will convey you're Salaams to the money. Our respect and honour is not in our education, position, wealth, etc. but respect and honour is on the basis of Islam. If we could only realise this and bring Islam into our lives as this is the need of the time. There are so many Muslims yet there isn't a sign of Islam on them. Our Sheikh Daamat Barakaatuhum has composed a poem wherein he explains that how can a person without a beard be recognised as a Muslim. We accept that he is a Muslim but how will we be able to recognise him. So, a person is regarded as a Muslim when he possesses the qualities of Islam. If India and Pakistan are at war, the Pakistani soldier puts on the Indian uniform, how would we be able to tell the difference?

So by following the Sunnats of Rasulallah ﷺ we will be recognised. We have to be recognised as Muslims in this world, in the Qabr we will be questioned regarding Rasulallah ﷺ and we will only be able to answer if we had followed the Sunnats of Rasulallah ﷺ. If a person did not follow Sunnats, he will reply by saying that I do not know this person. It will be necessary to be recognised at the pond of Kauthar, at the bridge of Siraat and at the scales when our deeds will be weighed. This will only be possible if we had followed the Sunnats of Rasulallah ﷺ. It is mentioned in the Hadith that Rasulallah ﷺ will say, "Let these people come as they are my

Ummatis.” The Sahaaba ﷺ will say that you do not know how these people had changed after you (i.e. after leaving the world). Rasulallah ﷺ will then say,

سحقا سحقا

Get away from here, get away from here.

On the day of Qiyaamah Rasulallah ﷺ will be at the peak of mercy, yet he will turn people away. May Allah protect us, and may Allah protect us from the curses of Rasulallah ﷺ in the month of Ramdaan.

The curses of Rasulallah ﷺ

Rasulallah ﷺ had cursed three people and according to one narration Hadrat Jibraeel ﷺ had commanded Rasulallah ﷺ to curse such people. These people are those that hear the name of Rasulallah ﷺ but they do not send Du'ood. The second group of people are those that find their parents in their old age yet they are deprived of Jannat as they do not serve them and take their Du'as. The third group are those that find the blessed month of Ramdaan but cannot get their sins forgiven. May Allah protect from the curse of Allah and all the curses of the Ambiya ﷺ and righteous and pious.

نقش قدم نبی کے ہیں جنت کے راستے

اللہ سے ملاتے ہیں سنت کے راستے

Whoever follows in the footsteps of Rasulallah ﷺ will reach Jannat

By following the Sunnats of Rasulullah ﷺ one will reach Allah ﷻ

So, a person that follows Sunnah will be joined to Allah ﷻ. A person who is joined to Allah ﷻ, what else does he want? There is a discussion amongst the Sufis as to whether the position of a Shaakir (one that is grateful upon the bounties of Allah ﷻ) is higher or the position of a Saabir (one that exercises patience of difficulties). Finally the answer is that the position of Sabr is higher. Why? When a person makes Shukr, Allah ﷻ promises to increase a person.

لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ

If you are grateful most certainly I will increase you

This means that the more a person makes Shukr the more of Allah's ma'rifat and closeness a person will gain. A person will gain the reality of Imaan and Yaqeen. A person will also gain the bounties of the world by the way.

On the other hand a person gets Allah ﷻ for making Sabr as Allah ﷻ mentions in the Quraan Sharif,

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

Verily Allah ﷻ is with those that exercise patience.

The reward for exercising patience is much greater. A general is fighting on the battlefield and the king is saying that I will send more armies and reinforcement for you. These soldiers will indeed be of great assistance to the army. However, if the king personally joins the army then what more does a person require as he got the king. On one hand Allah ﷻ says that I will increase you, I will give you

more, but if Allah ﷻ says I am with you then this is greater. By acting upon Sunnah a person is joined to Allah ﷻ.

وہ شاہ دو جہاں جس دل میں آے

مزه دونو جہاں سے بڑھ کے پائے

In whoevers heart Allah ﷻ enters,

He attains such enjoyment that is more than the two worlds.

The enjoyment of the world everyone enjoys. Someone enjoys his fishing, someone his sports, someone enjoys his food, someone enjoys his sleep, some say that their weakness is women and they love women. Then we have the bounties of Jannat which are far superior to the bounties of the world.

Enjoyment of reciting Quraan

Regarding the bounties of Jannat, Hadrat Maulana Fadh-ul-Rahman Ganj Muradabadi ﷻ used to enjoy Tilaawat of the Quraan to such an extent that he used to make Dua, “O Allah, if you grant anyone the opportunity to recite Quraan Sharif in Jannat then grant me the opportunity, as there is no Ibaadat in Jannat. Jannat is a place of only enjoyment. He also used to say, “If the Hur (damsel) of Jannat comes onto my lap whilst I’m reciting Quraan Sharif I will tell her, if you want to listen to Quraan Sharif being recited then sit else move away from here.” Our Sheikh Daamat Barakaatuhum says that if the Hur (damsel) of Jannat come to us, we won’t decline as this is a great bounty. Hadrat Maulana Umar Saheb Palanpuri ﷻ used to say,

دنیا محنت کی جگہ ہے

The world is a place of effort and toil

قبر سونے کی جگہ

The Qabr is a place of resting

جنت مزہ اڑانے کی جگہ

Jannat is a place of enjoyment

Two friends were once travelling together. Whilst travelling they stopped at a certain place. One friend told the other friend, "You go and purchase the goods from the town whilst I prepare the fire for cooking." The other friend said, "I am so tired therefore I cannot do it." So he went and bought the goods. When he began lighting the fire he told the other friend to peel the potatoes and onions but he again said that he is so tired he is unable to do it. He then told the friend to place the Dastarkhaan, but he again replied that I am so tired that I cannot do it. When the Dastarkhaan was layed out and the food was placed, the friend was called to eat. He said, "How much am I going to refuse you, I will join you to eat."

We refuse Salaah in this world, we refuse fasting in this world, we refuse to strive in the path of Allah ﷻ. So when Allah ﷻ grants us the damsels of Jannat, we may also say, "how much must I continue refusing?" Our nature is such that we will say, "This is a Ne'mat of Allah therefore lets accept it." Anyway no matter how great the bounties of Jannat are, when Allah ﷻ comes in the heart and a

connection with Allah ﷻ is established, then such a person is a king all the time. Our Sheikh beautifully says,

شاہوں کے سروں میں تاج گراں سے اکثر درد سا رہتا ہے

Because of the weight of the heavy crown on the head of the rulers, they suffer from headaches.(i.e. because of their responsibilities)

اور اہل و فاء کے سینے میں نور کا دریا بہتا ہے

A river of Noor flows in the hearts of the faithful ones (lovers of Allah



What do the kings know regarding what is happening in this heart? Hadrat Ibrahim Ibn Adham ؑ was a king of Balkh. He gave up his entire kingdom to find Allah ﷻ. He said, “If the kings of the world’s knew what treasures we keep in our hearts, they would come with their armies, but they will not be able to take the treasures of the heart. The worldly possessions such as money, pearls, diamonds, etc, can be stolen even if one hides it away in a secure place, but the treasures of the heart cannot be taken by anyone.

A strange incident

On one occasion Ibrahim Ibn Adham ؑ was at the river bank sewing his little blanket. One of his ministers passed by and thought to himself, “Look at this foolish person who has given up his kingdom and is seated here like a pauper sewing his blanket with a rusted needle.” Allah ﷻ informed Ibrahim Ibn Adham ؑ (via Kashf) that this man is thinking of you in this manner. So, Ibrahim Ibn Adham ؑ took his needle and threw it into the river that was flowing nearby.

He then instructed the fish in the river to return his needle. Maulana Rumi ؒ writes that a hundred thousand fish came up with golden needles and presented it to him. He said, “I do not want these needles, I want my rusted needle.” One fish went into the water and brought out his needle. He then asks the minister, “Which kingdom was better?” Was the previous one better or this one? The minister begins to cry and places his hands in the hand of Ibrahim Ibn Adham and says, “Please make me Bay’at.” Let me also know Allah ؒ.

This is the condition when Allah ؒ comes into the heart. A person will not need houses or properties, and various other things. The world is not even equivalent to the wing of a mosquito. What portion of the wing of the mosquito is our entire properties equivalent to?

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

Every day He is in a different splendour

One of the qualities of Allah ؒ is that he is in a different splendour everyday. In this verse the word day is not in the meaning of day. Allama A’loosi ؒ writes in his famous Tafseer Roohul Ma’aani,

في كل وقت من الاوقات وفي كل لحظة من اللحظات

At all times and at every moment

Every moment will be different in Jannat

Every second and every split second Allah ﷻ is in a different splendour. This is one reason as to why the people of Jannat will never get tired in Jannat. In this world a person going on holiday says, "I'm going to sleep it out." Whilst on holiday he wants to return to work and be back to his normal routine. How much will a person sleep on his holiday? A person desires to eat something but he then gets tired of that food. We get tired of all things irrespective how luxurious it may be to such an extent that a person intends indulging in his lust but he also gets tired. However, a person will never get tired in Jannat. In the Quraan Sharif Allah ﷻ states,

حَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

They will live there (in Jannah) forever and will never want to leave it.

The reason is that a person will be in a different splendour every moment. At all times a person will be involved in something different. If we take our kids out or they are taken for an excursion, we will be busy all the time as the kids won't sit still. You will never get time to sleep on that excursion. So, in Jannat a person will only sleep for enjoyment, otherwise he will be busy enjoying himself in Jannat. The enjoyment of Jannat will be un-imaginable.

If a person desires a mango in Jannat, the best mango of this world cannot be compared to the mangoes of Jannat. We cannot even say that the mangoes of the world cannot compare with the lowest mango of Jannat as there is no low grade in Jannat. The first bite of the mango of Jannat will be wonderful, and it will give off a

wonderful fragrance as well. The next bite will be better and more enjoyable and the third bite will be even better. In the world, if a person desired having a second cup of tea, the enjoyment of the second cup is not the same as the first cup. Therefore a person should not even think of having a second wife as the second cup is not the same as the first cup. The first cup is most enjoyable. Hadrat Maulana Inaamul Hassan Saheb رحمۃ اللہ علیہ used to have tea from a big mug so that there is no need to request a second cup. So, a person will never get tired of the enjoyment of Jannat.

Allah ﷻ is in a different splendour at every moment. Any person that establishes a relationship with Allah ﷻ, then this friend of Allah will also be in a different Shaan (splendour) at every moment. At Tahajjud time he is busy making Tahajjud Salaah but the time is very short. He wants to perform another two Rakaats but there isn't sufficient time. In between the two Rakaats, he wants to make Dua to Allah ﷻ as well. Similarly, this friend of Allah ﷻ gains such enjoyment in his Zikr that he wants to increase all the time. When he starts his Dua, the tears flow and he doesn't want to stop but he is being called to come and partake of his Sehri. Rasulullah ﷺ caught the hand of a Sahaabi and said, "Come! Lets eat food that is filled with blessings." The Sehri is a meal from Allah ﷻ, filled with blessings so when eating Sehri a person enjoys his meal as this is the meal (samoosa) from Allah ﷻ and not the samoosa of your wife or some Indian woman from whose fingers Masala come out. The taste of the food is not of the spices but it is of the masalas from their fingers. One person said that Allah ﷻ will be the host in Jannat but if Allah ﷻ gave the contract to anyone it would be the South African

Indian women as Masala comes out of their fingers. So, the enjoyment of the samoosa that is from Allah is different, as this is my Allah's Sehri. The Wudhu that a person makes for Fajr Salaah is an enjoyment, the Fajr Salaah is an enjoyment. When a person lies down to sleep, then a person experiences great enjoyment as sleep is also from Allah ﷻ, therefore a person recites the Dua,

اللهم باسمك اموت واحيا

O Allah, I live and die with Your name.

The sleep of such a person becomes Mi'raaj. You are sleeping in the world but you are joined to the Arsh of Allah ﷻ. Hadrat Maulana Maseehullah ﷺ used to say that a person that performs Wudhu and sleeps, he is physically here but his Rooh (soul) is making Tawaaf by Allah ﷻ. So, a person that has established a connection with Allah ﷻ is in great enjoyment at every moment. What entertainment of the world does such a person require? What things of this world can amuse him?

Beauty of a woman

A girl that has beauty does not need cosmetics to beautify her as she has natural beauty. A girl that does not have beauty is required to use cosmetics. The best lipstick even in this world is Tilaawat of the Quraan Sharif. By recitation of Quraan, Allah ﷻ puts Noor on the face of the woman. Similarly making Zikrullah, obedience to the husband and being faithful to the husband are such qualities that bring Noor on the face of women even during old age. There is beauty on her face, voice, etc. even in her old age. The beauty of

Jannat will be in listening to the recitation of the Quraan. The day the woman hasn't applied her cosmetic and creams and the husband happened to see her at Fajr time he will be in the Masjid before the Muazzin. He will be wondering which spook he saw. The Muazzin will also ask him what has caused him to come so early to the Masjid. He will say, "Don't ask me what I had seen as only Allah ﷻ can help me from the figure that I had seen." In this world a woman is wearing contact lenses and you have been seen her with green eyes, yet when it is taken off you wonder who is this. So, natural beauty is what is found within a person. When a person experiences the enjoyment of Jannat, a person will be happy with Allah ﷻ all the time. Our Sheikh Daamat Barakaatuhum says,

مانا کے میر گلشن جنت تو ابھی دور ہے

لیکن عارف جو ہے وہ خالق جنت کو دل میں لیے ہوئے ہیں

Sir, we accept and believe that the physical gardens of Jannat are still far,

But a an Aarif (a person that has recognised Allah ﷻ) has got the creator of Jannat in his heart

For our understanding, Maulana Rumi ؒ says, "what is sweeter my friend, Is sugar sweeter or the creator of sugar?" Allah ﷻ has placed the sweetness in sugar. If Allah ﷻ withdraws the sweetness the grains of sugar will be there but it will be void of sweetness. Your

ice-cream, juices, desserts, sweetmeats will be void of sweetness. When Allah ﷻ comes into the heart, there wouldn't be any plantations of sugar in one's heart, nor any sugar mills, but the sweetness of these things will be in the heart. The sweetness in the heart will be more than all the honey of the world. If the wife has got Allah ﷻ in the heart and the husband is ill-treating her, she won't be worried as she has Allah ﷻ. If the husband has Allah ﷻ in his heart, then Allah ﷻ will place the heart of the wife in his control. If she becomes angry and pulls up her face then also there isn't any problem as we got our Allah.

A worry free life

Hadrat Thanwi ﷻ has mentioned whilst making Tafseer of the last verse of Surah Taubah,

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allah ﷻ is sufficient, there is no deity except Him, upon Him I place my trust and He is the Rabb of the great throne.

من كان علاقته بالرب لا يفنى أيامه في محاصمة الناس

Whoever has established his connection with Allah ﷻ will not waste his days (time) quarrelling with people.

He has no time to fight with people for five Rand or fifty Rand, he has his connection established with Allah ﷻ. The person that has found Allah ﷻ will not have any problems in this world. If such a

person experiences any difficulty he will place his trust upon Allah ﷻ.

One person in Azaadville took objection when we joined Hadrat Hakeem Saheb Daamat Barakatuhum. He was a close friend of mine so he asked many questions and was quite upset as well. Thereafter another person came and informed me that this person is going to harm you in any possible manner. Allah ﷻ gave me the Taufeeq to recite,

اللهم انا نجعلك في نحورهم ونعوذ بك من شرورهم

O Allah, we put You in their planning and we seek refuge in You from their evil.

Today he is our best friend. You don't have to fight with a person and have your vendetta against him as you have your Allah who will suffice you. Allah ﷻ says in the Quraan,

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is Allah not sufficient for His servants?

The Kuffar tried placing fear into Sahaaba ﷺ by saying that the Makkans are approaching. They have mastered the enemies all around. They replied, "Isn't Allah sufficient for us?" When they saw the armies of the enemies they said that this is what Allah and His Rasul had promised us.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا
زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

When the Mumineen saw the armies they said, "This is what Allah and His Rasul ﷺ have promised us. Allah and His Rasul have spoken the truth." Then they increase in Imaan and submission.

Allah ﷻ says,

وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ

They (Mushrikeen) threaten you (O Muhammad ﷺ) with (those gods whom they worship) besides Allah ﷻ.

The Insurance company will come and put fear in you that this tragedy can befall you. You will receive mail which will warn you of accidents that can take place, what will be your position if you do not have sufficient funds to meet your bills. In such a situation, you will be able to say that Allah is sufficient for me.

Freedom from the slavery of this world

Our sheikh has composed a beautiful poem wherein he states that a person that establishes his connection with Allah ﷻ will be freed from the slavery of this world. If one hasn't established such a connection with Allah ﷻ, then he is always putting away money for unforeseen tragedies. Then one fears that a certain property of mine may be taken away, or there might be a charge against me. In this country we don't know what could happen, therefore we should have off-shore investments. We should build a house in India, in

case of any problems here. Then the thought comes that the Hindus of India are also bad therefore we should build in Pakistan as well. These fears will continue and never come to an end. On the other hand, a person that has established his connection with Allah ﷻ will not experience the slavery of this world. He won't even have to slog for his next meal.

Choosing a partner for one's daughter

Shah Shuja Kirmani ﷺ was a great Buzurg, who was also the king of his time. His daughter who was pious and extremely beautiful reached the age of marriage. Many wealthy people and princes had proposed for her but the father was refusing all their proposals. He was personally searching for a boy for his daughter. He happened to perform Salaah in a certain Masjid which was constructed with mud and found a young man performing Salaah. He thought to himself that this boy is suitable for my daughter. When this young boy completes his Salaah, the king asks him, "Don't you want to get married?" He replies, "I don't have money to get married." I don't have money to pay the Dowry etc. The king said, "There is no need to worry, I will get you married." The boy asked, "Who will you get me married to?" The king asked, "Will you marry the daughter of Shah Shuja Kirmani ﷺ?" The poor boy then said, "Don't play with me, let me perform my Salaah." The prince and wealthy people are not succeeding yet you are telling me to marry the princess. When a boy wants to marry and you ask him how far you have gone, he will say that 50% of the work is over. I am interested, she has to now accept. The king said, "Don't worry, I will get you married." The king gets the Nikah performed as he was the father and then brings the girl to the house. When the princess arrives at his house, she notices

that there is a piece of dry roti on the lid of the water container. She asks him, “What is this?” He said, “I am fasting today and I had kept this for my Iftaar.” She immediately starts walking out of the house so he tells her that I knew that you will not be able to live with me in such a simple house. She said, “My father told me that he got me married to a person that has Deen in his life, but I realised that you are a man of the world.” He then asked her, “Why do you say that. She said, “You don’t even trust Allah ﷻ to give you Iftaari, so you kept a dry piece of roti.” You have a choice of either keeping the roti or keeping me. He then gave the roti in Sadaqa and she stayed in the house.

Allah alone is the provider

When a person is granted this Tawakkul, then he doesn’t have to worry of his Iftaari. In the hadith it is mentioned,

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَعْدُو خِمَاصاً وَتَرُوحُ
بَطَاناً » . رواه الترمذي ، وَقَالَ : (حديث حسن) .

If you (people) place your reliance upon Allah Ta’aala in the manner you suppose to place your trust upon Him, He will certainly provide sustenance for you as He sustains the bird, it leaves home with an empty stomach but returns with a full stomach.

If we had established a connection with Allah ﷻ, He would have given us the life similar to that of a bird. It is mentioned in the Hadith that if a person is in poverty or need, but places his trust on Allah ﷻ, Allah ﷻ will grant him Halaal sustenance for a year. The need is that we recognise and establish a connection with Allah ﷻ,

then there wouldn't be any problem in the world. Our problem is that we are overtaken and impressed by the western culture and way of life. To understand this we will mention a certain incident.

An anecdote

To make us understand our stupidity and folly a little anecdote (though long): A nephew, who was very rich and shrewd had 7 uncles who were very poor and simple minded. He wished to rob them further of the little which they had. This is exactly the case in the world today. The so called first world countries are not rich; they are shrewd (not clever or intelligent - there is a great difference between being clever and shrewd), what riches do they have? All the rich minerals, oil, etc. is in the so called 3rd world countries. What grows by them besides potatoes? All the wealth is in the so called third world countries, by their shrewdness they rob these countries of their wealth and in actual fact give nothing in return. Take the trouble of checking out how much of oppression and extolling is taking place in the poor countries, took place and continues unabated. Anyway this rich, shrewd nephew to extol more money from his poor uncles told them that I wish to invite you for meals. Simple minded and poor they got very excited and said please nephew do! It is a long time that we did not have a decent meal. You are rich we will get the best by you. In the meantime he bought a horse for two hundred rupees and told his wife, "when you feed the horse put some coins also in its feed (the horse will eat everything)." The uncles came the next day, after meals he brought the horse that he had just bought and showed it to his uncles. He then started whipping the horse and it started excreting, coins had also come out with the excreta, the uncle's eyes and mouth were

wide open! A horse excreting money! They said nephew give this horse to us! He said, "How can I?" You can see it is my source of income! They said you have got many other sources of income. After lengthy deliberations he agreed to sell it to them for a 1000 rupees. They were just too happy that they have got a bargain! Our money will be covered up in a few days and then we will just milk the horse! They took the horse and left. He told his wife, "My uncles will not come until seven days have passed, they will be back on the eighth day." The eldest uncle beat the horse the next day, the remaining few coins came out. After that each uncle took the horse for a day but they got nothing. The youngest uncle (*mu phat*) who was raw and outspoken hit the horse so much that it died. They said, "Our nephew has deceived us, we must go and sort him out."

He was expecting them, now he bought two white rabbits for fifteen rupees which were very identical. He fastened one at home and took the other one on his arm on the road that his uncles will be coming from. In the meantime he gave his wife a menu to prepare food. When he saw his uncles approaching, he shouted, O how nice of you to come! Let us go home and have meals again. Hearing the word food, they forgot all their anger. This is a great weakness in us, somebody must just praise us, give us a present, albeit a bribe, we forget everything and get overtaken by these superficial things. We are too superficial and lack deep understanding. Anyway, as they came near, he told the rabbit that was on his arm to go home and tell aunty to cook these things. (which he had already told her to cook). When they got home and *abaad* those very things were cooked and ready. After meals they said, "Nephew! you deceived us with regards to the horse." Never mind! we forgive you, but please

give us this rabbit. He said, "How can I give you the rabbit?" I am a person who stays away from home and have to send messages all the time home. (It is my cell phone). They said, "We work in the fields and we also need to send messages all the time home." Please give it to us. After much deliberation he said, "I can sell it for 1000 rupees." They agreed. He told his wife that tomorrow none of my uncles will come but the day there after all will be here. The next day, they tried out their new gadget, their cell phone, each uncle told the rabbit to go home and tell his wife to cook *biryaani*, *akhnie*, *kari kichri*, etc. Off the rabbit went to the jungle. When they got home they found their normal simple *bumla* and *rotlo* (dry prawns and hard bread). They became angry and said, "We sent a message that this and this must be cooked." The ladies asked, "With whom did you send a message?" Nobody came here. They said with the rabbit! They said, "Are you gone mad, will a rabbit bring messages." They realised that their nephew had deceived them again!

On the following day, he sat out on the same track that he knew his uncles will be coming. As they approached he said, "O how wonderful my uncles have come again, the king has invited me and said you can bring along whom you wish." Hearing this, an invitation by the king, they forgot all their anger again! Off they went for their invitation by the king. Here all the utensils were of gold and silver, they thought if each one of us puts a golden teaspoon into his pocket it will hardly be noticed and our work will get done! The nephew noticed them doing this. After meals he said to the king, O honourable king! "Do you know of the *jadu* (black magic) of our place, did you hear of the black magic of our place?! He said, yes! He asked should I show you something. He said please. He said, see I

will put seven teaspoons in my pocket and they will come out of my uncle's pockets. When he put the seven teaspoons in his pocket and they checked in the uncle's pockets, they found the teaspoons there.

On returning home he told his wife my uncles will be here tomorrow in full rage! So the next day he slaughtered a fowl and put all the blood into its intestines and made it like a garland. He told his wife, that when his uncles come, she must have the garland around her neck, he will pretend to kill her, she must fall down and all he will do is cut the garland and all the blood will flow! When they came he said, "O how wonderful! My uncles are here again" Mrs. wife prepare this and this and this, a long list. His wife said, "Your uncles come every day, what must I cook for them every day?" I am not cooking; I am sick and tired of them coming every day. He said, "What? Being my wife, you speak to me like this, I won't tolerate this, I will kill you." He took his sword, lifted it on her and only cut the garland, the blood filled in the garland spread all over. She fell down pretending to be dead. The uncles said, "Nephew, how could you do such a thing, how could you kill her for such a petty thing?" He said, "I won't tolerate a woman to speak to me like this." But don't worry; I will bring her back to life. He passed the sword a few times at her throat and said, "The knife that kills, brings back to life again." After doing this a few times she jumped back to life. The uncles were astonished at this. They said, "Nephew you have deceived us in so many things, please give us this sword." He said impossible! You have seen for yourself that this woman will not remain in my control without this sword. They said your aunties also trouble us too much; it is only by this sword that we will be able to

control them as well. After much deliberation, having bought the sword for ten rupees he sold it to them for 1000 rupees. They went home celebrating that now they will be able to control their wives. He told his wife that none of my uncles will come for the next 7 days; thereafter all of them will be here again. The eldest uncle tried it on his wife and read a million times, "The sword that kills, brings back to life again." But, alas to no avail. She will not rise again. Each uncle tried it, but sadly, all became widowers! Now their anger knew no limits, they decided to go and sort him out for once and for all.

The nephew told his wife all my plans are now exhausted, I am making this tomb and I will get into it, he also made a little window and told his wife that she must tell them that if they have any need they must present it at the window, (as some misguided people do). When they came she told them the whole story, that he is dead and this is his tomb and you can ask your needs at the little window. The eldest uncle went first, the nephew cut his nose, the nose being cut, he lost his respect and honour, and went to sit in a corner in shame, the same happened to the rest of the uncles. The youngest one said he is alive, he is cutting our noses, take him out and just get rid of him. They broke the tomb, took him out, put him in a big bag, tied it and decided to throw him in a well.

As they were taking him, he was screaming all the time and pleading for help. The one uncle had a need to go to the toilet another wanted to drink tea, etc. they decided to fulfil their needs and thereafter go and throw him in a well. Leaving him alone there, a shepherd was passing by. The shepherd asked him what was happening, why was he crying? He said these uncles of mine are taking me to get married to the princess, forcibly. I don't want to

marry her, are you perhaps interested? Who won't want to marry a princess? He said of course. He said open the bag, let me get out and you get in. He did so. The nephew took all the shepherds and animals and went home with them, much richer than before. The uncles came, took the bag, thinking him to be inside, and went and threw it in a well.

Thereafter they thought we should go and console our niece, since her husband is in the well - dead! When they got there, they found him there, hail and healthy and wealthier than before. They got a shock. They said, "Nephew we threw you in the well, how come you are here?" He said, "Uncles, where you threw me I found all these animals, looking down and I saw many more animals." Off the uncles went to the well and threw themselves into the well to get more animals!

This is only a story, but the moral is important! The moral is nobody can be as stupid as these uncles, but sadly and unfortunately many of us are. That is what the west has made us, even more stupid or we have chosen to be more stupid. We follow them in almost everything and are even proud of doing so. This is what the Jewish conspiracies do to us. Rasulallah ﷺ gave us Deen and Islam and called us to the Masjid where we get great treasures. May Allah ﷻ grant us his love and grant us the Taufeeq to make Amal.

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