Spiritual Reformation, Company of the Pious and Jannat

By Hadhrat Maulana Shah Abdul Hamid Is’haq Sahib
(Dâmat Barakatuhum)
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Alhamdulillah, Khanqah Akhtari held an Islaahi Jalsa in Jumadal-Ula 1433 at the Darul Uloom in Azaadville. The purpose of this Jalsa was primarily to highlight the importance of Islaah (spiritual reformation) which is an important department of Deen. Unfortunately, most people throughout the world neglect this department of Deen whereas Tazkiya (spiritual reformation) was one of the key functions of Rasulullah ﷺ. In the Quraan Sharif, Allah ﷻ refers to the duties of Rasulullah ﷺ in four different places,

\textit{It is He Who sent the unlettered nation (the Arabs) a Rasool ﷺ from themselves who recites his Aayaat (of the Quraan) to them, (spiritually) purifies them and teaches them the book (the Quraan) and wisdom (the Sunnah). (Surah- Jumu’ah)}

Hadhrat Maulana Ubaidullah Balyawi Saheb Rahmatullahi Alaihi had explained the different departments of Deen by narrating an incident which he had heard from Hadhrat Maulana Yusuf Saheb Rahmatullahi Alaihi on many occasions but never found its reference which is as follows: Four people had undertaken a journey. They had reached a certain town at night and required accommodation. They managed to get a place to spend the night but it seemed unsecure. They had mutually agreed amongst themselves that each member of the Jamaat would remain awake for two hours and protect their possessions so that they are not robbed by thieves. The first person that commenced duty was a sculptor. He thought to himself, “I will be awake for a lengthy period of time, so let me carve the form of a woman.” When the sculpture
was completed, his time limit of two hours was over and the next person assumed duty. He was a tailor who had seen this beautiful woman that had been carved by the sculptor and decided to sew some clothing. When he had completed his task his duty was also over and the third person commenced his duty. He was a jeweller who had seen this beautiful woman with beautiful clothing, so he manufactured some jewellery for her. His time limit was over and finally the last person commenced his duty. He was a Sufi who had seen this beautiful woman that was adorned with beautiful clothing and jewellery, yet she was lifeless. He made Dua that Allah grants her life.

From the above we can easily understand the various departments of Deen. The sculpture resembles the Makatib wherein we acquire our primary education of Deen. The clothing that was put onto the girl resembles the Darul Ulooms wherein we acquire the knowledge of Deen such as Tafseer, Ahadith, Fiqh, etc. The jewellery resembles the work of Dawat and Tabligh which will bring beauty in our lives. Finally the Sufi resembles the Khanqah which brings life into our A’mal, by adding sincerity into our lives, cleansing us of all spiritual maladies, etc. From the above it is clearly evident that all four departments of Deen are equally important and interlocked with each other.

During the Islaahi Jalsa, Hadhrat Maulana Abdul Hamid Saheb Damat Barakatuhum had delivered three discourses discussing the importance of Tazkiya, the benefit of Suhbat (companionship of the pious) and the concern of the hereafter. These three discourses have been compiled and presented before you in the pages to follow. We make Dua that Allah makes this Kitaab beneficial for the readers whereby every reader will realise the importance of his spiritual reformation and accept it. Ameen.
IMPORTANCE OF ISLAAH

This is the first session of our Islaahi Jalsa and I feel that it is proper that we initiate the Jalsa by discussing the object and purpose of the Islaahi Jalsa. We will discuss what Islaah and Tasawwuf is about and what is Tazkiya-e-Nafs that is repeatedly mentioned in the Quraan Shareef. Last week we were in Malboro. As we were leaving Maulana Dhaya Saheb who is a close and dear friend of mine told me, “Tazkiya is absolutely important, but people are unaware of it, I have fear for those people who die without Tazkiya.” This shows the importance of Tazkiya. If Tazkiya is not made, then such a person will be in a very dangerous position at the time of death.

THE TWO COMPONENTS OF DEEN

Our Deen is outwardly divided into two parts, but in reality it is only one part. One part is called Shariah and Shariah is the outward form of Tasawwuf which comprises of Salaah, fasting, Zakaah, Haj etc. The internal Tasawwuf is termed as Islaah of the heart as the heart is the most important. Rasulullah ﷺ is reported to have said in the Hadith,
Verily there is a piece of flesh in the body. If this piece of flesh is correct, the entire body will be correct.

This means that the body will be correct if the Tazkiya of the heart is made. The Salaah of a person will be correct, his eyes will be under control and various other aspects will be correct. If the heart of a person is bad, then the entire body will be bad and everything will go wrong. If a tree is not bearing any fruit and the branches are drying up, the most foolish person in the world will not put fertilizer onto the branches and leaves, or put water on the leaves. He knows that the roots have to be fixed up. Fixing the roots is of utmost importance and this is the crux of Tasawwuf. Islaah-e-Nafs is to mend the heart.

**THE OUTWARD FORM OF DEEN**

Hadrat Maulana Ashraf Ali Thanwi (rahimahullah) says that, leave the ordinary people, even the learned people are unmindful of correcting the heart. Many people have outwardly corrected a few things such as wearing a Topi, Kurta and beard, and they feel that they are alright. If we are performing our five daily Salaah, then to a greater extent we feel that we are alright. However, we are not concerned of the quality of the Salaah we are performing, neither are we concerned of the condition of the heart. If the womenfolk are wearing a Burqa and performing five times Salaah, then they feel that they are alright, yet this is hardly the starting point. We are generally fooled by these things. This is like a nursery school for little kids, yet they called toddlers-universities and when the child
completes the year, a graduation cap is put onto the child’s head. The child feels that I have graduated already. Similarly, we are also fooled by the outward things. Our Mashaikh who had understood the reality of things were very particular regarding their Mureeds, leave the aspect of dressing, even outward actions such as Nawafil (optional prayers) were not permitted until their internal rectification was done. Hadrat Maulana Muhammad Ilyas Saheb (rahimahullah) was sending a Jamaat of Ulema in the path of Allah. He told them to leave their (Amamah) turbans behind as the turban will cause one to think that he is a very pious person. He said, “I will return the Amamah when you return.” The outward form fools a person many a times that he thinks of himself to be a good person who has been spiritually rectified, whereas we hardly know what is to be spiritually rectified and good. Some people feel that Islaah of the Nafs is beneficial, but very few people believe that it is necessary. Hadrat Maulana Ashraf Ali Thanwi (rahimahullah) says that we do not regard it as our Aqeedah (fundamental belief) that we have to make our Islaah, therefore we do not worry about our Islaah.

CUSTOMARY TASAWWUF

Very sadly, today Tasawwuf has become customary. Therefore many people become Bay’at, yet they do not follow it up. They do not even think of their Islaah, whereas concern of one’s Islaah has to be a continuous effort. In the Hadith Shareef we have been taught a Dua,

َبِمِلَّةٍ التُّلَبُّبِ وَنَبِّيَتْ قَلْبِيَ عَلَيْ دِينِيَكَ

Oh the changer of hearts! Keep my heart firm upon your Deen.
This shows that the heart of a person can change at any time therefore we are taught to supplicate to Allah to keep us upon Deen.


dar-ruqul-qalubas-sarf-falqii’al-‘a’ama’tak

Oh the turner of hearts, turn my heart towards your obedience

This is a Dua that should be made daily and the reality of it should be in our lives, and we should be conscious of it. Today, many great personalities have gone off the straight path. We do not know when we can go off the straight path. Some of them are involved in Bid’aat. Others have inclined towards Salafism and these are our Ulema who were Ahle-Haq, who were Mashaaikh and Khulafa of great people. From this we understand that a person has to be continuously conscious of his Islaah. It will be difficult in the Qabr (grave) for a person who dies without having made his Islaah.

**HARMS OF NOT DOING ISLAAH**

To understand the importance of Islaah we will present some examples. In the Hadith Shareef Rasulullah ﷺ is reported to have said that the fire of Jahannam will be kindled with an Alim, a generous person and a Mujahid. These people had done great work, the Mujahid had spent his entire life in Jihaad, the wealthy person had spent generously in the path of Allah, and the Alim had learnt and taught Deen, but Islaah was not done- therefore they did not have any Ikhlaas, thus the fire of Jahannam will be kindled with these three people. We should not think of ourselves as Ulema and generous people. When these people had served Deen so greatly yet this will be their final result, then what will our condition be?

So, even though a person had served the Deen of Allah ﷺ will have to go to Jahannam because he had not corrected his heart and
made his Islaah. Very similar to this, it is mentioned in the Hadith Sharif that on the day of Qiyamaah, there will be people who will have markings on their forehead due to their Tahajjud Salaah. In other words these people will be regarded as extremely pious, yet the angels will be grabbing them and throwing them headlong into the fire of Jahannam. Why? These people had used Deen for the sake of the Dunya (to acquire the worldly possession). They had carried out the various activities of Deen in order to show others. Many Ulema used to come to Allama Yusuf Binnori (rahimahullah) and inform him, “We have opened a Darul Uloom.” Hadrat would respond by saying, “You have also opened a shop now.” Outwardly Deen is presented but Dunya is intended. When one’s intention is not sincere it is a very serious issue, whether he is running a Darul Uloom or Khanqah etc. It is famous about Maududi that he had a very big beard, but he had advocated against the beard. He was questioned by the people, “You have a full beard yet you advocating against the beard.” He said, “My beard is just to fool the Molvi’s” so that the Molvis think that I am also amongst them.” He had ulterior motives. So, this is a serious matter that a person has a Deeni front, but he has worldly motives in the back. If one’s Islaah is not made but outwardly a picture of Deen is being presented, then these are the first people to be thrown in the fire of Jahannam.

Anger is a disease that is very common amongst most of the ordinary people. Anger is so terrible that it leads a person to give his wife three Talaaqs. Anger stems from pride, so a person will not want to be humiliated in society, therefore he will live with his wife after giving her three divorces. Now he will be living in a much greater sin. He issued three divorces, but he cannot inform the people of the three divorces. He gives some form of explanation to his wife; and women are simple minded people, so he will live with
his wife in Zina (adultery) for the rest of his life. This is the result of not doing one’s Islaah and not being able to control one’s anger. Anger stems from pride and pride breeds many other diseases. Rasulullah ﷺ is reported to have said,

الغيبة اشد من الزنا

BACKBITING IS WORSE THAN FORNICATION!

This is also the result of having pride. The disease of pride will not be destroyed except by spending time in the company of a Sheikh. When you have handed yourself over to a Sheikh, he will treat you according to necessity, then the pride will break. Generally, a Mureed will straighten the shoes of the Sheikh, whereas he will not do this for anyone else. In this manner, some of his pride will break. This is done for one’s Islaah. If a Mureed humbles himself, then this will cause the pride to break.

Approximately 70 to 80 years ago, Hadrat Thanwi (rahimahullah)said that a person can have a Darul Uloom with 5000 students, but if it is not accepted by Allah ﷻ, it has no value whatsoever. On the other hand you can have a Darul Uloom with five students but it is accepted by Allah ﷻ then this is everything. Today, the outward form is presented, the numbers, the outward picture, but we don’t think of the reality.

REMEMBERANCE OF DEATH IS SUFFICIENT FOR OWN’S ISLAAH!

We don’t think of the hereafter and death. A person that has the Taufeeq (ability) to think of death, then he will fear when shouting his wife or even his child, what if this action has to be an obstruction
from Imaan at the time of death? Due to such thoughts, a person is corrected. Rasulullah ﷺ is reported to have said,


cُفْتِي بِالمَوْتِ مَوْعِظَة

Remembering death is sufficient as an admonishment

It will suffice for one’s Islaah. So, Islaah and correction of oneself is absolutely important. The most important limb that requires correction is the heart. Generally many people are alright outwardly, but much more important is the internal condition of a person.

OBJECT OF SURAH SHAMS

In the Aayat-e-Kareemah which I had recited which are the middle verses Surah Shams, these verses are the theme and the actual object of Surah Shams. Allah ﷻ states,

قَدْ أَفْلَحَ مَنْ رَكَّاهَا

Undoubtedly, the one who purified the soul has succeeded!

In this verse Allah ﷻ has used the word “Falaah” which means every type of success pertaining to Deen, Dunya (the world) and the hereafter. “Falaah” is such a comprehensive word in the Arabic language that it comprises of all types of success. There are various other words in the Arabic language that indicate towards success such as the word “Fauz”, but here the word Falaah has been used. Allah ﷻ says that the person who makes “Tazkiya” (spiritually purifies himself from all forms of spiritual maladies) is certainly successful. The letter “Haa” in the verse which is the pronoun refers to the verse prior to this verse which is,
By the soul and the one who perfected it

The person who has made Tazkiya of the Nafs (the soul) has attained success. Further Allah جَلَّ الْحَقَّ states in the next verse,

And the one who soiled it has certainly failed

Every form of failure is for the one who has not purified himself spiritually. Outwardly, a person may feel that I’m a very successful person in the world, or a very wealthy person who owns a big house, or a person may feel that I am successful in Deen as I am serving Deen in whichever form it maybe. However, if such a person has not spiritually rectified himself, then this is just the outward form and picture. It is like a shadow that holds nothing whatsoever. It is likened to a mirage, where a person sees water in a distance but when he reaches there he does not find any water. A person may say, “I have built a big Darul-Uloom, Khanqah, and I’m involved in the work of Dawat and Tabligh” but he has not purified himself spiritually, then Allah جَلَّ الْحَقَّ declares that such a person is a failure.

A SPIRITUAL MENTOR SHOULD BE CONCERNED OF HIS ISLAAH!

Hadrat Thanwi (rahimahullah) states that this is not only for the Mureeds, but it is for the Mashaaikh as well. A Sheikh may have millions of Mureeds, but if he is not concerned about his Tazkiyah then he could also falter. Shaytaan is a great enemy and every person should recognise his two main enemies. One way is by

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continuously remembering death. If there is a snake in one’s
garden, not in the house, how careful and worried is not a person?
If we go somewhere and we happen to see a puppy, then we are
afraid of the puppy. Nafs and Shaytaan are our worst enemies yet
we do not even have them in our mind. Several months and years
pass and we sometimes hear a Bayaan in which these two enemies
are mentioned, we listen to it and lightly pass it over. We don’t
even acknowledge them as our enemies. In the Quraan Sharif, Allah
states that whenever a person is in this danger then he should
flee towards Allah.

So hasten towards Allah!

The command is not only to run. There are various types of
running. One type of running is termed as jogging. Another type is
when a person runs when he is in a hurry. A third type is that a
person runs from his enemy. A person that runs from his enemy,
how fast would he not run? Our Sheikh (daamat barakaatuhu) says
that two old people were at the zoo plodding along with their
walking sticks and they seemed to be so humble and weak.
Suddenly an announcement was made that a lion has escaped from
its cage, and each person will be responsible for his own safety.
They threw their walking sticks and ran faster than young people.
This type of running is termed as “firaar” (to flee). This is how a
person should flee from his enemies (Nafs and Shaytaan) and
hasten towards Allah.

DECEPTION OF SHAYTAAN

In the Kitaabs an incident has been written regarding a pious person
from the Bani Israeel. In this incident we can see how Shaytaan
plots and works. Shaytaan had caused the king’s daughter to fall ill. The King has tried various treatments but then came to the Buzurg (pious person). The pious person read and blew on the girl and she was cured. The king began believing in the pious person. Shaytaan caused her to fall ill, and he had placed the cure in this treatment.

Any good that takes place, we attribute to our Duas or to the Wazaaiif which we had recited, or we say, “Hadrat had guided me as to what to do and my work was done.” Many a times this is the result of Shaytaan’s effect. Nevertheless, Shaytaan caused this girl to become ill and kept her cure in the words of the pious person. The king had to go in Jihaad and his three sons were going to accompany him as well, so where was he going to leave his daughter? He said, “I will only leave her with the pious person” and he left her there. The pious person left her in a separate room away from him. He used to send food to her. After a few days he thought that perhaps she is lonely and sad, so he began taking the food himself. He began talking to her and the two of them became familiar with each other. Eventually, she conceived a child from him which got him worried. Shaytaan informed him that there is no problem as you can bury the child alive. He thus killed the child. As the time drew closer and the king was about to return, he became frightened that the girl will reveal his action. He then killed the king’s daughter as well and then buried her. The king came and enquired about his daughter, so the pious person said that she had become ill and died.

Shaytaan then appeared in the dream of the father and the three brothers and informed them that the pious person had killed the girl and informed them of all his doings. The king had instructed the executioner to put him onto the gallows. This is how Shaytaan operates and we are unaware as to how Shaytaan works. When this
person was put onto the gallows, Shaytaan came to him and said, “If
you utter the words of Kufr I will save you.” He uttered the words
of Kufr and the gallows came down, and he died upon Kufr as a
loser in this world and in the hereafter. Shaytaan takes the form of
Deeni people and comes in works of Deen. We have to become
aware of this, therefore we have to stay in the company of such
Mashaaikh that are genuine in this field; who are conscious of it and
who will teach us all the time.

SHAYTAAN’S DECEPTION IN WORKS OF DEEN

Shaytaan can mislead us in our Salaah and in our great works of
Deen. Islaah is to correct these things. In the Hadith Sharif
Rasulullah سّلّم اکرم
is reported to have said, “On a pitch black night, a pitch
black ant walks on a pitch black rock, nobody can see it and make it
out, more secretly than that does pride enters a person.” A person
is doing all his A’amal but he is doing it for show. Hadrat Thanwi
(rahimahullah) writes that a person that had performed three Haj,
and not the Haj of today, but the Haj of those days when people had
lived far from the main roads. We had seen people that use to
undertake the journey of Haj and they used to bring six month’s
supply of rice, flour, ghee etc. How much of goods they would have
to carry, then how many people would accompany them to the
main road where they would have to board a bus. The bus would
then transport them to Lahore station or any other station and they
would be accompanied by many people. They would then take the
train to Karachi or to Bombay if they lived in India. Many people
would accompany them on this part of their journey as well. When
they would reach Karachi or Bombay, then they would sort out the
paperwork required for Haj such as applying for their passport and
Haj visa. Whilst sorting out their paperwork they would stay at the
Haji camp for approximately a month. They would then board a
ship to Jeddah on which they would experience the rough seas. When they would arrive at customs in Jeddah, then the manner in which these people and their goods were treated used to be like Qiyamah. They would then go to Makkah Sharif by camel. On route, there used to be Bedouins who would waylay them and rob them. From Makkah Sharif, they would travel to Madinah Sharif by camel. If a person had performed three such Haj, can we imagine what difficulty he had underwent. They were really tested in their Haj.

When someone came to visit such a Haji, he told his servant, “Give him the Zam-Zam of my third Haj.” By speaking in such a manner he intended to expose that he is not a single Haji, not a double Haji but a triple Haji. Hadrat Thanwi (rahimahullah) says that in a single statement he had destroyed the rewards of all three Haj. Firstly, Shaytaan does not allow a person to do any Amal and if one is able to do some Amal, then Shaytaan will spoil his intention. So, when a person does any Amal, then Shaytaan will spoil the Niyyat, and if one has a good Niyyat, then Shaytaan spoils the Amal.

**SHAYTAAN’S APPEARANCE AT THE TIME OF DEATH**

At the time of death Shaytaan comes to a person in the form of his father and mother and then addresses him by saying, “My beloved son, Islam is not the correct religion. Christianity and Hinduism are the correct religions, therefore accept these religions.” A person is being advised by his mother and father at the time of death in this manner and if he is not protected, then what will happen to a person at such a time? A person will utter the words of Kufr at such a time and die.
ALLAH ﷺ WILL ALWAYS ASSIST HIS FRIEND

Our Sheikh (daamat barakaatuhu) says that if a person became a Wali of Allah after making tremendous effort in his life time, then Allah ﷺ also befriends such a person in this world. We say, “A friend in need is a friend indeed.” What kind of a friend is Allah ﷺ? Allah ﷺ is such a friend that He will never let Shaytaan come anywhere near you, if you had befriended Allah. This is the second part of Tasawwuf which is establishing and building a connection with Allah ﷺ. So, on one side, a person must spiritually purify himself from all forms of spiritual maladies, and on the other hand one must become a Wali (friend) of Allah ﷺ. Allah will then protect a person throughout his life. Allah ﷺ states in the Quraan Sharif,

الَّذِينَ آمَنُوا وَكَانُوا يَتَّفِقُونَ

(The friends of Allah are) those who have Imaan and adopt Taqwa

These people had continuously lived with Taqwa therefore these are the friends of Allah ﷺ. One has to be conscious all the time or else one has to face grave conditions when he goes into the grave especially if he had not made his Islaah and established a connection with Allah ﷺ. If one had established a connection with Allah ﷺ, then Allah ﷺ will protect such a person. Our Sheikh (daamat barakaatuhu) becomes emotional and says, “Are you having bad thoughts about Allah ﷺ that Allah ﷺ will leave you in a lurch at the time of your death?” This will not happen.
MAKING A CONTINUOUS EFFORT IS SUFFICIENT
EVEN THOUGH ONE DOES NOT REACH PERFECTION

Our Tazkiya, Islaah, Wilayat may never reach perfection but if one has taken the path, then that is sufficient. If a person passes away whilst memorising the Quraan, Allah ﷺ will raise him with the Huffaz on the day of Qiyamah even though he did not become a Hafiz. If he has just started Hifz and died, he will be raised with the Huffaz on the day of Qiyamah. A person that is going for Haj and passes away on the way, not only will Allah ﷺ raise him as a Haji but Allah ﷺ will appoint an angel to perform Haj on behalf of this person every year. So, we will have to sincerely tread the path towards our spiritual rectification and it should not be an outward show. By doing so we will become the Wali’s of Allah ﷺ. Our Sheikh (daamat barakaatuhu) says,

ناا كے میرہ گھنش جنت تو دور ہے

We believe and accept that the gardens of Jannah are still very far

A person has to spend his life and pass the various stages of the day of Qiyamah, then Inshallah, Allah ﷺ will grant us all Jannah through His mercy.

لگاں مارف جہ سے وہ خالق جنت کو ہلا مین لے ہوۓ ہے

But an Aarif (one who has recognised Allah) has Allah in his heart already.

ایک تو میرا تو میری زمین میری اسکان میرا

ایک تو میری تو میری کونی شی مین میری

Oh Allah, if you are mine then everything is mine, the earth is mine, and the heavens are mine. If you are not mine then absolutely nothing is mine.

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So, this is the purpose of Tazkiya and it is Fardh upon every individual to make his Tazkiya. Allah ﷺ states in the Quraan,

١٠٠٠**Allah  ﷺ has inspired the Nafs with evil; and piety**

Allâh ﷺ has placed “Fujoor” (evil) in the Nafs, the desire of evil and doing wrong, and the desire of name and fame. As long as we do not make an effort to get rid of this evil, it will not leave us. There are very few people that are born as Awliya (friends of Allah ﷺ) and are protected since childhood. Besides the Ambiya (alayhimus salaam) very few people are protected from evil.

Another important aspect is that we are unaware of what is Islaah. Once, Hadrat Maulana Abdul Hafiz Makki Saheb was in Bangladesh with our Sheikh. Our Hadrat has got a lot of humility in him, so he told Hadrat Maulana Abdul Hafiz Makki Saheb to deliver the lecture. Hadrat Maulana Makki Saheb had delivered the lecture and Hadrat Hakim Saheb (daamat barakaatuhu) was listening to the lecture in his room. When Hadrat Maulana Abdul Hafiz Makki Saheb had returned, Hadrat Hakim Saheb (daamat barakaatuhu) told him that you had delivered a very good lecture. What was the lecture about? What is Tasawwuf?

**BAY’AT IS NOT FOR BARAKAH**

What is Bay’at? Bay’at is not for Barkat, neither is Bay’ah taken because others are taking Bay’at, or for solving a marital problem that one is experiencing. Many people take Bay’at when they fall ill. Bay’at is not for this purpose. I had personally seen our Sheikh (daamat barakaatuhu) sending people to go and solve their personal problems and then return for Bay’at as Bay’at is not for solving our personal problems. Bay’at is for Islaah Nafs (spiritual rectification)
and not for solving financial problems or for finding a job if one has lost his job. A person does not know what to do when experiencing some sort of problems in his life, so he thinks that by taking Bay’at everything will be solved like magic. This is not the purpose of Bay’at.

Yes, it is a separate aspect that a person who sorts out his Deen then Allah will sort his worldly matters out for him. When one’s Deen is in order, then one’s Aakhirat will also be made. Coming back to the Bayaan that Hadrat Maulana Abdul Hafiz Makki Saheb had delivered in Bangladesh, Hadrat Hakim Saheb then commented that the Asian people generally accept Tasawwuf. All our Buzurgs whether it is Hadrat Maulana Maseehullah (rahimahullah), Maulana Rashid Ahmad Gangohi (rahimahullah), Hadrat Maulana Qaasim Nanotwi (rahimahullah) were all involved in Tasawwuf so we agree that Tasawwuf is correct, but we don’t know the reality of Tasawwuf. We merely have the outward form or name of Tasawwuf. We are not even conscious of this. Hadrat Maulana Ashraf Ali Thanwi has mentioned that Tasawwuf is not even in our Aqeedah (belief system), therefore the importance of rectifying ourselves is not within us.

**DEEN AND KNOWLEDGE OF DEEN ARE TWO SEPARATE ENTITIES**

The other aspect which is of importance yet many falter in understanding it, is that many regard the knowledge of Deen to be Deen. This is like an Alim that graduates and possesses the knowledge of Deen. Deen and the knowledge of Deen are two separate aspects. In the English language this is termed as the possessive case or the genitive case. In the analysis of this possessive case, the two aspects under discussion are totally
different. For example, we say the wheel of the car. The wheel of the car is not the car and each person understands this, but the car cannot move without the wheel. Similarly, the engine of the car or the steering of the car is not car, but the car cannot function without these components being in place. So, we got the knowledge of Deen, and we take it for granted that we have Deen. When a student graduates then he immediately feels that he is going to give a Bayaan on the occasion of Jumua'h and teach Deen, but this person only possess the knowledge of Deen. He does not have Deen in him. Deen will never be correct without having the knowledge of Deen. Without knowledge, we will have the labelled Deen with Bid’aat (innovations), customary practices and various other wrong things. So knowledge of Deen is required, but we regard having the knowledge of Deen as having Deen in our lives.

THE CONCERN OF HADRAT SHEIKH (RAHIMAHULLAH)

Hadrat Sheikh (rahimahullah) had travelled from Saharanpur to Jalalabad as he wanted to meet Hadrat Maulana Masae hullah (rahimahullah). The next day Hadrat Maulana Masae hullah (rahimahullah) came to Saharanpur. Hadrat Sheikh (rahimahullah) removed all his associates that were seated in his room and the two of them sat in the room. Hadrat Sheikh (rahimahullah) cried profusely. Thereafter Hadrat Maulana Masae hullah (rahimahullah) asked him, “Do you have a domestic problem or some other problem which cannot be solved?” Hadrat Sheikh (rahimahullah) replied, “Students are graduating, yet they do not make their Islaah, they do not bring Deen into their lives and they are going to pass Deen over to others, whereas they do not have Deen within them. What is going to happen to the Ummah?”
When Islaah is so important for the Ulema, then how important isn’t it for the ordinary people? Ulema possess the knowledge of Deen, yet they have to spiritually rectify themselves, then how much more important is it not for us to spiritually rectify ourselves as we still have to acquire the knowledge of Deen.

There is a joke from which we can understand the lesson. A person had to undergo an operation so he went to the hospital on the day of the operation. The doctor found him to be very nervous and agitated, so the doctor asked him, “What seems to be wrong?” He replied, “This is the first operation in my life and I have a wife and small children. What if I do not survive the operation?” The doctor trying to console him said, “Don’t worry my friend, this is also the first time that I will be operating on someone.” How worried will this person get? If a doctor is doing his very first operation in his life and he has only done the theory and acquired “A” aggregates, but he hasn’t done any houseman-ship, then what will happen to that patient? Similarly as Ulema, we are the heads of our families and the senior people of our towns who people turn to for consultation, yet our Islaah has not been made, then how can we give advice to others? We are so to say operating without practically learning how to operate. Therefore it is very important that we make our Islaah. Without spiritually rectifying ourselves, we cannot move forward. If we think that we are moving forward then this is merely a dream. Shaytaan will show good dreams to a person in order to misguide him.

THE TAFSEER OF SURAH SHAMS

In the Quraan Sharif, Allah ﷺ has taken the most amount of Qasm (oaths) in this Surah (i.e. Surah Shams). In this Surah Allah ﷺ has taken approximately 7 oaths. No one is more truthful than Allah, so
what was the need for Allah ﻻٰ to take an oath? These oaths are to convince us. In this Surah, Allah ﻻٰ takes oath of His huge creations.

وَالشَّمْسِ وَضُحِّاهَا

*By the sun and its brightness!*

وَالْقَمَرِ إِذَا تَلَيْهَا

*By the moon when it follows it (the sun as night approaches)!*

وَالْيَهْرِ إِذَا جَلَّاهَا

*By the day when it illuminates the earth!*

وَالْيَلِِّ اِذَا يَغْشِاهَا

*By the night when it covers it (the sun)!*

وَالسَّمَاء وَمَا بَناهَا

*By the sky and who has created it!*

وَالأَرْضِ وَمَا طَحَاهَا

*By the earth the one who has spread it out!*

Six Qasm (oaths) have been taken in three pairs and they are very striking. Read the Quraan Sharif and the Tafseer (commentary) and see how you will be taken aback. You will be swiped off your feet in the manner Allah ﻻٰ has described the various aspects in this Surah. The seventh Qasm has been taken on its own without a pair,

وَنَفْسِ وَمَا سَوَّاهَا

*By the soul and the one who perfects it!*
These seven things have been brought here as an introduction and what an introduction the Quraan has presented. Thereafter the theme and object of the entire composition and the essay is presented.

قَدْ أَفْلَحَ مَنْ رَكَّنَّاهَا  
Certainly successful is the one who spiritually purifies it (the soul)!

وَقَدْ خَابَ مَنْ دَسَّاهَا  
And the one who has soiled it has failed!

After taking all these oaths, Allah ﷺ is declaring that these people will see success in every way. If Islaah is not made, then they will find every type of destruction. Thereafter Allah ﷺ presents an example to complete this composition.

الرَّسُولُ ﷺ نَذَّبَتْ نَمْوَذَ يَطْغُواهَا  
The Rasul of Allah had warned them, “Do not interfere with the camel of Allah and its drinking”

The people of Thamud had a Nabie amongst them who was Nabie Saleh ﷺ. The people of the time requested a miracle that a pregnant she-camel should emerge from a rock and thereafter give birth. They had witnessed this entire scenario taking place. If the Tazkiya of a person is not made, then one will see clear signs yet one will not believe. These people had not only disbelieved but they had slaughtered the camel as well.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَذَّبَتْ يَطْغُواهَا  
The Rasul of Allah had warned them, “Do not interfere with the camel of Allah and its drinking”

This is the camel of Allah. It is not our camel, it’s a miracle of Allah that we have presented before you but it was of no avail.
They rejected him (the Nabie of Allah) and killed it. So their Rabb annihilated them because of their sins and made their destruction widespread.

If Tazkiya is not made, then one will see clear signs and great Awliya, yet mockery will be made of them. Tasawwuf will be treated as a joke. Tasawwuf is for the very purpose for which Darul Ulooms were established.

Darul Uloom is the name of that which causes the heart to tremble, and be ignited (with the love of Allah ﷺ)

Hadrat Maulana Muhammad Ahmad Saheb Partaabgari (rahimahullah) had composed the above mentioned poem. However, not only the students of the Darul Uloom but even the Ustaads make a joke of Tasawwuf. They comment by saying, “Look at this Sufi Saheb, he merely reads two Rakaats more and some Tasbeeh and regards himself as a great Sufi.” This is the result of not doing Tazkiya. Finally, Allah ﷺ says that he had destroyed the people of Thamud. Allah ﷺ used the word “Dam-Dama” in the verse which means destruction. This word also gives off the sound of destruction. Then Allah ﷺ says,

وَلَا يَحَافَعْ عَقَبَاهَا

Allah ﷺ does not fear the consequences of his actions.

There are two commentaries of this verse. One is that the worst of punishments will befall the people when their Tazkiya is not made
but it will not bother them. Today, Tsunami’s, earthquakes and various other calamities befall us, yet people say that this is a natural phenomenon which occurred. When Tazkiya is not made then irrespective of what takes place in front of one, a lesson will not be taken.

The second Tafseer is that Allah جلـ الله يdestroys one totally and wipes them off completely and it does not matter to Allah جلـ الله يin the least bit. From the above, the importance of Tazkiya is clearly understood. So, this is what the Islaahi Jalsa, Khanqa and Tasawwuf is all about. If a husband didn’t do his Tazkiya, then his life is Jahannam in this world. Such a husband will be continuously fighting with the wife, the children will be disobedient and a person will not have peace of mind wherever he is. A person can have the biggest business and is the wealthiest man in the world but he didn’t make his Tazkiya, Allah جلـ الله يwill use the very material possession which one regards as his means of protection for his destruction. Many years ago a prime minister of a certain country was shot dead by her own bodyguards and this had taken place in our times. The prime minister of our country was stabbed dead in his own parliament in the presence of all his security. One may think that this will protect me, whereas Allah جلـ الله يuses that very thing for one’s destruction if one’s Tazkiya is not made.

**ISLAAH IS NECESSARY**

Tazkiya is not from amongst the optional actions such as Nafl, or Mustahab, meaning if we do it then well and good and if overlooked then also it is not a problem. It is absolutely necessary and it becomes more important, because we are unmindful of it. This is like having a snake in your house which you are unaware of. If there is a snake in the house and you do not inform your family that the
snake is hiding under the bed or in the cupboard then you are betraying your family. The Ulema who are aware yet do not talk about it are betraying their people. This is the reason the public is unaware about Islaah and regard Islaah as unimportant. Bay’at is not important, but establishing an Islaahi relationship is important. If one’s heart inclines towards Bay’at then it is very good but having concern for one’s Islaah is even more important. The other thing is, if we do regard Islaah as important, then it is only up to a certain extent and then we regard our Islaah to be made. We think that we are involved in Darul Ulooms, going in Jamaat, listening to Juma Bayaans and reading Kitaabs, etc. therefore our Islaah has been made.

**THE DIFFERENT DEPARTMENTS OF DEEN**

This is a separate department of its own. The Quraan Sharif explains that Ibrahim  had made Dua for Rasulullah ﷺ,

র্বানা ও আবুত্ত ফি হেম রসোলা মনহ মতো আলু আয়াতক  চি আতে অ ত আলিম আলিম অ ত আল অ ত আলুর অ ত আল অ ত আল

Three departments were regarded as the work of Rasulullah ﷺ. The first was to recite the verses of the Quraan Sharif to the people. Then the second department was a completely separate and independent department and that is to teach the people the Quraan and Sunnah, and the third department was to spiritually rectify them, which is Tazkiya-e-Nafs. In our language, in current times we term this as Khanqah and Tasawwuf. This is the third department of Deen which is a separate department. For example, a person wants to come to the Darul Uloom to become a Hafiz of the Quraan, yet he is unable to recite the Quraan Sharif. He will be told to attend the Maktab first then come for Hifz after learning to recite the
Quraan Sharif correctly. This is not the department for learning recitation, the department of learning how to recite is a different department.

If a person goes to the Maktab with the intention of becoming an Alim then he will be told that this is not the appropriate department, you will have to go to a Darul Uloom and study to be an Alim. In a similar manner, Tazkiya is a department of its own which we call the Khanqah and Tasawwuf. This is a separate place where one’s Tazkiya will be made. Those that become Bay’at should have a correct intention which is to make one’s Islaah.

**BAY’AT IS NOT FOR ATTAINING BARAKAH**

If one takes Bay’at with the sole intention of obtaining Barkah, then he will not achieve anything. He feels that there is a great personality such as Hadrat Maulana Muhammad Zakariyya Saheb (rahimahullah), or Hadrat Shah Maulana Masehullah Saheb (rahimahullah), or in our times Hadrat Maulana Shah Hakim Muhammad Akhtar Saheb and Maulana Qamar-uz-Zaman Saheb or any other great Buzurg, so he will take Bay’at merely for name. Such a person will not achieve anything. One’s Niyyat should be Islaah and this should be a continuous effort. When a person listens to a lecture, he should do so in such a manner that he feels every Bayaan was specifically for him. A friend of ours who is an Alim had temptations to commit adultery, so he had called immediately and reported the problem that he was experiencing. So a person should always be concerned of his Islaah. If a person is not concerned, then he will not keep any form of contact whether it is by means of phoning etc. He will enjoy the evil that he is involved in such as casting evil glances or any other evil. If one has concern, then he will always fear that I have progressed so far and I shouldn’t fall back
again. I have climbed so high and I shouldn’t fall down. If a person has temptation to earn the wealth of the Dunya (world) then one will question himself whether he is on the right path or not? If one is not concerned, then he will not worry. This is called Ta’alluq (correspondence) with the Sheikh. In our times we should send an e-mail, or make a phone call, or write a letter, or verbally discuss the issue with the Sheikh. One will only have concern if one is worried of one’s Islaah.

Inshallah the talks over these two days will be in that direction but first let us understand what Tasawwuf, Khanqah and Islaah is all about. By our sheikh in Karachi, Islaah is in accordance to the teachings and way of Rasulullah ﷺ. Just now, a student from Canada was walking with me and he said that in his country there are a lot of things taking place which are contrary to the sunnah. Anything that is contrary to the Sunnah is not our way. Our Sheikh says that anything that I explain to you in the field of Tasawwuf can be proven from the Quraan and Hadith. We are very fortunate that our Islaah and Tazkiyah is according to the way of Rasulullah ﷺ. Here, it is not a matter of talking of Karaamats (miracles) and big Wazifaa’s and achieving various things. Here we deal with straight forward Islaah and this should be our Niyyat as well. We should not be fooled that our Islaah will take place without any effort. Effort is required and there is a department and a way to do one’s Islaah. If one goes to a medical college and says that he wants to become an engineer, they will turn him away and he will be told to attend an engineering college. In the similar manner if a person requires his Islaah to be done then he should go to the appropriate department. May Allah ﷺ grant me and all of us the proper understanding and sincerity. Ameen!
PART TWO - THE IMPORTANCE OF SUHBAT

DISCUSS A SUNNAT BEFORE EVERY DISCOURSE

Before commencing with our talk, our Sheikh (daamatbarakatuhu) says that we should discuss one Sunnah of Rasulullah ﷺ before delivering every lecture. Regarding the Sunnats of Rasulullah ﷺ, Hadrat Maulana Abrarul Haq Saheb (rahimahullah) used to say, The easiest way to follow is to follow the Sunnah (method shown to us...
by Rasulullah ﷺ). Nowadays, everything is made user-friendly and we also want everything easy, this can found by following the Sunnah. The most beautiful manner of doing something is by following the Sunnah. If a person is getting his daughter married and wants a beautiful function, then he should have the marriage conducted according to Sunnah. The perfect method of doing something is by following the Sunnah. Some people are perfectionists who want everything in an idealistic way; such people should also follow the Sunnah. Remaining in the company of the pious is also a Sunnah, in fact it is Fardh.

ACQUISITION OF DEENI KNOWLEDGE

Hadrat Thanwi (rahimahullah) states that if a person is engrossed in earning to such an extent that he does not have any time to visit the Ulema, then I believe that his earning is Haraam as acquiring Deen is Fardh, whereas earning one’s Dunya is a Fardh after the various Faraaidh. Knowledge is acquired from the Ulema, but complete Deen can be acquired from the Ulema-e-Rabbaniyeen. We have external knowledge and internal knowledge, Shariat and Tariqat, and this can be acquired from the Ulema-e-Rabbaniyeen. We haven’t been sent in the world to earn the wealth of the world. Rasulullah ﷺ is reported to have said that I have not been sent as a businessman, but I have been sent to glorify Allah ﷻ. For this a person has to go to the Ulema.

If some Maulana had made the above statement, then we would have said that he wants us to frequent his gathering, and this is the job of the Ulema. However, these are the words of Judge Akbar.
Ilaaha Baadi who was a judge of the high court when the British were ruling India. He said, “Deen is not obtained from Kitaabs, lectures or wealth. Deen will only be obtained by remaining in the company of the Ahlullah.”

**ACQUIRING DEEN OVER THE INTERNET**

After much deliberation, our friends have created a website for the Khanqah which is quite in order after considering the advantages and disadvantages. However, we will not acquire Deen by staying at home and listening to the programmes. We will acquire the knowledge of Deen but not Deen. I usually say that it is possible that the Muftis may give a Fatwa that a person can get married over the internet. I am not a Mufti and I am not issuing a Fatwa. The proposal and acceptance take place in the presence of two witnesses and the Nikah takes place. Some Ulema give permission that it is permissible to get married over the phone, but others do not permit it. If the Muftis issue a million Fataawa that you can have a child on the internet, it will be impossible. Companionship of the wife is a condition for the wife to conceive.

Hadrat Thanwi (rahimahullah) says that the husband is in Bombay and the wife is in Delhi yet both are making Dua for children throughout the night. If the husband has the companionship of the wife even for one moment, there is hope of a child. One person was very free with Hadrat Sheikh Maulana Muhammed Zakariyya Saheb (rahimahullah). On various occasions he came to Hadrat and said, “Hadrat! Make Dua that Allah grants me children.” After some time Hadrat said, “Bhai how much Dua must I make? I am crying and making so much Dua for you, yet you still do not have any children.” The Khadims that were sitting there told Hadrat that he was not married as yet. So, we have learned the importance of
companionship. What will a person not acquire when he has acquired companionship of a friend of Allah?

**LECTURE OF HADRAT THANWI (RAHIMAHULLAH)**

Hadrat Thanwi had delivered a lecture one hundred years ago, based on the verse that I had recited. In 1912, in the village of Khandla where most of our Buzurgs had hailed from, it was the occasion of the Nikah of Hadrat Maulana Ilyaas Saheb (rahimahullah). Hadrat Maulana Abdur Raheem Saheb Raipuri (rahimahullah), Hadrat Maulana Khalil Ahmed Saheb Saharanpuri (rahimahullah) and various other great Buzurgs had attended the function. However, they had decided that Hadrat Maulana Thanwi (rahimahullah) would deliver the lecture. For many of us, we only know the name of Hadrat Saharanpuri (rahimahullah). If we read the Kitaab Bazlul Majhood which is a commentary of Abu Daud Sharif, then we will have an idea as to who Hadrat Maulana really was. Hadrat Saharanpuri (rahimahullah) commented that it is Zulm upon Zulm (darkness upon darkness) for anyone to deliver a lecture when Maulana Thanwi (rahimahullah) is present. He also mentioned that it is impossible to imagine taking out an error in the lecture of Hadrat Thanwi (rahimahullah). The lecture started from the time of Juma and at Asr time Hadrat said that he was now terminating his lecture.

**GATHERING OF MAULANA MUHAMMAD AHMAD SAHEB (RAHIMAHULLAH)**

Hadrat Maulana Muhammad Ahmad Saheb Partabgari (rahimahullah) used to commence his Ash’aar Majlis after Esha Salaah and stop for Tahajjud Salaah. Thereafter the gathering would continue until Fajr Salaah, after Fajr Salaah they would
continue until Ishraaq and finally terminate the Majlis. If anyone would look at his watch whilst the programme was in progress he would say, “Why have you come here? You are not worthy of being in this gathering. You are like a wall or a donkey if you cannot get enjoyment in these gatherings which are filled with the love of Allah.

Nevertheless, when Hadrat Thanwi (rahimahullah) intended terminating his talk at Asr, the people requested Hadrat to continue with the lecture. He continued with the lecture till Asr Salaah and after Asr Salaah, he continued until Maghrib Salaah. Three hundred people attended this lecture and majority of these people were Ulema. What do you think about our Islaahi Jalsa? What is the reason for hosting this Jalsa? Is it for entertainment or are we looking for donors? By Allah, this Jalsa has been kept to highlight the importance of Islaah. Many of us have just attended the Jalsa, but we should look at the object of this Jalsa.

**IMPORTANCE OF SUHBAT!**

Hadrat Thanwi (rahimahullah) delivered a lecture on the importance of companionship of the pious wherein Hadrat Thanwi gave two reasons as to why companionship of the Sheikh is important. He mentioned that leave alone the general masses (non-Ulema), even the Khawaas (Ulema) have been divided in two groups. Hadrat mentioned that companionship is not only important but it is necessary. Deen will not come into one’s life without companionship of the pious. This issue is now of further importance as we are unaware of it.

If there is a snake in a person’s house, then it is absolutely important to warn the people of the house. If a person does not
warn his household of the snake, then such a person has failed in his duty miserably. So whenever we deliver a lecture, we should ask the local people as to what topic should be discussed? What is the need in this area? The talk should be accordingly. Hadrat Maulana Abdur Raheem Saheb (daamatbarakatu) the son-in-law of Hadrat Maulana Maseehulla Saheb (rahimahullah) addressed the Ulema after Asr Salaah in which Hadrat continuously repeated, “Your time is very valuable, thus I am not here to waste your time.”

This is an important subject therefore we should listen attentively and ponder over the importance even though I may be unable to explain the topic in an adequate manner. Thereafter Hadrat Thanwi (rahimahullah) said that we do not even regard companionship of the pious necessary in our Aqeedah (beliefs), therefore we do not attend the gatherings of the pious.

**COMMAND OF ALLAH TO REMAIN WITH THE SAHAABA**

In the Quraan Sharif Allah instructs Rasulullah to go and sit with his Mureeds (Disciples) who were the Sahaaba. In another verse Allah commands us to be with the truthful, which clearly indicates that it is compulsory to stay with the righteous and pious. The entire Deen is dependent on the companionship of the pious. We think that we will acquire Deen through Kitaabs, cd’s and cassettes, internet etc. Yes, we will get the knowledge of Deen. Many people have a misunderstanding with regards to this aspect. The Tarkeeb (composition) of the phrase “Knowledge of Deen” is a genitive case. This can be understood in English from the phrase, “the wheel of the car.” We all know that the wheel is not the car. The car is a separate entity and the wheel is a separate entity.
Although the entire phrase is uttered together, the speaker is not referring to the entire car by saying “the wheel of the car.” He is referring to the wheels.

In a similar manner, the knowledge of Deen is not Deen. Deen will never be the perfect Deen without the correct knowledge; rather it will be a collection of incorrect practices. So knowledge is absolutely essential without any doubt, but a person should also acquire Deen after acquiring the knowledge of Deen. If I give a Bayaan on the importance of remaining in the company of a Sheikh, but I do not spend time in the company of a Sheikh then it means that this part of Deen is not in my life even though I do have the knowledge of this part of Deen. If I deliver a lecture that Salaah is Fardh and should be read with concentration and devotion, but I’m not performing Salaah accordingly, it simply means that part of Deen is not in me, even though I possess the knowledge.

Knowledge can be acquired through Kitaabs, Ustaads and lectures, but Deen will only be acquired by spending time in the companionship of the pious. May Allah 🕌 reward our Sheikh (daamatbarakatuhu) who had hunted for us and then educated us with love and kindness. We also thought that we have knowledge of Deen as we studied in Darul Uloom Deoband therefore we do not require anyone else as we had studied under great Asaathiza and Mashaaikh.

However, Hadrat had taught us that Deen is a separate entity and the knowledge of Deen is a separate entity. I repeat myself that Deen can only be acquired by spending time in the companionship of the Awliya. If one suffices on the knowledge that he has acquired from Kitaabs, then a person will make incorrect interpretations.
He causes many to be misguided by them (the examples in the Quraan) and guides many with them.

How many people have gone astray by means of the Quraan Sharif and Bukhari Sharif? So, one requires the companionship of the pious.

**WHAT IS MEANT BY SUHBAT?**

What is the meaning of companionship? We remain in the companionship of our Sheikh who in turn remained in the companionship of his Sheikh who in turn remained in the companionship of his Sheikh until Rasulullah ﷺ. Allah ﷻ has sent Jibraeel ﷺ to Rasulullah ﷺ. If we do not take this route then we will have another picture of Deen which may be referred to as “modernism” or “secularism” or “the Egyptian or Saudi model of Islam.” The model of Rasulullah ﷺ can only be obtained through the companionship of the pious. Before continuing any further we will recap the Jumuah Bayaan which was on the importance of Islaah (spiritual reformation) which is not even in our minds. We should have the concern for Islaah and a continuous concern to such an extent that even the Sheikh cannot become unmindful of his Islaah. The higher a person reaches, it becomes more frightening. If one has to fall from those heights, then the fall will be much harder. It is more difficult for one to balance whilst he is at a height than balancing at the bottom. A person who received Khilaafat and has millions of Mureeds should also have concern of his Islaah all the time. So, on Jumuah, we had discussed the Islaah of one’s heart and the concern of one’s life after death.
THE HEART SHOULD BE CORRECTED

Rasulullah ﷺ is reported to have said,

الآن في الجسد لضفة إذا صلت صلح الجسد كله وإذا فسدت فسد
الجسد كله إلا وهي القلب

Listen attentively! There is a piece of flesh in the body. If this piece of flesh is in order, then the entire body will be in order. If this piece of flesh is bad, then the entire body will be bad. Be aware, this is the heart.

So a person should think of the condition of his heart. Perhaps we do think of the physical condition of the heart by going for an angiogram, ECG. or lipogram etc. but we are not concerned about the spiritual condition of my heart.

A person that suffers a heart attack always fears that he should not have a second heart attack. Our friend Rashid Bhai Munawwar told me that when he had suffered a heart attack that heart attacks are nothing. You can experience a hundred heart attacks, a Maut attack (death attack) is something of concern. Many people will survive a heart attack, but no one can survive from a Maut attack. When a person suffers a heart attack, he becomes concerned of his heart. How many of us worry of the spiritual heart? How many of us think of death? If death is mentioned in the presence of the elderly people in the family they also comment by saying, “Why are you speaking of death?” Nobody is dying now! Don’t speak of death.”

Rasulullah ﷺ is reported to have said that if a person thinks of death twenty or twenty five times a day then such a person will die as a Shaheed even though he dies in his bed. The Islaah of a person will take place when one thinks of death. Hadrat Dr. Abdul Hay Aarifi (rahimahullah) use to say the following couplet,
You are moving towards your grave. Whilst sitting here our lives are getting shorter and we are getting closer to the grave. Figuratively we are walking towards the grave at this moment as well, yet our sight is on the world. Children always run about in the house and whilst running they look behind and bang their head on the door, or two children bang their heads against one another as they are not looking at the direction in which they are running. We are similar to these children in the sense that we are heading towards the grave, yet we are looking at this investment, property, making our Dunya (worldly life). Our houses are show houses.

What Fatwa will an Alim-e-Rabbani give? We have converted our homes into models. We are not in this world to shine our houses. I’m not saying that we should stay dirty. What we are saying is that this is not the object of our life and we have not come for this.

WE ARE TRAVELLING IN AN INCORRECT DIRECTION

Hadrat Dr. Abdul Hay Saheb states in the end of the poem, where are you heading towards and in which direction are you looking? One person was driving Hadrat Maulana Inaamul Hassan Saheb (rahimahullah) to Heathrow airport in London. Some drivers look around whilst driving. Hadratjee got a bit disturbed by this and told the driver to pull up on one side. When he pulled up Hadratjee told him, “You may now look around as much as you like, but you should keep your eyes on the road whilst driving.” I don’t know if it is possible, but if a person turns his head 180 degrees whilst driving at a speed, what will be his condition? My son told me that they were travelling from Makkah Sharif to Madinah Sharif when they had
gone for Umrah. The driver was driving at 200 km per hour and whilst driving at that speed, he took out his camera to take a picture of the speedometer. What will happen to us when a driver is driving in this manner? We want to enter Jannat, yet we are travelling in the wrong direction at a speed.

Islam has not stopped us from obtaining the world. Dunya is 100% Halaal and permissible, but the love of the world is Haraam. The love of a single cent is Haraam. You can be a millionaire or billionaire the like of Hadrat Uthman Ghani Ṣallallahu ‘alayhi wa sallam, Hadrat Abdur Rahman bin Auf Ṣallallahu ‘alayhi wa sallam and various other people. Zakaat is compulsory in Islam on the wealthy and not on the poor. So this proves that it is permissible to possess the Dunya, but the love of a single cent is not permissible even for a poor person. So, Islaah of every person is absolutely important and may Allah Ṣallallahu ‘alayhi wa sallam place the desire of making our Islaah in our hearts.

Here are a few examples.

Zubaida, the wife of Haroon-Ur-Rasheed, had done a lot of welfare work. When she had passed away, someone saw her in a dream and asked her how things had fared? She said that Allah Ṣallallahu ‘alayhi wa sallam had blessed her with a very high status. She was asked, “Was it due to the social work which you had done?” She had a canal constructed from Baghdad to Makkah Sharif which had provided water for the Hujjaj. She replied that the reward of all the social work went to its owners. If person has 99% sincerity but 1% pride, Allah Ṣallallahu ‘alayhi wa sallam leaves it all for His partner. She then said that she had certain intentions in her heart which others were unaware of. This had benefitted her.

Imaam Shafi (rahimahullah) says that each person should have some Amal (action) which no one is aware of, even though the Amal
may be Nafl or Mustahhab which has 100% sincerity. He says that such an action will benefit one tremendously on the day of Qiyamah.

**DECEPTION OF SHAYTAAN**

Performing Salaah with Jamaat is Waajib, performing Salaah with Takbeer-e-Ula is encouraged. Shaytaan will tell a person that he has been performing Salaah for twenty years with Takbeer-e-Ula in the first Saff.

When a person undertakes a journey to Haj, Shaytaan will tell him that he is not a double or triple Haji, but he is a person that has performed Haj twenty times. So if a person has not developed Ikhlaas, yet he had built Darul-Ulooms, gone out in Jamaat, spent time in the Khanqah, all the rewards will be washed away.

A person that possesses a little pride will not even smell the fragrance of Jannat. The fragrance of Jannat can be smelt from a distance which a person covers over a period of five hundred years. If we take the journeys of the world into consideration, there isn’t a journey which takes a person five hundred years to cover. In the world, a person may travel for a period of two to three days or perhaps a maximum of a week. He will have to change planes before reaching his destination. A person with an iota of pride will be deprived of the fragrance of Jannat.

The Tahajjud Salaah of a person and the dressing of a person can be a means of developing pride. The worldly wealth, cars, huge mansions are not the only things that bring pride into one. Deen can also cause a person to have pride. The Ulema are affected by pride very easily. Ulema generally want to show their knowledge and prove that they can excel a certain Alim in Bayaans, Fataawa,
teaching etc. If such pride enters a person, then all his effort will be washed away. So, this is the crux of Islaah. On the other hand, the benefits of Islaah are many. For example, to make Shukr (be grateful) is a great quality. Allah ﷺ says in the Quraan,

وَقَلِيلٌ مِّن عِبَادِي الْشَّكْرُ

Very few of my servants are grateful!

قَلِيلَ مَا تَشْكُرُونَ

You make very little Shukr!

Those actions that are scarce are really appreciated. Very few people make Shukr and those that make Shukr make very little Shukr. It is mentioned in the Hadith Sharif,

الطَّاعُمُ الْشَاكِرُ كَالصَّائِمُ الصَّابِرُ

A person that eats and makes Shukr is like a person who is fasting and exercising patience (as he is feeling the fast).

A person is fasting for 18 hours at such a time when the exterior temperature is 45 degrees hot and he has missed Sehri, then he will definitely feel his fast and obtain great rewards. The rewards that a grateful person earns will be the same reward the fasting person (described above) receives. When a person makes his Islaah, he becomes grateful for all the bounties of Allah ﷺ. Where can we get a Deen better than this? If a person recites the Dua after eating,

 آلَحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِي مِنْ عِيْنِ حَوْلِي مَنِيَّ وَلَا قُوَّةَ

All praise is due to Allah Who has given me food to eat and sustained me without any effort from my side.
will become a Wali of Allah ﷺ. The virtue of this is that a person’s past sins will be forgiven. A man enjoying biryani, roast, etc. will get all his sins forgiven by reading this Dua that takes a few seconds to recite. A person is wearing beautiful clothes and recites the Dua,

All praise is due to Allah who has given me these clothes to wear and He has granted these clothes to me without any effort from me

**IMPORTANCE OF RECITING DAILY DUA’S**

By reading this Dua, a person’s past and future sins are forgiven. This is Islaah. May Allah ﷺ prove me wrong, but the situation is very sad, we do not even read Bismillah when we eat, whether it is a gathering of the Molvis, Sufis or Tablighis. Whilst eating, we should say Alhamdulilah or Masha’allah when the stomach is full. After eating, the Dua is not read yet everyone will claim that they are reading the Dua. If you tell the person that I was watching you and you didn’t read the Dua, he will reply that I read it in my heart. Nobody eats in his heart and whilst eating all the sounds of chewing the food is also heard. Qari Yaqoob is our friend in Dubai and the Imam of Masjid-e-Hurair. He is a very straight forward and good person. There are not less than 10 Ulema at his home for every meal which Qari Saheb cooks himself. Sometimes there are 50 – 60 Ulema, and these Ulema are principals of Madressas and institutes. He says that I have never heard any of my guests saying Alhamdulilah even once whilst eating. I tell them that if you dislike my food then read,

You should at least read something. When a person makes his Islaah then he will be grateful to Allah ﷺ.
SHAH JAHAN BUILDS TAJ MAHAL

There was a young prince who went to a fair with two pigeons. He wanted to drink some water. He saw a young girl and told her to take care of the pigeons. When he returned, he found one pigeon missing. He asked her what happened. She was simple minded and answered that it flew away. Being simple minded is a great quality for women and a greater quality for children. Today, we want to make our children clever and being clever means that we should have style, whereas simplicity is a great quality. If a girl does not know how to use the cellular phone, it is regarded as a great quality. So when she said that the bird flew away, his anger increased. He asked her, “How did it fly away?” She made the other one fly away (to demonstrate how the first bird had flown away). As a result of this incident, he fell in love with her and married her. When she died he had built the Taj Mahal for her. The world visits the Taj Mahal till this very day. When a man of the world fell in love with a woman because of a little incident, what didn’t he do for her? If Allah جَلَّ الْعَلَمَ falls in love with you on a small thing, then your work will be done. Allah جَلَّ الْعَلَمَ will beautify your character and sort out all your affairs.

Our Sheikh (daamatbarakatuhu) narrates an incident from Maulana Jalalud-Deen Rumi (rahimahullah). A king has passed away so the parliament had decided that the first person to come to the door of the palace will be made the king. The first person that came to the door of the palace was a beggar who was a beggar throughout his life and seven generations before him were also beggars. When the various matters that required consultation were presented before him he would make perfect decisions. At 12 o’ clock he required a rest, so he called for two people to carry him by placing their hands under his arm so that he may be carried like a king. He was asked,
“You were a beggar and seven generations before you were also beggars, so where did you learn all these etiquettes?” He replied, “That Allah who had granted me this position had also taught me all the etiquettes.” Wallah, if Allah makes you his friend on a small thing, then Allah ﷺ will make the rest of Wilayat easy. Allah ﷺ will cleanse your heart. Allah ﷺ will teach you in such a manner that you will get shocked and the world will also get shocked, where did you acquire all this knowledge from? How did this person attain acceptance amongst the people? Allah ﷺ will pull you towards Him and this is termed as “Jazb”.

THE INCIDENT OF BISHR HAFI

Bishr Hafi (rahimahullah) was a great Buzurg. What was his condition prior to him becoming a Buzurg? It is not good to speak of the past of a person. I liked the words of Maulana Mansoor-Ul-Haq Saheb when he said that first we should take inspiration and then reformation. We should take inspiration from these words. Every saint has got a history behind him and every sinner has got a bright future in front of him. Just make Taubah and see what Allah ﷺ will give you. We call the living people saints. In English, sainthood is only granted to a person when he dies after consultation (whether he was a saint).

Nevertheless, Bishr Hafi (rahimahullah) used to be in the pub or bar throughout the day (24 hours). Maulana Moosa Nu’mani of Piet Retief was a great Alim with great potential. He says that the sign “BAR” is in big writing and red in colour. In Gujrati “BAR” means that one should stay out, yet everyone is just entering.

الإنسان حريص فيما منع عنه

The human being is desirous of that which he is prohibited from.
So Bishr Hafi was always in the bar. Allah informs the Wali of the time in his dream that we have made Bishr Hafi our friend. He had a shock and said that this is a Shaytaani dream. He got up, made Wudhu and read two Rakaats Salaah. Imagine a person in our community of such a low level yet the greatest Wali or Alim of the town is informed that such a person is a Wali. He slept again and for the second time he had the same dream. He spat on his left side and returned to sleep. Again, he had the same dream for the third time. He was then convinced that this dream is true.

He went to Bishr’s house in the morning but Bishr was in the pub. He went to the pub and conveyed a message that Bishr should come out. When Bishr saw the friend of Allah, he thought, “Perhaps I have done something terribly wrong and he is going to take me to task.” When he came out the Wali said, “I have been informed that you are a Wali.” On that he repented and changed his life. He then explained, “Whilst walking yesterday, I found a piece of paper with Bismillah on it. I cleaned it, applied Itr (scent) to it and placed it with the Kitaabs.” Allah granted him respect as he had shown respect to the name of Allah. Once he became a Wali, he used to walk barefoot and that is the reason for being called “Hafi”. He used to say that Allah states, “We have made the earth a carpet.”

Many years ago, Haji Farouk Saheb (rahimahullah) was in our country. One of his friends called me early in the morning and said that Haji Saheb wanted to visit me. I said, “Such a great Buzurg wants to visit me.” I enquired whether Haji Saheb will have breakfast. I was told that Haji Saheb will have tea. Haji Saheb, Dr. Saber Saheb and the driver arrived. They were about to enter the house, so I said, “Hadrat, we have this carpet here for shoes, therefore you may enter with your shoes.” Hadrat hesitated, even
though I insisted. He then said, “How can I walk on the carpet with shoes?”

So Bishr Hafi said that the earth is a carpet so how can I walk with shoes? In return Allah ﷺ had ordered the birds to clean up those areas of the earth where Bishr Hafi would walk. There would not be any thorns or pebbles in such places.

**CERTAIN MOMENTS ARE VERY VALUABLE**

وأن في الدنيا لنفحات

*There are certain moments that are very valuable!*

You serve someone in a small way, but as a result Allah ﷺ will pull you towards Him. You may not be an Alim, yet you speak better than Ulema. You may not be a Mufassir, yet you will extract such points from the Quraan Sharif by which people will be astonished. This is when Allah ﷺ draws a person. The Islaah of a person is dependent on companionship of the Sheikh. A very good Alim who regularly spends time in the Khanqah had called me from another country and told me that he had a desire to commit adultery. If it had to be any of us then we would have entertained the desire and perhaps planned how to fulfil this desire. Although the Sheikh may not be within your reach, Allah ﷺ will solve your problem as you have done your duty by informing the Sheikh. This is the system of Allah ﷺ in the field of Tasawwuf. If you do your share, Allah ﷺ will solve your problem.

**ALWAYS FOLLOW THE INSTRUCTIONS OF THE SHEIKH**

Hadrat Sheikh Maulana Muhammad Zakariyya (rahimahullah) was a man of very few words. His words, writings and works are
monumental. Hadrat would narrate an incident in the Khanqah of Saharanpur every year which is as follows. There was a great Sheikh but his son was completely misguided. When the father had passed away, the son took the father’s position and became the Sheikh. He was misguided and knew nothing. Two people had heard of the father, so they had come from far to meet Hadrat expecting the son to be a great person as well. They came and took Bay’at to the son. They then asked him for some Wazaa’if. He prescribed that they should dig on a piece of land which he had owned out of town. They started digging and Allah/xv/g began elevating their status as they dug. When they had reached a high position, they desired to see the status of their Sheikh but they were unable to see the status of their Sheikh. They then came to Hadrat and said, “You have reached such a high position, that we are unable to see your position.” These two had genuinely reached a high position. The Sheikh then repented to Allah/xv/g as he did not know much. Anyway, what Hadrat Sheikh (rahimahullah) was trying to explain is that a Mureed should always follow the teachings and instructions of the Sheikh, even if it means him digging the ground. By doing so, his Islaah will be made. This is the system of Allah/xv/g. On one side we will have to make our Islaah and on the other side we will have to remain in the Suhbat of the Sheikh.

TAFSEER OF THE VERSE RECITED IN KHUTBAH

So, very briefly we will translate the verse recited in the Khutbah. Allah/xv/g commands, “Wasbir” Be patient! This requires a little more explanation.

To understand this point, when a person is overpowered by the fire of lust and desire then a person does not care about his actions. He does not care about the fact that he has gold in his home. He then
realises later on that he had gold in his home and is shocked how did he get involved in evil? A man is not concerned about his respect at the time when he gets involved in evil. Our Sheikh says that he doesn’t even care about the round Topi that he is wearing, nor is he worried about the fact that he is wearing the Sunnat beard. It is only the love of Allah ﷺ that will extinguish the fire of desire. At such a time, a person’s Taqwa will not be of assistance, it is only the love of Allah ﷺ that will assist a person. However, this love of Allah ﷺ will have to be developed before lust and desire overpowers a person. If one does not develop this love then a person will not care whether it is black or white, whether it is a cat or dog or donkey, a person that has lust will fulfil his desire in any possible manner. Controlling one’s desire when it has reached its peak is called “Sabr.”

So not in the sense that we discussed “Sabr” but Allah ﷺ is commanding Rasulullah ﷺ to be patient! There are two reasons that are connected to the revelation of this verse. The first is that the leaders of the Kuffar came to Rasulullah ﷺ and said, We will not sit with the low class people such as Suhaib ﷺ and Bilaal ﷺ therefore you should hold a separate Majlis for us, the elite people.” So in this verse, Allah ﷺ instructs Rasulullah ﷺ to make it compulsory upon himself to remain with those Sahaaba that are sincere who call unto their Rabb morning and evening desiring the pleasure of Allah ﷺ.

I have heard from our Sheikh (daamatbarakatuhu) that the Mureed sacrifices for the Sheikh, but when the Sheikh makes out that the Mureed wants to acquire the love of Allah ﷺ then the Sheikh sacrifices for him. So in this verse Allah ﷺ instructs Rasulullah ﷺ to remain with these Sahaaba that are involved in Zikr, reciting Quraan, sitting in the gatherings of Taleem. Further Allah ﷺ states,
you desire the adornment of the worldly life. It is impossible that Rasulullah ﷺ would desire the worldly life. If the elite were to accept Islam, then Islam would shine as the people will notice that the prominent people are accepting Islam and they will also accept Islam. Rasulullah ﷺ was desirous that every person accept Islam, but Allah ﷻ informs Rasulullah ﷺ that he should not worry about all this. He should remain with the simple minded people.

When Allama Sulaiman Nadwi (rahimahullah) became Bay’at with Hadrat Thanwi (rahimahullah), Khwaja Saheb (rahimahullah) told Hadrat Thanwi (rahimahullah) that the Khanqah will now shine as such a great person has become your Mureed. Hadrat Thanwi (rahimahullah) told Khwaja Saheb (rahimahullah), You haven’t understood me as yet. What I have I got to do with certain personalities?” Today we think that if Nelson Mandela becomes a Muslim, then Deen will spread. We do not require anyone in the world. If anyone comes, then this is of benefit to his Aakhirah. Islam does not shine with personalities rather Islam shines with qualities such as the qualities of Abu Bakr ﷺ and Umar ﷺ.

The second reason for the revelation of this verse is that Rasulullah ﷺ was with his family in comfort so Allah ﷻ commands Rasulullah ﷺ to leave the comfort of his home and sit with the Sahaaba. Hadrat Thanwi (rahimahullah) says one should not in the least bit think that the Sahaaba will benefit Rasulullah ﷺ. The Sahaaba will benefit by Rasulullah ﷺ sitting with them. Hadrat also explains that there is Taleem (instruction) for the Mashaaikh in this that they should give time for their Mureeds. When Allah ﷻ had commanded Rasulullah ﷺ to give time for the Sahaaba then how much more important is it not for the Mashaaikh to give time to their Mureeds. This is companionship. Allah ﷻ says,
There are three things in this verse. The first is Allah is calling us people of Imaan. By this, half of one’s work has already been done. Similar is the case of Nikah, when a person gets married (makes Nikah), then half of one’s Imaan is complete, and the other half is Taqwa. In our case, half the work is done by possessing Imaan, the remaining half is Taqwa. If a person has Imaan and Taqwa, then such a person will become a Wali (friend of Allah).

**EASY SOLUTION FOR ACQUIRING TAQWA**

To make things easy for a person in acquiring Taqwa, one should remain with the truthful. In another verse Allah says,

*O people of Imaan, when you lock in combat with an army (of the enemies) then be steadfast, and remember Allah abundantly (Make Zikrullah) so that you may be successful.*

In this verse, the Zikr of Allah will allow a person to remain steadfast. Similarly, a person will obtain Taqwa by remaining in the companionship of those that are truthful (in their Taqwa). Shah Abdul Ghani Pulpuri (rahimahullah) told our Sheikh (daamatbarakatuhu),

*كُونُوا مَعَ الصَّادِقِينَ*
By Allah I say, Hadrat Maulana Mansoorul Haq Saheb that was seated here, is a person that is easy to get along with and this is how all the Awliya are. From far it may seem that this is a great Buzurg with whom you cannot smile or talk. It is actually enjoyable to be with Mashaikh, and Allah  has made it very easy. Many people think that enjoyment is in the dirty and filthy places such as the night clubs. No! Enjoyment is in the company of the friends of Allah and it is clean and pure enjoyment. The greatest benefit is that a person will acquire Taqwa.

I will terminate the talk now with two examples of Hadrat Maulana Abrarul-Haq Saheb (rahimahullah). Whilst I was schooling the teacher asked us to create an advert. The advert which I had made stated “Puppies for sale”. The teacher reprimanded me saying that I did not write down my contact details. Where must a person get the puppies from? In a similar manner many of us deliver a lecture that we should perform Salaah with concentration and devotion but where must a person get such a Salaah? We explain the importance of having humility in our lives but we don’t explain where must a person get this from? This is not explained. This is the link that one should have with the friends of Allah. When going to such people, a person’s Salaah will be corrected, one will acquire the quality of humbleness, Shukr etc.

It is quite important that we explain to the people where to get their Islaah done. If a person advertises a very good product but he does not explain to the people where to obtain the product from, people will not know where to get the product from. All praises are due to Allah  that he has put Mashaaikh in all places. Hadrat Thanwi (rahimahullah) has written that Suhbat is so important that if there isn’t an Alim or any such person in your town, then you should go and sit in the company of the Muazzin. We will laugh
about it when we think of our Muazzin but these are the words of Hadrat Maulana. If a person has the desire to accept, he will act upon it accordingly and he will benefit.

**BENEFIT OF SUHBAT**

A Mureed of Hadrat Thanwi (rahimahullah) wrote to him that he has a lot of anger. Hadrat wrote to the Mureed that there is a Khalifah of mine in your town who has a book shop. Hadrat said, “Go and sit in his company after Asr Salaah for a duration of forty days.” This person would go and sit in his company and Maulana would be involved in his work despatching and receiving orders etc. He wouldn’t speak to this person or discuss the harms of anger. After forty days he wrote to Maulana stating that his anger has disappeared but it does not seem to make sense to him. Hadrat then explained that this is the effect of Suhbat.

**TAKE FOUR LESSONS WHEN DRINKING TEA**

Hadrat Maulana Abrarul- Haq Saheb (rahimahullah) says that if you drink tea, then learn the four lessons of tea as well. The tea that we are enjoying was first plain water. It is colourless, tasteless, and priceless - a price is not attached to it, as people give water for free, and the effect of water is to cool a person down. When the very same water remained in the company of a teabag for a few minutes, then the name of it had changed to tea. It is no longer called water. It is no longer available for free but a price is now attached to it. The effect of tea is that it will pick you up, whereas water cools a person down. The colour also changes as tea is black. The condition is that the company was hot company. If the teabag is placed into cold water then it will not have any effect.
If the husband is in Bombay and the wife is in Delhi or the couple got married over the net then nothing will happen. Another lesson can be taken from this. Previously, when a person would read two Rakaats of Salaah, then he would think that he is the Junaid Baghdadi of the time. He composes a poem and thinks that he is the Rumi of the time. When one comes into the companionship of the Sheikh, then he will realise that he is still dirty, his Niyyat (intention) is still incorrect, his Istinja is still incorrect.

There was a Hafiz Saheb who was an Imaam for thirty years. When he spent time in the Suhbat of a pious person, he realised that he was reciting Dua-e-Qunoot incorrectly. He was reciting,

\[ \text{We do not express gratitude and we express ingratitude.} \]

He was supposed to recite in the following manner.

\[ \text{We express our gratitude and we are not ungrateful of your bounties.} \]

Due to Suhbat, the recitation of Dua-e-Qunoot was corrected. The sheikh makes an effort on one’s (Ibaadaat) acts of worship, Tahaarat (cleanliness). Now the sheikh has poured milk in the tea and whiteness has come into one. So the Mureed has become white by undergoing such a process. However, this is also not sufficient. A person will not drink such tea as it is not sweet. Sugar hasn’t been added. Now the Sheikh makes an effort on one’s character and corrects his character.
Mufti Ghulam Hussein Saheb mentioned one beautiful example yesterday, and I wish to repeat this example. He heard this from Hadrat Maulana Maseehullah Saheb (rahimahullah). Rasulullah is reported to have said, “Must I not show you an action that will allow you to gain closeness to Allah and it is superior to making Ibaadat for the entire night and fasting for the entire day?” Rasulullah said that a person that possesses good character will receive such a reward. Then Rasulullah asked, “Should I not show you an action that will take one closer to Allah than good character also?” Rasulullah said that it is good character to one’s family members. There is a lot of negligence in this respect to such an extent that the Ulema and Imaams also treat their wives in a cruel manner.

THE LOFTY STATUS OF SHAH AHMAD RIFA’EE (RAHIMAHULLAH)

Shah Ahmad Rifaa’ee (rahimahullah) made Salaam to Rasulullah at the Rawdah-e-Mubarak and it is famous that the blessed hands of Rasulullah had come out to make Salaam with him. Seven thousand people had witnessed this incident. One Khan Sahib had heard of Hadrat and came for the Majlis. When he had reached the Khanqah, the Majlis was over and it was time for Qailula (rest period in the afternoon). All the Mureeds were asleep and Hadrat was in his room. Khan Saheb had entered the special room. Shah Ahmad Rifa’ee (rahimahullah) was seated on a chair and the wife was beating him from behind with a tong in her hand forcing him to issue a Talaaq and demanding her Mahr. This was intolerable to Khan Saheb and he said, “Hadrat is in big problems here.” He woke the Mureeds and asked, “What kind of Mureeds are you? Can’t you see what the Sheikh is going through?” The Mureed’s replied that
this takes place daily. Khan Saheb proceeded to the market place and collected money from the people for the Sheikh that he may divorce his wife and gain freedom. After collecting the money he came to Hadrat. Shah Ahmad Rifa’ee (rahimahullah) reprimanded him and said, “It is because of this woman I enjoy such an elevated status.” A person that tolerates his wife Allah ﷺ will grant him an elevated status.

On one visit whilst our Sheikh was leaving South Africa he said, “When I return next year I want a N.O.C. (no objection certificate) from the wives of every Khalifah.” Then Hadrat said, “I know that no one will get it also.” However, if one goes through this process, he will get it insha-allah.

Coming back to the tea, the tea is still not in order even though sugar has been added. The tea still needs to be stirred by means of a spoon and not a twig. When stirring the tea, there will be sounds as well. This is the Mu’amalat that is being corrected. This is similar to the final knocks of the panel beater who is knocking out the last dents of the car. The Sheikh does not make the Mureed Japanese reconditioned, but he is now Allah reconditioned. Such tea is termed as “Labdorz, Labsorse, Labrez” which means it is a hot sweet full cup of tea and this type of tea we desire “Harroz” daily. A person that undergoes this process will enjoy every day and everyone will love him. Normally a person’s wife will never praise him or thank him. If any person in this gathering can tell me that his wife says that he is a very good person then this is a Kāraamāt of such a person. A wife will only praise her husband twice in her life. One is prior to marriage when she will boast that I am getting married to so and so who is a Qari, Hafez, etc. Whilst married to her, he should forget getting any praises. The next time she will praise the husband is when he dies and she outlives him. The entire
gathering of people will lower their heads for you and kiss your hands (regarding you to be a saint), but the moment you reach home it’s a different scenario.

My elderly aunt from Lenasia called me repeatedly and complained that my uncle is giving her problems. So I said, “What can a fly like me tell him as these are our seniors?” She had insisted that we resolve the issue so we went there. Her lists of complains were not ending. What could I tell my uncle who is eighty years old? I consoled her that I will speak to him and make Dua. After two months, my uncle had passed away so we went for Ta’ziyat (to console the bereaved). She then tells me, “Abdul Hamid! Do you know what? I was married to your uncle for sixty years and he never troubled me this much also.” So, a wife will praise you after your demise. However, if you go through this process, then the wife will praise you whilst you are living.

**EFFECT OF A FRIDGE**

Hadrat Maulana Abrarul Haq Saheb (rahimahullah) says that a person is fasting in summer where it is 45 degrees hot and the fast is 18 hours long. When he opens the tap, the water is extremely hot. How can a person break his fast with such water? You have a wealthy neighbour who owns a refrigerator. He tells you to give him your glass of water at eleven o’ clock during the day, and he will put it in the fridge. He will then return it to you five minutes prior to Iftaar. The fridge didn’t make any Bayaan to the water nor did the fridge read any Wazaa’if. Due to the companionship of a fridge, the water was cooled yet the fridge is a lifeless item. Now he will express Shukr from the inner recesses of his heart when he drinks the water. By Allah, if you stay in the Suhbat of the Ahlullah who are living, fulfilling the conditions, then see the effect.
How have you captured me in your love? First I had sacrificed my life, then I sacrificed my life for that being who had blessed me with life, then I became his beloved.

Teach me how to beg, oh the one who has been imprisoned in a cage, I am also from amongst those that have been newly imprisoned.

O Allah, I don’t know how to thank you, I don’t have the heart nor do I have the mind to thank you. I don’t even know how to say Shukr or Jazakallah. I’m being showered with your bounties.

Oh Allah Have mercy on us (i.e. favour us with various bounties in-spite of us being worthy of various forms of punishments)!

We are supposed to be humiliated and killed, but it is your Rahmat and mercy O Allah that we have been spared. We should make Taubah, turn to Allah and see what Allah will grant us. This will only come through “Suhbat” which is compulsory. Maulana Asadullah Saheb of Saharanpur (rahimahullah) had his Islaahi connection with Hadrat Thanwi (rahimahullah). Hadrat Thanwi (rahimahullah) gave him Khilaafat. He said, “Hadrat I’m not even Bay’at to you and you are giving me Khilafat.” Hadrat said. “The Fardh has been done and you talking about Nafil.”
Many of us think that Bay’at is important. Many of us are deceived by our Topi, Kurta etc. which are necessary and should be worn. On the other hand, we do not sort out the various other aspects which require rectification. Some think that I have taken Bay’at or I go in Jamaat for forty days a year or every year I go for Umrah and Nafil Haj, so I’m alright. The Mashaaikh who looked at the depths of things not only stopped their Mureeds from dressing like great Buzurgs but stopped them from Nafil Ibaadah as well. First rectify yourself internally, or else you will be deceived because of your outward appearance. As for those that have Khilafat, this is not a certificate that guarantees one entrance into Jannat, rather it is permission to conduct Majlis and work amongst the people. If every Alim becomes concerned and starts Majlis then much Islaah will take place amongst the people.

The greatest benefit is that your own Islaah will take place. By conducting a Majlis, the Islaah of others is possible but your Islaah is certain. Whilst I am talking at this moment, some people may be sleeping or the minds of certain listeners may not be present. After Fajr when Tafseer of the Quraan takes place, many people are sleeping, but the one conducting the lessons cannot sleep. When making Muta’lah, the mind of a person has to present and fresh as he has to conduct the lesson the next day, so the speaker benefits the most.

Last week we were in Malboro, and my dear friend Maulana Daya Saheb told me certain things which shocked me. He said “How terrible will the condition of those people that are dying without Islaah?” What is the condition of the Salaah of a person that has not spiritually corrected himself? If a person had served Deen in the form of serving a Darul Uloom or Khanqah, but didn’t make his Islaah then what will be his condition? Don’t be deceived by the
name Khanqah! Hadrat says that those Khanqahs in which there are large Dastarkhans for eating are futile. Khanqah is that place where one’s Islaah takes place and one establishes his connection with Allah ﷺ. Allah ﷺ reward Maulana Mansoor-ul-Haq Saheb for rendering the poem which discusses the connection one should establish with Allah ﷺ and the recognition of Allah ﷺ. These things should be brought into our lives. Talks won’t come to an end. Work will only take place by doing work and not by flowery talks. Therefore, we should not gain the companionship of the pious just for the sake of it, or for enjoying ourselves travelling with the Sheikh, but our concern should be our Islaah. May Allah ﷺ grant us all Taufeeq (ability)!
PART THREE - JANNAT

Qari Yaqoob Saheb¹ was thankful for such a gathering, undoubtedly we are thankful to Allah  for blessing us with such a gathering as this is a gathering of the lovers of Allah . May Allah  make it easy for us to reach such a status! Those that are treading such a path are counted as amongst those that have already reached their

¹ Hadrat Qari Yaqoob Saheb mentioned his appreciation for the Jalsah, the brothers who had participated and those that had organized the Jalsah just before Hadrat Moulana Abdul Hamid Saheb (daamat barakaatuhu)’s lecture.
destination. If we make an effort in a certain direction, yet we leave the world without reaching our goal, Allah ﷺ will count us amongst those that have already reached their goal. May Allah ﷺ keep us steadfast!

In a Hadith-e-Qudsi Allah ﷺ says,

وجبت محبتي للمتحابين في

My love is compulsory for those who love each other for Me (My sake)

I’m sure we were pleased to meet each other. Allah ﷺ says, “My love has become compulsory for these people.” Our Sheikh (daamat barakaatuhu) explains that love is in the heart, but that is not sufficient. We should express this love as well. Thereafter the Hadith states,

 ولمتلجالسين في

My love is compulsory for those that gather for My sake

The lovers of Allah ﷺ have love for each other irrespective of their location in the world. Our Sheikh says that the lovers of Allah ﷺ are one family. They may be living far away from each other but when an opportunity exists and it is possible for them to meet as we have gathered here, then these people gather for Allah’s sake. Allah ﷺ is most merciful from amongst those that show mercy. The hadith further states,

ووللمتزاورين في

My love is compulsory for those that visit each other for Me

If I’m going to visit someone, it does not mean that I’m going to stay there. If your son-in-law comes to visit you, you will be very pleased
as he has brought your daughter. If he does not talk of leaving, you will have to make a plan to make him leave. Allah ﷽ is most merciful from amongst those that show mercy. After making the Zikr of Allah ﷽, Allah ﷽ says, “Now stand up.” Go and attend to your other needs. You do not have to make Zikr throughout the day. In Jannat there will be certain people who will have such love of Allah ﷽ that they will not want to leave Allah ﷽. Allah ﷽ will order the angels to fasten them in chains of gold and take them to Jannat. You must go and enjoy the bounties of Jannat as I have created Jannat for you. So Allah ﷽ wants us to attend to our needs as well. You have got your family and your Sheikh has also got his family. You have got your needs and your Sheikh has also got his needs. The hadith further states,

وَلِلمَتَبَذَّلِينَ فِي

My love is compulsory for those who spend on each other for Me

In this path, it is also important that we give gifts. Our Sheikh (daamat barakaatuhu) says that we should use our intelligence when giving someone a gift. When Hadhrat (daamat barakaatuhu) went to Bangladesh, all the local people had brought lungis for Hadhrat as that is their code of dress. Hadhrat said, “I have so many lungis that I could have opened a shop. When I return to Karachi, I will have to pay customs as the custom officials will say that I have brought goods for resale.”

The best form of gifting is cash. In previous times, most people would give the newly married couple a water jug set. It is quite big in size, yet very cheap. How many water jug sets will a family have? Once Hadhrat was here in (South Africa) and he was invited for meals. Hadhrat reprimanded me saying, “Haven’t you taught these
people the etiquettes of the Sheikh?” If one intends to gift the Sheikh, then he should try to give him cash. If you want to feed him, then take your food to that place where the Sheikh is residing and having his meals. The last option is to invite him to your residence. We should let the Sheikh be comfortable wherever he is residing. If someone invites Sheikh for tea to his home, another invites him for ice-cream to his home, the Sheikh will be moving all the time. Rather, we should bring the food to one place. The person that possesses these four qualities has completed the requirements to attain the love of Allah ﷺ. May Allah ﷺ accept!

We started the Jalsa on Friday discussing the importance of Islaah. May Allah ﷺ make it such that we got the message across to one and all regarding the importance of Islaah and the concern and desire to make one’s Islaah.

**SPENDING TIME IN THE COMPANY OF THE SHEIKH**

Yesterday we had discussed that Islaah is dependent on spending time in the company of some friend of Allah. This is the system of Allah ﷺ that you will have to stay in the company of a pious person who in turn stayed in the company of his senior and so forth until Rasulullah ﷺ. By remaining in the company of the pious, something is being rubbed off continuously. Staying in the company of a pious person is not like a “once off payment”. A person spends the month of Ramdaan in the Khanqah and thinks that it is sufficient; this should not be the case. One should try and spend every Ramdaan in the company of his Sheikh. Try and spend forty days in the company of the Sheikh during Ramdaan. If this is not possible then thirty nine and a half days, if this is also not possible then thirty nine, if this is not possible then thirty eight and three quarter, in
other words spend maximum time in the company of the Sheikh every Ramdaan. Also, one should try and attend every Majlis.

If one has a Deeni necessity due to which he cannot attend then he is excused. Worldly needs and necessities can be moved around, therefore a worldly need and necessity is not an excuse. The worldly needs are secondary, thus if it is presented as an excuse for non-attendance it will be unacceptable. If one cannot attend due to some Deeni necessity, then it is an acceptable excuse. If one is an Imaam of a Masjid, and he tries to find a substitute to lead the Salaah but is unable to do so, then this is regarded as a Deeni necessity.

DIFFERENCE BETWEEN IKHLAAS AND ISTIKHLAAS

There are two terms. One is Ikhlaas and the other is Isthikhlaas. Isthikhlaas refers to solely dedicating oneself for something. A person comes from a distant place for the Majlis. He then visits his family members and does some shopping whilst he is here. This is permissible and falls under Ikhlaas.

Istikhlaas is when a person does not have any other agenda on his mind but only attends the Majlis. A person should develop the quality of Istikhlaas by going for the Majlis and returning home directly, and then see the outcome. What will Allah ﷺ bless such a person with? There is a brother by the name of Ateequr-Rahman in the Khanqah in Karachi. He told me on various occasions that I am connected to the Kurdi’s. When Shah Khalid Kurdi (rahimahullah) remained in the company of his Sheikh in Delhi, a great personality such as Shah Abdul Aziz (rahimahullah) had come to visit him. He told Shah Abdul Aziz (rahimahullah) that it is not possible to meet you as I am spending my forty days in the company of my Sheikh.
Brother Ateequr-Rahman told me, “Similarly, you do not go anywhere when you come to the Khanqah.” We also have needs whilst in Karachi. There are family members and other Ulema that we can visit whilst in Karachi who express a lot of love towards me. One great capital which I have been blessed with and cannot be grateful for is the kindness which the Buzurgs express towards me. This is the capital I have for the hereafter. I also desire to visit these people whilst I’m in Karachi, yet I do not visit any of them due to the company of our Sheikh. So dedication will take us very far. Those people that are near the Khanqah should practice upon Istikhlaas when visiting the Khanqah. Bhai Saleh comes all the way from Komatipoort for the Majlis, other brothers come from Stanger, Durban, Cape Town and various other places. There isn’t any problem if one has a need and attends to it. However, the best will be to practice upon Istikhlaas. May Allah accept.

THREE REGISTERS OF THE HEREAFTER

Our Sheikh (daamat barakaatuhu) has given a Bayaan based on the above verse (i.e. recited in the Khutbah), that when a person dies then three registers are opened. One is the register of the Kuffar which Allah will protect us from, Inshallah. Another register will be for the people of Imaan. The third register is reserved for the Awliya or Muttaqeen (Allah fearing) and this is the highest. Allah says, “Oh people of Imaan, Adopt Taqwa!” One will have to remain in the company of the “Sadiqeen” so that he may be blessed with Taqwa. In another verse of the Quraan Sharif, Allah states,

أَوْلَيْكَ الَّذِينَ صَدَّقُوا وَأَوْلَيْكَ هُمُ الْمُتَّقِينَ

*These are the one’s that are true and they are the one’s who have Taqwa!*
They are true in their Taqwa thus making them the “Sadiqeen” (truthful) and “Awliya” (friends of Allah). The register of such people is the highest register. We can leave the world as ordinary believers and attain Jannat. However, we will have fluctuations (ups and downs) in our worldly life. The other group are those people who have been referred to in the following verse,

الَّذِينَ آمَنُوا وَلَمْ يِلْيَسْوَا إِيمَانَهُمْ بِظَلْمِ أَوْلَيْبَائِكُمُ لَهُمْ الآمَنُ وَلَهُمْ مُهْتَدُونَ

Those who have Imaan and do not mix their Imaan with wrong doing (all types of Shirk) only such people will have safety (from punishment and worries) and only they are rightly guided.

So, a person that has Taqwa will have a trouble free life. Hadrat explains that this does not mean that a person will not commit any sin, as such a person is also a human being who will commit errors. The example that was given to understand this point is that of a person who remains in a state of Wudhu continuously. He will also have to answer the call of nature at some time and he will also have to sleep. When he awakens or leaves the toilet, he will immediately renew his Wudhu. He is regarded as a person that remains constantly in the condition of Wudhu and attains the virtue accordingly. Similarly the Taqwa of a Muttaqi will break at some time or the other as he is a human being, but he should make Tauba immediately.

ان المستغفرين نزلوا منزلة المتقين

Verily those individuals that seek forgiveness will be granted the status of the Muttaqeen

These people will be regarded as the “Muttaqeen” due to their seeking forgiveness. So, the first group of people are those that are
believers who will not repent after sinning. When a person sins, Allah ﷺ sends down various forms of punishment accordingly, therefore people will always experience unhappiness and adversities in life. They will not have a life that is smooth sailing. Such a person will continuously be involved in disputes with his wife, children, customers, staff etc., and he will be affected the worst as he will not have any peace and tranquillity. Due to such a condition one’s mind will be continuously perplexed thus not allowing him to free it for Allah’s Deen.

Hadrat Thanwi (rahimahullah) was walking from the Khanqah to his house and by the grace of Allah, it was the same distance from the Masjid to my house. Mufti Shafi Saheb (rahimahullah) was walking with Hadrat. He then took out a pen and paper and wrote something. Hadrat then asked Mufti Shafi Saheb (rahi mahullah), “What did I do?” He replied, “You had taken out a pen and paper and wrote something.” Hadrat then said, “I had something on my mind so I had transferred this onto paper so that He ﷺ may come into my mind whenever He ﷺ wants to.” When a person’s mind is occupied in various other things, then how will a person think of Allah ﷺ, moreso when we fight. The fights that we experience is the outcome of our disobedience to Allah ﷺ.

**YOUR ACTIONS ARE YOUR RULERS**

When a person sins, then Allah ﷺ causes his wife to fight with him. His workers dispute with him. Certain company hasn’t delivered the goods on time, the workmanship of a certain person is not up to standard. Due to our actions, Allah ﷺ uses these people to make life difficult for us. At the time of death, the pangs of death will be
very difficult and the life of the grave will also be difficult. The day of Qiyamah which is equivalent to fifty thousand years will be difficult upon him. Finally he will wobble along to Jannat. This is one way.

The other way is by acquiring Taqwa and rectifying our lives which is dependent upon the companionship of the Sheikh. When one makes his Islaah, then he will be granted safety and be rightly guided. He will have a peaceful life in this very world. If such a person has to experience some form of outward difficulty, it will not have an effect on his heart. If such people meet in an accident or someone passes away then it will not affect their hearts. As for others, small problems will be like a storm in a tea cup. For trivial things they blow out of proportion. One’s mind and heart becomes occupied, one’s language becomes vulgar. I usually say that if there was a dictionary for swearing words then I’m sure that the swearing words which our friends use wouldn’t be found in this dictionary. At the time of death these people will have a wonderful journey and they would not fear death. Nowadays, many elderly Muslim people that are sixty and seventy years of age have to undergo various operations and the private clinics that they attend are out there to finish one’s last cent. They know that the patient is going to lose his life soon and put onto the ventilator. How exorbitant are their charges? After a few days the patient’s funds are exhausted so they take him off the ventilator and the patient passes away.

**DESIRE FOR DEATH**

If a person has love for death then he will look forward to death. I didn’t tell my friends as yet, we were in Port Shepstone at Hafez Ayub Kadwa’s place. Whilst taking a rest in the afternoon I had seen a dream. I had seen that I have a big sore on my left calf and blood
was gushing out, which included pieces of raw meat. I phoned Yusuf Desai and told him to come and see me. He arrived and thereafter they had phoned the doctor which is our normal procedure and the doctor had advised them to take me to the hospital. There was a lot of blood that was gushing out, so the wound was covered up and we left the house. I told them that instead of taking me to the hospital, I should be taken to a Masjid if it is possible as the Masjid should not be made impure (with the blood). Thereafter I told them that they should leave me as Allah is calling me and I’m so happy to meet Allah. This is only a dream, may Allah make it a reality for all of us! We should be eager for death.

الموت جسر يوصل الحبيب إلى الحبيب

Death is a bridge which will conveys the lover to the beloved

A person should go and meet his beloved eagerly. Death is a gift of a Mumin and not something that a person should fear. The Taliban had told America, “You are fighting such a group of people to whom death is more beloved than living. As you love your women, dining and dancing, we love death even more.”

Our sheikh explains that when a person passes away then the first thing that will be said to him is,

فَادْخُلي في عبادي

Enter among my (chosen) bondsmen

“Before entering Jannah, go and meet my special servants who are my Awliya.” In the world we meet our friends, but in the hereafter we will meet the Awliya. You will have the good fortune to meet
your Sheikh, Hadrat Maulana Thanwi (rahimahullah), Hadrat Maulana Rashid Ahmad Gangohi (rahimahullah), Hadrat Junaid Baghdadi (rahimahullah), Maulana Jalalud Deen Rumi (rahimahullah), Hadrat Hassan Basri (rahimahullah) etc. So we will have the opportunity of meeting these Awliya before entering Jannah.

**RIVERS OF JANNAT**

Thereafter we will enter Jannah which is secondary.

وَادْخِلْي جَنَّتِي

*And enter My Jannat*

“I have created Jannat for you, My servants, therefore you should go and enjoy the bounties of Jannah.” This will only be acquired when we go through the process of Islaah. When we hear of these bounties of Jannat, then we also have dreams of acquiring them very quickly. We think that we are also like these people therefore we will also receive these bounties yet we have not gone through the process. We are human beings, therefore we get involved in sin. Allah states,

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ حُرَّيٍّ مِنْ خَيْرِهَا الْبَيْضَاءِ وَمَساَحَكَنَّ طَيَبَةً فِي جَنَّاتٍ عَدَّةٍ ذَلِكَ الفَوْزُ الْعَظِيمُ

Allah will forgive your sins and enter you into Jannaat beneath which rivers flow and into wonderful mansions in the eternal Jannah. That is the supreme success

Regarding these rivers Allah states in another verse,

مَتَّىٰ الْجَنَّةَ الْبَيْنَيْ وَعِبْضَ الْمَنْتَفِعَانَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ عَبْرَ آسِينَ أَنْهَارٌ مِنْ لَّبَنٍ لَّمْ يَتَغَيَّرَ يَضْعُفْهُ أَنْهَارٌ مِنْ خَمَرٍ لِّلَّمْشَارِيِّينَ أَنْهَارٌ مِنْ عَسَلٍ مُّصَفَّىَ

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The description of the Jannah that the people of Taqwa have been promised is that it has rivers of water that never putrefy, rivers of milk the taste of which never spoils, rivers of wine that are extremely palatable to those who drink it and rivers of the purest honey. These are the various rivers of Jannat.

Allah says,

فيهما عينان جريان

In both gardens there will be two gushing springs

فيهما عينان نضاحتان

Both have gushing springs

فيهما من كل فاكهة زوجان

In both there will be a pair of every fruit

**PALACES OF JANNAT**

A person in Jannat will receive all these bounties and beautiful palaces. If I want to build my dream house, I will require a master architect, best engineer. I will go to Italy for tiles and to another place for sanitaryware and to some other place for electrical ware, as I want the best. Allah did not give anyone a contract to build the palaces of Jannah. Allah says, “We have prepared these bounties.” These palaces will be built with one brick of gold and one brick of silver. We are so amazed and overtaken by the worldly things. Our bricks are mud bricks, ash bricks and now we use hollow bricks. These hollow bricks have tiles placed on them (causing them to look attractive) and we make ourselves happy. Nowadays, the buildings that are being constructed in the world are hollow. The bricks of Jannat will not be manufactured with the gold and silver of
this world but the gold and silver of Jannat. We cannot imagine any of the bounties of Jannat.

Mufti Shafi Saheb (rahimahullah) has mentioned that the world is similar to window shopping. When doing window shopping, a person does not touch anything. The fruit which Allah placed in the world is just to get an idea of the fruits of Jannat. We cannot imagine what the fruits of Jannat will be. The mortar that will be used to bond the bricks will be of sweet smelling musk. When a person touches the mud (mortar) in the world, then he has to wash his hand and thereafter apply some cream as well to feel a bit nice. The floor of Jannat will be of saffron, pearls and diamonds. The beautiful double storey buildings will be such that the windows and doors will be opened from all sides.

The husbands and wives will be sitting on rocking chairs. The chairs will be studded with pearls, diamonds, rubies, emeralds and these stones will not be the stones of this world. The stones of the world are only to give us an idea of the stones of Jannah. The things of the world are fake. Allah refers to the worldly things as “goods of deception.” The things of the Aakhirah are genuine.

In this world every person including the Kuffar have conviction that the material possessions are temporary. In Jannat everything will be enjoyed forever. People will be talking of the good times they had enjoyed with each another, yet they will never get tired. In the world we take a break for ten days and visit a resort but we get tired of the resort as well. The husband’s head doesn’t function until he does not hear the tills ringing. He went for a break so that he gets some peace from the tills, but now the ringing of the tills become a means of peace to him. The womenfolk become restless until they start peeling the potatoes and onions again. Allah says,
They will live there forever and never want to leave it.

A person will live there forever and attain all the enjoyment.

THE FISH OF JANNAT

In Jannat there will be water sports as well. When the Jannati will be travelling in a boat then the fishes will emerge from the water and greet the Jannati saying,

السلام عليكم يا اهل الجنة

Peace be upon you, O people of Jannah

If the people of the world do not greet us, then we get upset but even the fish will greet us in Jannah. The fish will offer itself to the Jannati by saying, “Please eat me!” A Jannati will not have to go to a restaurant and choose from the menu. The fish will offer itself saying “I will present myself cooked, roasted, fried, or as you desire.” One fish will present itself saying, “I will be roasted on one side and fried on the other side.” Jannat is beyond the comprehension of man. After consuming the fish, it will return to its original form, make Salaam to the Jannati and swim away. Why are we worried of this worldly life, whereas Allah 🧐 has such great bounties in store for us?

THE HUR (DAMSELS) OF JANNAT

When the men of Jannat will see the Hur (damsels) of Jannah, then they will gape at her for a period of forty years without any exaggeration. How beautiful won’t she be when she has been created of saffron and musk, and not the water and sand of this
world. We should not lose such damsels because of the filthy women of this world, who are a means of humiliation and disgrace. If she has to spit into the oceans then the oceans will become sweeter than honey as a result of one drop of her saliva. If she has to dip her little finger into the world, the sun and moon will become dim even though we know the extent of the brightness of the sun. If she has to waive her scarf in the world then the world will be covered with musk. If the dead were to see these damsels, they will return to life. If the living were to see them their hearts will burst. After gaping at her for forty years, the Jannati will then embrace her for seventy years. Therefore we should not waste our time in this filth of the world. Allah ﷺ says,

وَزَوَّجَنَاهُمْ بَيْحَورٍ عَيْنٍ

_We shall marry them to fair maidens with large eyes_

Imagine if one’s parents got their son married to a girl of excellent qualities and morals, yet he blackens his face with someone else? Allah ﷺ says that He is marrying them to the damsels of Jannah, yet we are unfortunately looking at the filth and dirt of the streets.

Your wives will be exempted. The wives of this world will be much more beautiful than the damsels of Jannah. In a narration of Muslim Sharif it has been recorded that when a person will look at the damsels of Jannah and be amazed at their beauty. The damsels then will say, “What are you looking at? We are nothing. Go ahead.” The Jannati will proceed further until he finds a damsel named “Hawrah”. She will be exceptionally beautiful and waiting for this person, but the women of this world will be even more beautiful. It is human nature to discard something inferior when he
gets something that is far superior. A person will naturally look at that which is more beautiful.

During the era of Rasulullah the Sahabiyaat (womenfolk) had formed a delegation and came to Rasulullah. Hadhrat Umme Salmah was the spokeswoman. She said that the men of the world look at the dirt and filth of the streets and do not look at their wives. When they will get the damsels of Jannat, who will look at us? (The above question has been phrased in the manner we speak and these are not the exact words of Umme Salmah). Rasulullah asked the Sahaaba, “Did you ever think that a women could have asked such an intelligent question?” Then Rasulullah told Umme Salmah to inform those women of the world that made their Imaan, Tazkiya, Islaah etc. that they will be the leaders of the women of Jannat. We cannot comprehend the beauty of the damsels of Jannat.

**ALLAH WILL APPEAR FOR THE PEOPLE OF JANNAT**

It is mentioned in the Ahadith,

يتجلى لاهل الجنة عامة ولابي بعكر خاصة

_Allah will appear for the people of Jannat and especially for Abu Bakr_  

Hadrat Abu Bakr is Siddique and we also have the opportunity of becoming Siddique up to this very day. When we will reach such a status, we will enjoy the special manifestation of Allah and those that have acquired the status of Siddique would not want to leave Allah. These people will not even think of enjoying the bounties of Jannat at a later stage. They will forget the existence of Jannat when they will see the creator of Jannat. The beauty of Jannat will
be enjoyed when they will see the creator of that beauty. The sweetness of Jannat will be enjoyed when the Jannati’s will see the creator of sweetness. These people will forget Jannat to such an extent that Allah ﷺ will have to order the angels to fasten these people in chains of gold and drag them towards Jannat. These people will not enjoy the normal Jannat but Jannat-ul-Firdaus and in Jannat-ul-Firdaus is “Hadheeratul Quds”. We have got the opportunity now to prepare for that Jannat. It is totally up to us now whether we want to engage ourselves in the construction of our buildings, or be concerned of our cars and gardens, or get involved in filth and dirt such as false accusations, backbiting, or are we going to take the time to purify ourselves which will take very little time?

By making an effort for a few days a person will get Allah ﷺ. A person will get Jannat in the hereafter, but here a person will get Allah ﷺ immediately. A person that spends forty days here in the Khanqah will get Jannat here.

How beautiful will be the fruit of Jannat? In the world a person that eats a guava then it is absolutely sweet and enjoyable but he hardly takes the next bite and finds a worm in the fruit. A person immediately starts thinking how many worms did he eat already? In Jannat, every second bite of the fruit will be much better than the first bite. These fruits will not be like the fruit of the world. In the world a person eats a plum and experiences bitterness when eating the peel or he eats an apple and experiences a bitter taste when he reaches the pit or a portion of the apple that is rotten. This will not be the case in Jannat. In Jannat one will experience a better and different taste in every bite. In Jannat a person will not have to go
shopping for fruit nor will a person have to peel the fruit when intending to eat. The fruit of Jannat will come down to a person who intends eating. The Jannati will thoroughly enjoy the fruit and in the end a damsel will emerge from the fruit. The damsels of Jannat will be similar to the workers that we have in our homes. When a man has a wife he does not look at the worker. Similarly the damsels of Jannat will not appeal to a man in view of the beautiful wives. These damsels will just be there for pleasure.

**THE FOOD OF JANNAT**

A person will enjoy the delicious foods of Jannat such as the kebabs etc. which will be presented before the Jannati. Last night the food was very tasty and I felt like eating more but I could not eat more as I had to deliver a lecture. In Jannat a person can eat as much as he wants and all the food will be digested in one belch which will be sweet smelling.

Once we had visited Malboro and we went to Millionaire’s Lane. Our friend Shaheen told us that this is the biryani of Malboro. The wealthy people of Malboro live here. If a person walks pass such an elite area and then decides to relieve himself there, how will the residents react to it? They will tell the municipality to block the road off, but they will be told that it is not possible. They will then request public toilets to be built, which is a good idea. The residents will then enquire, “Where will these toilets be situated?” If they are told that the toilets will be located in a certain area, the resident in front of this location will immediately raise an objection to such a decision and say, “I will not allow it as my property will be de-valued.” If the location is changed then the resident that is living in front of that location will complain. In Jannat there are no toilets. The food that is consumed will be digested in the form of sweet
smelling perspiration. Allah ☪ describes the damsels of Jannat in the Quraan Sharif,

لَمْ يُطْبِهِنَّ إِنَّس قَبْلِهِمْ وَلَا جَانِ

*Neither any man nor Jinn has ever touched them*

After a few days of marriage a person asks his wife, “Did you ever have a lover at college or high school”? This problem will not exist in Jannat.

The women of Jannat will wear seventy garments yet it will be transparent and the texture of the material will be so fine that a person will be able to see the marrow in the bone. The Jannati will be consoled by the fact that he will be able to see her heart in which his love will be engraved. As a result he will not have to question her over and over again whether she loves him or not, nor will he ever ask her if she loves another person or has contact with someone else or did she ever love anyone in the past?

The women of Jannat will not have any mucus or monthly cycles or anything of such a nature. These women will declare that we are permanently pleased. In the world a person’s wife is happy and he utters something by which she misunderstands his statement and she then goes into a tantrum. She refuses to co-operate irrespective of the explanation he provides and as a result she does not cook for three days or do any form of work. Such a scenario will never exist there. The damsels will always be pleased and the Jannati will thoroughly enjoy himself. That is the Jannat which Allah ☪ has promised us. How can we forget such a Jannat? We have got to make our Tazkiya to attain Jannat. Tazkiya is totally dependent on companionship (of a friend of Allah) and thereafter a person will enjoy eternally. Khwaja Saheb (rahimahullah) says,
The temporary enjoyment of Jannat is for a few days,
do not trade in the enjoyment of Jannat for the pleasures of this world

Do not get involved in Haraam and evil. Do not get involved in worldly pursuits and forget about Aakhirat. Make your Tazkiya and prepare for the Aakhirah. We have a mind-set that we have to earn for our families, yet we do not have a mind-set that we have to earn for our Jannat. Your family is secondary. Our first Fardh (responsibility) is that we get our Aakhirah. In the Ahadith, Rasulullah ﷺ is reported to have said,

كسب الحلال فريضة بعد الفرائض

Earning Halaal sustenance is a compulsory duty after the various other compulsory acts

So the worldly requirements are secondary and Aakhirat and preparing for Jannat is our primary objective. Allah ﷻ describes the damsels of Jannat in the Quraan Sharif as follows.

إِنَّا أَنْتَشَأْنَاهُنَّ إِنَّتَشَأً

And we have created these damsels pure

فَجَعَلْنَاهُنَّ أَبْكَارًا

And we have made them all pure virgins

غُرْبًا أَتْرَابًا

Most beloved and of equal age
We have designed the figures of these damsels. We cannot go into details on this occasion or else the youngsters will require bathrooms. How has Allah ﷺ designed the contours and the mountains and the hills and whatever else? These women will remain as virgins permanently. In this world, an old grandfather is also looking for a virgin. A Jannati will sleep with his damsel, and thereafter her virginity will be returned. Thereafter their art of lovemaking is explained. Nobody knows the art of love making as these damsels of Jannat know. The small children that play with each other are generally the same age. The women of the same age will be mentally the same level as you. The Jannati will not feel that the damsel is mentally inferior and cannot understand what is being said to her. How beautiful has Allah ﷺ created the palaces of Jannat and its inhabitants?

THE GREATEST BOUNTY IN JANNAT

The greatest bounty will be the day of Jumuah (Friday). There are no days as such in Jannat but Friday will be determined by means of measurement. The Jannatis will visit Allah ﷺ on Friday. Allah ﷺ will be reciting Quraan Sharif. In the world and in our country we have excellent Qurra who recite the Quraan Sharif so beautifully.

Sheikh Abdul Basit Abdus Samad is a legend in the Ummah. When he had visited Russia he recited Quraan Sharif in the parliament of Russia. The atheist who didn’t believe in the existence of Allah ﷺ cried so profusely that it was like rivers flowing from their eyes. What will be the condition when Allah ﷺ recites?

Vapour will form with the tears (of the Jannatis) and become clouds and the clouds will then rain on the people of Jannat. When these Jannatis will return to their wives, the wives will not recognise them
and the wife will tell her husband, “You are not my husband.” The man will reply, “I am your husband” and he will produce proper identification. The wife will then say, “You were not so handsome when you left here.” He will reply, “Why should I not be so handsome when I have met Allah؟” The men will have to visit Allah but Allah will visit the womenfolk in their palaces.

In the Hadith Sharif it has been explained that Allah will ask the Jannati, “Are you pleased with that which you have received?” Allah will joke with the people of Jannat. In this world we become extremely happy if a person of some status jokes with us. Sometimes we get reports at home where the wife will phone and say that her husband was so happy and he gave her little attention. In Jannat, Allah is going to give His undivided attention to the Jannati’s. The husband will then tell his wife after looking at her properly, “You not my wife.” She will reply, “I am your wife.” He will then say, “You were not so beautiful when I had left.” She will reply that the wind of Jannat (Muthira) had caused our beauty to increase. In Jannat, a person will not require sun protection cream. The beauty of the Jannati will increase as their age increases.

The men will enter Jannat at the young age of thirty or thirty three. This is the age when a Jannati will mature. A boy matures in this world at the age of fifteen, he is at the height of his beauty at such an age before his beard emerges, and at this age he is at the height of his physical strength. This will be the quality of the men of Jannat forever. In Jannat a man will not require Viagra and his wife will always remain a virgin. A man will not have to go to his job nor will the wife have to go and cook meals for the husband. Both will be there for each other all the time. All these bounties have been prepared for us in lieu of a little effort. In this world a person can
enjoy the bounties of Jannat by remaining in the company of the pious and righteous.

لیکن عارف ہو ہو خالق ہنے کے وہ دل میں ہو ہو ہو ہو ہو ہو ہو ہو ہو

We know and believe that the gardens of Jannat are far from us physically, but a person that has recognised Allah has got the creator of Jannat in his heart

How can we not make this effort? We are the Ummat of Rasulullah who have been blessed with the Quraan Sharif and Hadith Sharif. How can we overlook these bounties and fall prey to the filth and dirt of the world. We should keep our eyes pure and even more than that; we should keep our hearts also pure. Don’t entertain filthy thoughts, don’t look down upon anyone, and don’t harbour ill feelings against anyone. Don’t entertain filthy thoughts in your heart when going to sleep or whilst performing Salaah or in the month of Ramdaan. It is a sacrifice of just a few days, and then observe what Allah will grant us in lieu of this sacrifice. So we have got to make our Tazkiya, and this is dependent of companionship of some friend of Allah.

HOW TO DEVELOP SINCERITY

Hadrat Thanwi (rahimahullah) has written that sincerity will never come into a person without the companionship of the Saliheen (pious). If a person worships Allah throughout his life, yet he has not developed sincerity and the Ibaadah becomes a means of pride, then a person will be totally destroyed. When a person has spiritually purified himself and inculcated sincerity, then the Ibaadah of a person will be accepted by Allah. Also, Allah will
give us the commission of our efforts in the world. The world is very small to receive payment, so the actual payment will be received in the hereafter. Allah ﷺ says in the Quraan,

نَمَّ يَطْبِيْثُهُنَّ إِنَّهُ قُبْلَهُمْ وَلَا جَانَّ

*Neither any man nor jinn had ever touched them!*  

Today the greatest worry of man is regarding his wife. Is she sincere and loyal? This worry will not affect one in Jannat. The wives of the world will be the queens of the women of Jannat. Hadrat Umme Salmah ﷺ asked Rasulullah ﷺ, “How can we be better than the damsels, whereas we have been created of sand and water of the world?” Rasulullah ﷺ replied that this will be due to the blessing of their recitation of the Quraan Sharif, since the damsels do not recite Quraan Sharif. The women of the world will be superior to the damsels due to the patience that they had exercised in the world. The men of the world have different vibes every day. Today the man wants his tea before the meal and tomorrow he wants his tea after the meal. Today he wants one teaspoon of sugar and tomorrow he wants two teaspoons of sugar. When she puts two teaspoons of sugar he says, “Are you making it honey?” Sometimes the tea is very hot and sometimes cold. She has to be tolerant and exercise patience. 

She bears children and undergoes the difficulty of childbirth; she then weans the child and brings up her children. The beauty of the women of Jannat lies in these things. The lipstick, powder, cream and blush are the filth of this world. This is not beauty, but beauty lies in recitation of the Quraan Sharif, exercising patience when inflicted with difficulties from the side of the husband. Nowadays, the spirit of exercising patience has been lost and the women want
to live like the western women, therefore divorces are being issued one after the other. The women do not know the reward of patience that has been promised in the hereafter.

اِنْنَذِرُونَ اَنْ نَذِرُوهُمْ مِنَ اَللَّهِ مَا دُرِّجَتْ لَهُمْ مِنَ الْحَكْمِ

*By making an effort for a few days a person will get Allah* ﷺ

A person will not only get Jannat, but one will get Allah ﷺ. May Allah ﷺ make it a reality and make us understand!

**IMPORTANCE OF ISLAAH**

It should not be such that we merely hear and talk, but this reality should come into us that we make our Islah. Then the world will become a place of gardens for us. Look at the life of Sahaaba ﷺ, what did Allah ﷺ not grant them in this world? What did they not get when they passed away? Sahaaba ﷺ used to say,

فَزَتْ وَرْبَ الْكَعَبَةَ

*By the lord of the Ka’aba I have become successful*

Whilst burying a Sahaabi, Rasulullah ﷺ turned his head suddenly. The Sahaaba ﷺ asked the reason for such an action. Rasulullah ﷺ replied that Allah ﷺ had sent his damsel to him and he ﷺ felt that it was unfair to look at his damsel. If a person has enjoyed Tilawaat and Salaah, then such a person will be permitted to carry out such actions in the grave yet they will not receive any reward in the grave. What is the condition of those who get enjoyment in reciting Quraan and making Zikrullah?
May Allah ﷺ grant us the Taufeeq and ability to understand. The month of Ramdaan is not very far off. Make preparations and spend the month of Ramdaan in the Khanqah. Become Bay’at with those with whom we have affiliation. Really, Bay’at is not the important aspect, but Islaah is important. Make our Islaah and when we feel more comfortable with a certain Sheikh, then we can take Bay’at. Those that have Ijaazat should conduct Majlis. I am giving Ijaazat to all those who do not have Ijaazat so that you may conduct Majlis as well. This is absolutely important. If one is unable to conduct Majlis in the Masjid then such a person should conduct Majlis at home. If your families do not want to sit, then you should personally sit and recite some Ash’aar and books for half an hour or one hour and finally make Zikrullah. The benefit of such a practise is immense. If the brothers of our Silsila and other Sisila’s have Majlis the reformation of the Ummat will take place and all will benefit. May Allah ﷺ grant us all Taufeeq!