

REMEMBER ALLAH

AT ALL TIMES



BY : HADHRAT MAULANA SHAH ABDUL HAMID IS'HAQ SAHIB
DĀMAT BARAKATUHUM

جہان رنگ و بو میں ہر طرف بس

آب و گل پایا

مگر عاشق کے آب و گل میں ہم

نے درد دل پایا

*In the world of colour and fragrance we only
found sand and water everywhere*

*But in the body of the lover of Allah ﷺ (which is
sand and water) we found the love of Allah ﷻ*

Title: Remember Allah ﷻ at all times

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FOREWORD

The solution to our spiritual problems lie in the remembrance of Allah ﷻ as Allah ﷻ mentions in the Quraan Sharif that through the Zikr of Allah one will be removed from multitudes of darkness and blessed with the light of Imaan and Hidaayat. Remembering Allah ﷻ does not only refer to the Zikrullah prescribed by the Mashaaiikh but it includes the Masnoon Duas that should be recited at various occasions as well. These aspects have been discussed in detail in this Kitaab by Hadrat Maulana Abdul Hamid Saheb D.B. These advices were rendered at an Islaahi Jalsa held in Port Elizabeth.

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 حبيبك على رسولك خير الخلق كلهم

مولاي 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 طيهن القاع والاكم روحي

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ
رَحِيمًا صَدَقَ اللَّهُ الْعَظِيمِ

ADVISE OF A TRUE FRIEND

In the verse of the Quraan Sharif recited, Allah ﷻ is addressing His friends who are the believers. A friend will only tell a friend those things that are good for him when there is a true friendship and not an outward friendship. An outward friendship is such that friends are there when there is a party but in times of difficulty there are no friends to be found.

Today, we don't even know who friends are. We do not even know who we should befriend and who we should refrain from. There was an elderly man who had a young son that was twenty or twenty two years of age. The young boy would come home at two in the morning. This would worry the father so he told the son that he should come home after Esha Salaah. He told the father not to worry as he has good friends with whom he sits and chats. These friends are such excellent people that they are always prepared to assist. The father then decided to teach the young boy a lesson.

One evening the young boy came home at two in the morning and found his father crying profusely. The son asked the father “Why are you crying?” The father said, “I have major problems.” The son said, “What is the problem? I have good friends that will assist us.” The father told the son “I require million Rand by the morning. If I am unable to get the money I am dead.” He went out to his friends to organise the funds but each of his friends presented some excuse. Some of them said that they had just invested the money or loaned it to someone, etc. etc. He returned to his father and said, “I have really good friends but they have problems and therefore unable to assist us.” The father then said, “Let me confront some of my friends.”

The father went to one of his friends and knocked on the door who opened the door in a strange manner. He had a dagger in his right hand, a bag in the left and followed by his wife. He was asked, “Why did you open the door in this manner?” He said, “Who will come to someone’s home at three or four in the morning? It could either be an enemy that has come with the intention of robbing, so I have my dagger for such an enemy. It could either be a friend that is desperately in need of money for who I have a bag of money available without even questioning him. It could either be a woman that is ready to give birth so my wife is here to assist such a person. The father then said, “I do not have any such requirements but I wanted to teach my son who is a friend.”

The friends of today are all paper friends that are there when the party is going well. During difficulty these friends cannot be located or even contacted as their phones are even switched off. Once I had mentioned to our Sheikh ﷺ that I am concerned and worried about

death. What will happen to a person at the time of death? Hadrat then mentioned, “Don’t even think in that manner. Allah ﷻ is not that friend that will leave you to Shaytaan when you need Him the most. You should therefore strengthen your relationship with Allah ﷻ and place your trust upon Allah.” Where can Shaytaan then cause any harm?

THE EFFORT OF SHAYTAAN

A lady in the United Kingdom experienced a beautiful death. Before passing away she became very upset, her eyes were red. She then said in Gujrati, “You have to trouble me, O Devil. What do you want now?” This shows that Shaytaan will make every effort but Allah ﷻ will always assist His friends. If one has not established a strong relationship with Allah ﷻ then Shaytaan won’t spare a person at the time of death.

Imaam Fakhruddin Razi رازی was a great Aalim who had written the great Tafseer known as Tafseer-e-Kabeer. At the time of death Shaytaan approached him and asked, “Do you believe in Allah?” He replied in the affirmative. He was then asked, “What is the proof of the existence of Allah?” Shaytaan is that Aalim that has the knowledge of the fine prints of every Nabie so where does one stand a chance in front of him. He used logic before Allah ﷻ when he said that he is better than Insaan as the human being has been created from sand and he has been created from fire which is far superior than sand. Nevertheless, Imaam Raazi رازی presented ninety proofs to prove the existence of Allah ﷻ but Shaytaan had crushed every proof.

A lesson that we derive from here is that we should not debate with people. This is useless. We should follow the Ulema and remain in their company. Somebody wanted to debate with Imam Maalik rahimahullah. He said, "I do not debate as it is not the truth that triumphs in a debate. A person that can forcefully present his arguments normally wins in a debate." The purpose of the debate is actually to defeat the opposite party. The defeated one should now follow the one who had defeated him, as he was unable to answer. Now the defeated person follows his opponent. A few years later another person comes up with an idea and is able to defeat this group so they are required to follow this person. This will then continue, as a rolling stone gathers no moss.

We should look at the Yaqeen that is in the heart and follow the truth that comes from Allah swt. We should discard all such debates and be concerned of scoring points. When there is an argument between spouses the wife wants to prove that she is right and the husband wants to prove that he is right. A couple were taking a drive and they had an argument as a result of which they weren't talking to each other. They were silent. Many of us at home do not talk to the wife. We then convey messages to the wife via the kids and she is able to hear everything. The wife then responds by sending the message via the kids as well. We are parents but we behave like little kids.

Nevertheless, this couple that weren't talking to each other passed by a farm which consisted of various animals. In order to break the silence the husband told the wife, "This is your family." The wife was also scoring points so she said that these are my in-laws.

ALLAH IS THERE FOR ONE AND ALL

Allah is the true friend that is with us everywhere. A beautiful translation of the Kalimah,

لا اله الا الله

Who is there for me besides You

When making Zikr one should contemplate upon this. Our Sheikh beautifully explains this. He says, “Your wife requires a pair of shoes so she informs you of her need.” She then says, “I cannot ask your brother or the neighbour for a pair of shoes. You are the only one.” How wouldn’t the heart melt for her when she addresses you in this manner. This is the manner in which we should behave with Allah ﷻ regarding Him to be our only one. This is when the love will grow between us and Allah ﷻ. Allah ﷻ is that friend that loves us and does everything for us.

In this verse Allah ﷻ addresses the people of Imaan. Hadrat Sheikh ﷺ says that this command has been repeated the most in the Quraan Sharif. More than the command of Salaah and bringing Imaan we are commanded to make the Zikr of Allah ﷻ. It is mentioned in Tafseer-e-Mazhari that Zikr means to repeat. The example given was that of Sahaaba ﷺ which is a living example up to this day. Those children that are memorising the Quraan Sharif repeat a certain verse continuously until they have memorised it. This is the Zikr of Allah ﷻ which is repeated all the time. In this verse Allah ﷻ says, “Remember Allah.” In other places,

واذكر اسم ربك

Remember (repeat) the name of your Rabb

We had studied Hifz in Mias farm under Hafiz Abdur Rahman Mia Saheb. A friend had written a note to me which reads, Maulana Abdul Hamid, Thank you for your friendship in Mias farm which was 40/45 years ago for giving me credit when I was waiting for my allowance to come. I was in charge of the tuck shop and gave him credit so he remembered that. Shukran for the kind words which were, "I do not want to see tin fish again." We used to get tin fish twice a week. Then he concludes by saying, Shukran for all the small favours, Salaams.

GETTING EXCITED

Whilst studying there we used to lead the Taraweeh Salaah in Ramadaan. We used to be beaten up for the errors that we committed. Our Ustaad would say, "How did you make mistakes when I made you learn this Sabaq so many times." We would reply, "We got excited." He would then say, "Why didn't you get excited in Surah Fateha?" He would say that it is not being excited but you do not know your Sabaq. In the same manner we should repeat the name of Allah ﷻ and remember Allah ﷻ to such an extent that we don't make a mistake.

If a person puts a gun to your head then too remember Allah ﷻ. I swear that the person that says, Allah or La Ilaha Illallah or Hasbunallah then nothing can happen to such a person. At such a time we generally go blank. We even become blank due to anger on

the wife, kids, workers, etc. Hadrat Abu Bakr ﷺ was angry with one of his slaves and uttered a few harsh words. Rasulullah ﷺ heard these words and said, "One that curses and being amongst the Siddiqueen, never (they cannot gather) by the Rabb of the Ka'aba." Hadrat Abu Bakr ﷺ immediately set his slave free. We should always remember Allah ﷻ so that we will never forget Him. Insha'Allah this will not happen to us.

However what does happen is that we see a painted dolly on the road on a daily basis. We look at her and forget Allah ﷻ at such a time. We became so audacious at times that the wife is sitting there yet you are looking and even tell the wife, how she looks. Some will even tell the Sheikh, "Look at how these women dress." You are in sin and you are involving the Maulana in sin as well. These are the times when we forget Allah ﷻ.

HOW MUCH OF ZIKR SHOULD BE MADE

We should make so much of Zikr that we remember Allah ﷻ at all times. If our eyes open during the middle of the night then too we recite the Kalimah and remember Allah ﷻ. In the end of these verses Allah ﷻ says that there is a honourable reward for such people, and in other places honourable sustenance has been mentioned. The commentators have written this refers to that bounty of Allah ﷻ by which one does not forget Allah ﷻ.

We are such that 99% of the time we do not even recite Bismillah when our meals are placed before us neither do we say Alhamdulillah even once during the meal. We will discuss business

matters, politics, sports, etc. but we fail to remember the one that blessed us with the food.

If a person does everything for his wife yet she forgets him, he buys her a car but she doesn't prepare his lunch, he will immediately ask her if this is the appreciation that she shows. The appreciation of a bounty is shown when the person blessed with the bounty remembers the giver and obeys him. We think that my wife and children do not appreciate me. We should correct ourselves, our relationship with Allah ﷻ and Allah ﷻ will correct the relationship of the creation with us.

The sad part is that the husband wants the wife to fulfil the rights of the husband but the husband is not concerned of the rights that he has to fulfil. The wife wants the husband to fulfil her rights but she is not worried of the rights of the husband. Providing sustenance is the responsibility of Allah ﷻ and our responsibility is to obey Allah ﷻ but we are involved in earning our Rizq. Our Salaah are not in order. Our dressing is not in order yet we demand the best from Allah ﷻ. Our duty is that we remain the slaves of Allah ﷻ, and He is our Rabb. It is not His duty to feed, protect us, etc. but He has taken it upon himself to take care of us. We must take care of our side.

Hadrat Maulana Muhammad Umar Saheb Palanpuri ﷺ used to give an example to understand this. The examinations are to take place soon. The father promises the son a bicycle if he passes the examination. Nowadays, the kids are no longer happy with a bicycle, they want a BMW. The bicycle is now in the head of the child. He is supposed to be studying but does not study, rather he is visiting all the bicycle stores. He is busy checking the different types of bicycles

different prices, and drawing bicycles when he has his books with him. Where will he pass the examinations! He fails the exams and then goes to the father for his bicycle. The father gives him a slap as he is asking for a bicycle after failing. The young boy was supposed to study and the father was supposed to check out the bicycles. However, he didn't do what he was supposed to do and was doing what was not his responsibility.

REMEMBER ALLAH BEFORE MEALS

Coming back to the topic, we supposed to remember Allah ﷻ all the time. We do not even remember Him when partaking of our meals. Our Sheikh ﷺ used to say that Allah ﷻ states in the Quraan 'Fazkurunee' which means 'remember Me' and later the word 'Washkurulee' which means 'be grateful unto Me' appears. When the plate of Biryani is placed before us take the name of Allah ﷻ. We feel shy to recite Bismillah. If we tell someone to recite Bismillah then he will recite it but in a soft tone. When we requesting someone to pass the achaar or chutney then we call out to them loudly. When a person sits on the Dastarkhaan then he has already checked the contents on the entire Dastarkhaan from one end to the other. We get a taste of every food item even though it may be placed on the opposite end of the Dastarkhaan, but we not prepared to recite Bismillah loudly.

Whilst eating we do not say 'Alhamdulillah.' The only way of paying Allah ﷻ for the food is by saying 'Alhamdulillah.' How many bounties of Allah ﷻ in a single plate of food! Where did the Basmati rice come from? When the first Indian Muslims came to South Africa then they used to be hawkers. They would go to the farms and sell

their products. In those days Wednesday was a public holiday so they use to come to Johannesburg to purchase stock, find out if any news have arrived from India, etc. and then go out for another week. A person had a restaurant in Diagonal Street known as Bismillah restaurant. These people didn't have their family here in South Africa so they would drink Rooibos tea and eat brown bread. The owner of the restaurant would therefore cook Biryani on a Wednesday. He would charge one shilling and the customer may eat as much as he likes. One person by the name of Ismail Amtor came to the restaurant and ate ten plates of Biryani. The owner returned his Shilling and sad, "Do not come to this restaurant in future." In U.K and South Africa there are many strawberry farms. You are permitted to eat as much as you wish on the farms. If one takes strawberries out of the farm then only is he required to pay. Our people would only eat on the farm for free and not purchase any strawberries for home. The farm owners realised that this is a loss to them.

Nevertheless we enjoy the bounties of Allah ﷻ regularly. In a plate of Biryani, the rice is from Pakistan, the mutton from the Karoo, the butter from Australia, the saffron from Spain, the spices from Zanzibar, the electricity that allowed us to cook, the stove that was used to cook the steel used to manufacture the stove, the water was easy available in our taps, the mood of the house wife was good else if she is on strike then nothing can change her. Then we have a plate to eat in. Had the plate not been available how would we have eaten? Sometimes we go for a picnic and we forget the spoon, or the matches or lighter to light the gas stove, or the can opener to

open the can food, then we are left stranded. Imagine, how much Allah ﷻ has provided for us.

THE REPLY OF HADRAT KASHMIRI ﷻ

Sheikh Abdo was a great Sheikh from Egypt. He was visiting India and it was the time of Shah Anwar Kashmiri ﷻ. The Arabs generally eat with a spoon and fork so Sheikh Abdo told Shah Saheb to also eat with a spoon and fork. Hadrat Maulana Anwar Shah Kashmiri ﷻ showed his four fingers and said, "I am eating with a fork." He added that my fork is better than your fork in four ways. My fork has a thermometer in it by which I can feel the temperature of the food. Secondly, my fork bends quite easily. With an iron fork one experiences difficulty in capturing the meat pieces or potato in the plate, yet the fingers bend easily and grip the meat. Thirdly, if my fork hits against my gums, I do not experience any real pain whereas if your fork hits against the gums it may cause them to bleed. Fourthly, I lick my fingers after eating which is Sunnah which you are unable to do with your fork thus my fork is better than your fork in four ways. I made three additions to this. Firstly, my fork is made by Allah whereas your fork is manufactured by Malaysia or China which could break during the meal. Secondly, I washed my fork personally but it is not known who had washed your fork. We have reports of two top hotels and restaurants. If you have to hear how their dishes are washed, you will never visit such a hotel or restaurant. Thirdly, my fork is the Sunnat of Rasulullah ﷺ whereas your fork is the way of the enemies. A lady in Reunion added one more point, I am able to clean my plate with my fork and the plate then makes Dua for one.

APPRECIATION

After eating, I said that we have to give Duas for the meals. We were walking down the stairs and passing the kitchen entrance when the same lady of Reunion spoke out loudly and said, “I am also going to cry.” This is referring to an incident experienced in the life of Hadrat doctor Abdul Hay Aarifi رحمۃ اللہ علیہ. He was known as a great Buzurg due to companionship of Hadrat Thanvi and not due to attending Darul Uloom. He was such a great Sheikh that Mufti Taqi and Mufti Rafi’ee Uthmani are his Mureeds. A Mureed had once invited him for meals. After partaking of the meals, he thanked the house lady from behind the curtain and left. She began weeping profusely so the husband asked her, “Why are you crying?” She said, “I am cooking for you for forty years but never did you say Jazakallah, rather you had found various faults with the food.” How much appreciation from the Maulana for feeding him one meal. He learnt his lesson and thanked her the next day. She started crying so he asked her, “Why are you crying now?” It is a no win situation with them. They on the other hand say that it is a no win situation with the man as he has got different vibes all the time. He asked “Why are you crying today?” She said, “You never thanked me for forty years and now the neighbours wife has sent the food and you don’t seem to stop praising her.” Therefore the lady also said that she will cry as this couple is also married for approximately forty years and he hasn’t thanked her.

So, after remembering Allah ﷻ eat the food. You don’t have to continue making Zikrullah all the time. Hadrat Thanvi رحمۃ اللہ علیہ had explained a very important point. His Bayaans were three to four hours at times for the Ulema who already have an understanding of

Deen. Hadrat had given a Bayaan as to how a person will be protected from economical problems. This will only happen when a person is thrifty (he is not extravagant, neither is he a miser.) A person should always think whether he needs something or not when intending to make a purchase. If you feel you can do without that item then abstain from it. Nowadays, we just spend our money irrespective of whether we need the item or not.

SPEND YOUR WEALTH MODERATELY

Whilst studying, we used to receive our allowance at the beginning of the month. Some students would spend their money within three days. They then begging and borrowing for the remainder of the month. A person that takes care of his finances remains with respect and honour and can help others as well. How many people get paid on a Friday and the money is spent in the tavern or on lotto or on air time, and they do not have money for food and the family. These are unnecessary items, but one should spend in a thrifty manner on permissible things as well. The old people used to say that the money that is in the pocket is making noise all the time and one is not satisfied until it is spent. A person that was travelling by train had heard this Bayaan of Hadrat Thanvi ﷺ. The train came to Delhi station which is a lively station and Chana was being sold on the platform. He wanted to buy the delicious hot chana but thought of the Bayaan of Hadrat Thanvi ﷺ whether he needs it or can he do without it. He thought about it so deeply that the train departed. His wife was on the train in the ladies compartment. His wife had to disembark at Ghaziyaabaad which was the next stop. The other ladies told her that your husband is not with us, so you come along with us and later on we will take you to your mother's place. They took the

wife with them. At the following station the men that were with the husband disembarked so they took along his luggage fearing that it will be stolen. When the officials seen the amount of luggage they felt that these passengers were overweight. They said that the baggage belongs to another person so they suspected that these people stole the goods and imprisoned them. Finally the husband came and found the wife with great difficulty. Then he had to release the people that were imprisoned. Hadrat Thanvi رحمہ اللہ said, “I will now receive the blame for this. I didn’t say that he should think till the day of Qiyaamah but they should think reasonably.” We must learn how to listen to Bayaan.

Once I told Hadrat Maulana Saeed Khan Saheb رحمہ اللہ that the Itr of today do not have any fragrance. Hadrat said, “This is because you only put one drop.” You should overturn the entire bottle. The literal meaning is not meant here. We have a very good friend that actually takes the literal meaning so he turned the entire bottle of Itr. I asked him, “What are you doing?” He had adab so he just let out a sigh.

Some of us only know one Malfooz of Hadrat Thanvi رحمہ اللہ, if you feel sleepy whilst reciting Quraan then close the Quraan and sleep. Some of us go home and say, “Maulana quoted that things should be carried out like this.” What about the other things which Maulana has quoted yet we do not do? We need to learn how to follow.

Nevertheless, whenever we have any bounty of Allah ﷻ before us whether it is one’s child or grandchild then we should immediately remember Allah ﷻ. When you have your child or grandchild then think for a moment as to Who created this little baby. Think of Allah

ﷻ and thereafter use the Ni'mat and make Shukr unto Allah ﷻ. I am now getting old and cannot hear therefore perhaps I do not hear anyone recite the Dua after eating. During eating some recite the Duas very softly. They are indicating towards their Ikhlaas. Perhaps the Dua after eating is also read with Ikhlaas. We tell them that the mouth makes so many sounds when eating and we can hear the grinding of the teeth as well yet in the Dua there is Ikhlaas.

THE REALITY OF IKHLAAS

We have to learn what is Ikhlaas. Acquiring Ikhlaas is at a later stage. Many people feel that Ikhlaas means that nobody must now about your actions. If that was the case, Fardh Salaah wouldn't have been Sunnat-e-Muakkada with Jamaat. Salaah would have been performed at home and nobody would have known. The Muslims of the world wouldn't have been instructed to go for Haj. The best Haj is where the Ihraam is adorned from one's home. If Ikhlaas was that no one should find out then we should build a Ka'aba in our back yard, have a little Arafat and Mina included but that is not the case. Ikhlaas actually means that a person does an action only for the pleasure of Allah ﷻ. It really doesn't matter if the world sees you or does not see you.

Many people have so much of Ikhlaas that they do not keep a beard as they do not have to show the world that they are Muslims. My Islam is in my heart so why must I show the world that I am a Muslim. The heart has various problems such as Angina, blocked arteries, blocked valves yet the beard is also put into the heart.

Our Sheikh ﷺ gives a beautiful example. He says that Saudi airlines are going to land in P.E. airport with Hajis returning from Haj, and the captain is also a Muslim. The captain says “The wheels of this plane is such that no other company in the world possesses such wheels. We do not have to show the world that we have wheels therefore we will not take out the wheels when landing. We have Ikhlāas so why show the world that we have wheels.” The passengers will tell the captain to reserve his Ikhlāas for Tahajjud time and for Makkah sharif but he should now have Riya and show the wheels else we will all be on fire. We will never understand Ikhlāas until we remain in the company of the Ahlullah. Thereafter we will get true Ikhlāas.

Our Sheikh ﷺ said,

دیکھنا حرام نہیں ہے دکھانا حرام ہے

To see (the Amal of somebody) is not Haraam, to show (your Amal) is Haraam

When going for Umrah and Haj the world will see you leaving, there is absolutely no problem with it. You should do everything for the pleasure of Allah. Remember Allah, use the bounties of Allah ﷻ and make Shukr.

THREE TYPES OF PEOPLE

Regarding the Zikr of Allah, there are three types of people. The first are those that don't make the Zikr of Allah ﷻ and their hearts are hard. This is the condition of the non-believers. A believer always remembers the favours of Allah ﷻ.

The second group are the Munafiqeen. They remember Allah ﷻ very little. Allah ﷻ mentions in the Quraan,

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

And they do not remember Allah except little

When people are around then they involve themselves in Zikr. When things are going fine they make Zikrullah. When things go contrary to their temperament then leave Zikr, they do not even perform Salaah.

The third group are those that remember Allah ﷻ in abundance. May Allah ﷻ make us amongst the third group. We should make a Niyat that we will take out time daily for the remembrance of Allah ﷻ.

In the Quraan Allah ﷻ says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O people of Imaan, remember Allah abundantly.

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

And glorify Him morning and evening

I had first taken Bay'at to Hadrat Sheikh ﷺ at the age of twenty two. Hadrat had prescribed that I recite kalimah Tayyiba three hundred times daily, three hundred times the third Kalimah, three hundred times Istighfaar, three hundred times Durood Sharif. How long does it take to make these Azkaar? I got tired in a few days as it takes long

to make the Zikr. I knew that you are required to make the Zikr for six months and then request for Zikr-e-Jahri which people generally enjoy. Hadrat had granted us permission. I asked Hadrat, “Can I now leave the Tasbeehaat?” He replied, “The Tasbeehaat have to be completed first.” This is in our times. In the time of Hadrat Maulana Inaamul Hassan Saheb the Zikr of Kalimah Tayyiba and the name of Allah prescribed, used to be 120 000 times. That is when a person becomes Hadratjee. This was prescribed by Hadrat Maulana Ilyas Saheb ﷺ for Maulana Inaamul Hassan Saheb and Maulana Yusuf Saheb ﷺ. Maulana Saad Saheb is Bay’at to Sheikh Yunus of Saharanpur.

TWO MEANINGS OF THE VERSE

There are two meanings to this verse of the Quraan. The first is make the Zikr of Allah ﷻ in the morning and in the evening. The other meaning is that one should make Zikr continuously for twenty four hours.

One Sahaabi had seen another Sahaabi that whenever he would get up from the sitting position then the angels would be there to help him. When entering the angels are there, when leaving the angels are present. In our times, the angels are there to put you in the car, when going into bed the angels are there. He asked the other Sahaabi, “How did you attain this rank?” He replied, “By the Zikr of Allah ﷻ.”

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ
رَحِيمًا

It is He Who showers mercy on you, and so do His angels, so that He may remove you from a multitude of darkness into light. He is always Most Merciful towards the Mumineen.

Salawaat is exclusive for Rasulallah ﷺ but those that make the Zikr of Allah ﷻ then Allah ﷻ showers His special mercy upon them. This refers to those people that recite their daily Duas such as the sleeping, awakening, entering the toilet, wearing clothes, etc. The angels are with such people all the time. We should bear in mind that there isn't any vacuum. If we do not have the Duas of the angels then Shaytaan takes the place of angels.

When the people of the world enter their homes they make their eyes red. They tell the wives that they experienced a bad day at the office and should therefore be left alone. On the other hand, when a Sufi enters the home, he closes his eyes and recites Subhanallah on his Tasbeeh. Hadrat ﷺ says that we should enter cheerfully with a smile. He should ask the wife how she is feeling and if the children are not around then hug and kiss her as well. If the children are around then do not do so as they will think that the parents are fighting. The Tasbeehaat should be left for the time of Tahajjud.

When the husband enters the home cheerfully whilst making Salaam and the wife replies happily then Allah ﷻ looks with mercy at that house. Such a house is then protected from sicknesses and financial problems. When the Zikr of Allah ﷻ doesn't take place there is a Shaytaan named Daasam whose job is to cause fights in the home. The wife then says, I told you to bring bread and even left five messages on your phone but you don't even check your

messages. Now the husband responds to her by saying, “Am I your errand boy, I am a major businessman or director.” There the fight starts and you give her a slap. This was the effect of Shaytaan.

When Bismillah is not recited at the time of eating then Shaytaan joins in the meals as well. Now the husband finds fault with the food and again a fight starts. It is mentioned in the Hadith that when a person enters his home without Salaam then Shaytaan tells his army that we have a place to lodge tonight. When Bismillah is not recited at the time of eating then Shaytaan says that now we have meals as well. When a person eats with someone then one begins to love such a person. We eat in separate plates therefore there isn't any love in our homes. Previously people used to eat in one big tray. By doing so love is created amongst the family members and this is the cure to various sicknesses. We eat with Shaytaan and then wonder why we have so much of lust and desire of sinning. Shaytaan will never command good, and Shaytaan will cause you to fall ill.

Maulana Mazhar Saheb D.B says, “When Salaam was common in the Ummat there weren't any sicknesses.” There was one bread winner in the house and twelve people would eat comfortably. Today all the members of the family are earning but there isn't any Barakah. This is the consequence of not making Salaam.

Making Salaam and Zikrullah are basic things but they work like miracles in our lives. This is the purpose of having this Isaahi Jalsa so that we acknowledge these things and then implement these things into our lives. We should take Bay'at to a Sheikh, keep contact with him, and attend his gatherings regularly. Then gradually change will

come about and our lives will be corrected. The actual thing is to be personally present in the company of the Sheikh yet there are so many people that are far and wide and have changed their lives. There are Duas to be recited when a person has relations with his wife. How many of us even know these Duas. When a person doesn't recite his duas at the time of relationship then Shaytaan has a share there as well. Who will be an idiot that he gives Shaytaan a share in his wife? When the children are born and disobedient to the parents, the mother says, "Children of Shaytaan." The wife knows best as to whose children these are, and she is saying that these are the children of Shaytaan without even realising. We should therefore correct ourselves. If we do so, Allah ﷻ will change everything. Those things that are impossible will become possible. If we had twelve children and never read the Dua, Allah ﷻ has the full power to make them pious.

لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

Coming back to the verse above, the Zikr of Allah ﷻ will take a person out of multitudes of darkness to Nur. The darkness mentioned in the verse is in plural as there are various types of darkness, yet the light is only one referring to Islam. Rasulallah ﷺ is reported to have said, "My Ummat will split up into 73 groups of which only one group will be protected from the fire of Jahannam. That is the Ahlus Sunnah Wal Jamaa'ah. We made Shukr that Allah ﷻ has joined us with the Ulema of this group that are shining out in the world. The manner in which Allah ﷻ will remove us from darkness cannot be understood by us. This is like a person that goes

to the doctor due to a toothache or a sore etc. The doctor prescribes some antibiotics. The patient says, "How will the antibiotics help me when I am putting the medication into my mouth and the sore is on my feet." The doctors advise the patient to complete the course and the antibiotics will kill all the germs. If the doctor feels there is a need for further tests he will send you to the specialists. The greatest antibiotic is Zikrullah. When one keeps contact with his practitioner (i.e. the sheikh) and he feels that further treatment is required then he will prescribe accordingly. We do not complete our course of antibiotic nor do we keep contact with the Sheikh.

EXPERIENCE A CHANGE IN FORTY DAYS

In Zikrullah is recitation of the Quraan Sharif, recitation of Kalimah, Durood Sharif, Istighfaar, etc. Allah ﷻ has given us the antibiotic of His name and His Kalaam (the Quraan Sharif). We should recite the Kalimah, Durood Sharif and Istighfaar 10 times each. We should recite at least one Ruku of the Quraan Sharif for a start. We should also dedicate some time to Dua even if it means a minute a day. However, the dua should be done with concentration. After doing this, tell me after forty days whether a change has come or not!

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا

The end result of making the Zikrullah is that the greeting on the day of Qiyaamah will be Salaam (peace). Such a person will enjoy peace at the time of death. Shaytaan will be kept away from a person. When a person passes away and is being transferred to the Aakhirat

then he will meet his Ustaads, Sheikh, family members, all making Salaam. This is like a Haji that departed from Makkah Sharif, travelled throughout the night, went through customs and finally reaches home. The family members are enquiring about his trip, his Haj, etc. The close family members then say, "Let him have a rest now, you can talk tomorrow." When the family come to meet a person after passing away, the angels then say to the family let him rest as he has gone through the pangs of death, the Qabr, etc.

REWARD FROM ALLAH ﷻ

وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا

Allah ﷻ has prepared such a reward for you where you will not forget Allah ﷻ. A person will want to make Sajda in the Aakhirat but Allah ﷻ will not permit it saying that there isn't any Sajda here. The place of Sajda was in the world. Here you should enjoy with the Hur-ul-Ain, the delicacies of Jannat, the gardens of Jannat beneath which rivers flow. You will get whatever you desire in Jannat, the fruit will come to a person, he will not even have to pick the fruit. This fruit is immediately replaced with another fruit. The fruit of this world just gives us a slight indication of the fruit of the Aakhirat. The first bite of the fruit will be extremely enjoyable, and the second bite will be even better.

In the world, a person purchases a sweet guava. When he takes the second bite he finds a worm walking in it. A person now starts

wondering how many worms have already entered his stomach. In Jannat, a Hur will emerge on taking a second bite of the fruit. One of the greatest bounties of Jannat is that the people of Jannat will say,

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحُزْنَ

(In Jannah) they will say, All praise be to Allah Who has removed grief from us

In this world we are continuously in a state of worry. We are sitting in a gathering wherein talks of Deen are taking place but Shaytaan comes in between and puts thoughts into us regarding the home. The son hasn't reached home so the parents are worried. These are the worries that are killing people in the world. In Jannat there aren't any worries whatsoever. There isn't any fear of death. In the world a person fears that he shouldn't be diagnosed with diabetes or cancer. How many people phone and request us to make Duas that the results are clear. We fear that we shouldn't get involved in accidents, the shop must not burn down. You will only enjoy the bounties of Jannat without any worries whatsoever.

In the world we go for a picnic, the boat capsized and five members of the family have passed away, or the family went on holiday and met in an accident as a result of which few people passed away. In this world, Maulana Abdul Hamid will say don't eat these types of food as they are unhealthy but in Jannat even this fear doesn't exist.

KHWAJA SAHEB ﷺ

All this can be achieved through the Zikr of Allah ﷻ. Khwaja Azizul Hassan Saheb ﷺ was a senior government official during the British rule in India. When millions of people did not even see a motor car the British government had given him a chauffeur driven car. He became such a great Buzurg that in his presence senior Ulema wouldn't speak, only Khwaja Saheb will speak. He was not an Alim, but this was the effect of the Suhbat of Hadrat Thanvi ﷺ. This was true alchemy that Hadrat Thanvi ﷺ made people that were stone, into gold. He converted people that were dirt into diamonds. He asked Hadrat Thanvi ﷺ, "Hadrat Zikr does everything. Zikr makes the Zaakir reach Allah ﷻ which is the object. Now, what is the need to have a Sheikh?" Each person can make Zikrullah and reach his goal. Hadrat Thanvi ﷺ said, "The knife is on the table to cut the bread. The job of cutting is carried out by the knife, but when will the knife cut?" It only cuts when it is in the hand of some person. Similarly, Zikr will do the work but only when given by the hands of the Sheikh. Then only will the effect be seen. If one starts individually it will not be as beneficial. If you take a panado it wouldn't help, but if you visit a doctor he may prescribe a capsule that includes Panado in the ingredients yet absolutely effective. This is a psychological thing. When the Sheikh is prescribing Zikrullah then he is adding his duas and Tawajjuh to it as well.

Once Musa ﷺ had a headache. Allah ﷻ commanded him to eat the leaves of a certain tree which he did and was cured. The next time Musa ﷺ had a headache he ate the leaves but void of effect. Musa ﷺ asked Allah ﷻ the reason. He said, "It was My command. The

leaves cannot cure you.” therefore we should take Bay’at as well to whomsoever our heart inclines.

If a doctor gives you the best medication in the world but you place it in a golden showcase and leave it at the head side and claim, “I have such medication which no one in the world possesses”. This is of no benefit whatsoever. Similarly, we say the Bayaan was excellent so I must get the CD but we do not act upon the advices.

Who has a problem with Quraan Sharif, Kalimah Tayyiba, Istighfaar, Durood Sharif, etc.? We are not asking for some Bid’aat rather we are requesting that the name of Allah ﷻ is taken. We should get down to these things and it will certainly have an effect.

May Allah ﷻ grant us the Taufeeq.

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