



**YA-AYYUHAN-NASU' ABUDU  
RABBAKUM**

**O MANKIND! WORSHIP YOUR  
RABB**

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



## A DUA FOR THE HOST AFTER A MEAL

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

*May the fasting people make Iftaar by you, may the pious people eat your food, and the angels supplicate for you.*

Iftaari is by providing a date, a glass of water, a cup of tea or even a few savouries. Just a little is provided for the fasting person, and the reward is as if the person who presented the food had fasted for the day. This is a real bargain.

The second part of the Dua states that you should see that nobody eats your food except a pious person. The first reason is that when the pious eat your food, whatever Ibaadat will be made by them, and whatever work of Deen will be done by them, you would get 100% commission for that, because you had filled their “tank up.” For example, if pious people were fed between Maghrib and Esha Salaah, with the strength they acquired from the food you had fed them, they would make Esha Salaah, and you would get the complete reward for the Salaah performed.

The last part of the Dua is, May the angels make Dua for you and all those that have assisted in the preparation of the food. The Duas of the angels are undoubtedly accepted, because they are Masoom. So all those that have assisted in the preparation of the meals receive their Duas.

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

**YA-AYYUHAN-NASU' ABUDU RABBAKUM  
(O MANKIND! WORSHIP YOUR RABB)**

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DÂMAT BARAKATUHUM*

***Title: Ya-Ayyuhan-Nasu'abudu Rabbakum  
(O mankind! Worship your Rabb)***

***Transcription of a Majlis delivered by: Hadhrat  
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***Edited By:- Mufti Mohammed Desai***

***First Edition: Rabi-Ul-Awwal 1435 / January 2014***

***Publication no: Kab 005***

***Published by:***

***Khanqah Akhtari, Azaadville;***

***Tel: (+2711) 413-2785/6,***

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## FOREWARD

In this Kitaab Hadrat Maulana has explained in detail the various meanings of the word Ibaadah in the verse of the Quraan,

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

*O mankind, Worship your Rabb, The One Who has created you and those before you so that you may attain piety.*

The above verse refers to the believers, disbelievers and hypocrites, thus Hadrat Maulana has elaborated on the evil ways of the hypocrites, and explained in great detail who is our Rabb, what favours He has bestowed us with and the Qudrat of Allah ﷻ. May Almighty Allah ﷻ accept Hadrat Maulana's effort and grant us the Taufeeq of practising on the advices. Ameen!

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الحمد لله وكفى وسلام على عباده الذين اصطفى الحمد لله منشاء الخلق من عدم ثم الصلوة على المختار في القدم يا رب صل وسلم دائما ابدا على بشير نذير محمدا مولاي صل وسلم دائما ابدا على طه سيد المرسلين بلغ سلامي روضة فيها النبي المحترم يا خير من دفنت بالقاع اعظمه فطاب من طيبهن القاع والاكم ورحي الفداء لقبر انت ساكنه فيه العفاف وفيها الجود والكرم هو الحبيب الذي ترجى شفاعته لكل هول من الاهوال مقتحم يا رب بلغ بالمصطفى مقاصدنا واغفر لنا ما مضى يا واسع الكرم اما بعد فقد قال الله تبارك وتعالى اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

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

## INTRODUCTION

### IMPORTANCE OF SUNNAT:

Before starting our actual subject, by way of introduction, our Shaikh, Aarif-billah, Mujaddid-e-Zamanah, Rumi-e-Waqt, Hakimul-Ummah, Hadhrat Moulana Shah Hakim Muhammad Akhtar Saheb (Adâmallâhu fuyudhum alaina) says, "Before every bayân (lecture), make muzâkarah (discuss) one Sunnat of Rasulullâh ﷺ so that the sunnats of Rasulullâh ﷺ can become alive again in the ummah. The sunnats of Rasulullâh ﷺ are really the life wire of this ummah. Every Nabî ﷺ came with Lâilâha illallâh, the speciality of our Nabî ﷺ is Muhammadur Rasullullaah i.e. our Nabi is the messenger of Allah, the last and final Rasul, after whom no Nabî or Rasul will come. The Sunnats, the life style of Nabî ﷺ are required and beloved in the sight of Allah ﷻ. Our Shaikh (dâmatbarakâtuhum)

has said many poems with regard to the importance, necessity and benefits of sunnats.

## BY FOLLOWING SUNNATS WE WILL GET JANNAT AND ALLAH ﷻ.

One particular poem which Allah ﷻ, in His mercy, has made famous in the whole world is:

نقش قدم نبی کے ہے جنت کے راستے  
اللہ سے ملاتے ہیں سنت کے راستے

*Following in the footsteps of Nabî ﷺ is the road to Jannat.  
A person gets connected to Allah ﷻ by following the Sunnats!*

If a person follows sunnats, he will see that he eventually comes out in Jannat. This is just like a person following directions on sign boards to certain places, he will eventually come out in that place. Similarly a person following the sunnats will see that he comes out in Jannat! And by following Sunnats, a person will get Allah ﷻ, the Creator immediately.

## THE BEING OF ALLAH ﷻ IS FAR SUPERIOR TO JANNAT:

However there are 2 things to be remembered, one is that Jannat is credit, delayed, i.e. we will have to live our life in the world, the lives in the Qabr and then the long day of Qiyamat, then Insha'Allah, Allah ﷻ will give us all and all the Muslims jannat. The other thing is that Jannat is makhluq (created), Allah ﷻ has created it. It was not in existence, Allah ﷻ created it, now it is in existence. Dunya is third

class, Jannat is second class and it is the Zaat of Allah ﷻ alone that is first class. Dunya also was not in existence, Allah ﷻ created it, it came into existence and will remain in existence till even just one person takes the name of Allah ﷻ.

## THE IMPORTANCE AND VALUE OF ZIKR:

From here, let us try to realise the great value of the zikr of Allah ﷻ. Some people in their ignorance say that zikr only benefits the individual who makes zikr or some [na'uzubillah (Allah forbid)] even say that zikr is useless! It is narrated in a hadith that as long as there is even just one person taking the name of Allah ﷻ, Allah ﷻ will maintain the system of the whole world; the winds will keep on blowing, rains will keep on coming, vegetables, wheat, rice, etc. will all keep on growing, in short all the work of the world will carry on till there is even just one person taking the name of Allah! So valuable is the zikr of Allah ﷻ! Not only does the person making zikr benefit, but all human beings, the entire creation of Allah ﷻ benefits! The person making zikr will benefit in his Deen and Dunya. Deen will become stronger and closeness to Allah ﷻ increases! To understand this, take this example of a person operating a bus service between two places. If it is a 50 seater-vehicle and he is getting 50 passengers on every trip, he will return smiling from ear to ear. If his passengers drop to 40 or 30, he will carry on with the service. However if his passengers drop to 10 or 5, he will stop the service, saying that it does not pay him to run this service any more, his overheads being more than his income. But, Subhanallah! Allah ﷻ will keep on running the services of the Dunya as long as there is just one person taking the name of Allah ﷻ, so great is the making

of the zikr of Allah ﷻ! So dunya was not in existence, it was created by Allah ﷻ.

## THE BIG BANG AND DARWIN'S THEORY:

The world came into existence by the command of Allah ﷻ and not the big bang theory! PHD's of this theory believe and want the world to believe that the world came into existence by one big bang. With just a small bang, a glass falls onto the floor, a small bang takes place, but the glass is not made by it, rather it breaks. Two cars just roll into one another, they don't get made by it, but rather they break and get damaged by it. But these PHDs, such PHDs is the abbreviation of (Pherâ Huwâ Demâgh) in Urdu i.e. those whose heads are not screwed on the right way; or in English Permanent Head Damage! The other thing these PHDs believe and want us to believe in is Darwin's Theory of Evolution –man was first a monkey, it started to itch him at a very awkward place of his tale, he started scratching it so much against a rock that finally it fell off. Slowly he became straight up and finally he became a human! Somebody told Hadhrat Hakimul Ummah, Mujaddid-e-Millat ﷻ to write a thesis refuting this theory of evolution. Hadhrat replied, "It is not necessary." They remarked, "Hadhrat! So many people are going astray." Hadhrat said, "Everyone has the right to claim his ancestry, and nobody disputes the ancestry claimed by anyone. For example, somebody says I am the son of so and so, or that I come from that tribe or village, etc. it is accepted at face value. Nobody disputes it. So if they claim that they are the children of a monkey and going to all lengths to prove it, so let it be." The children of a monkey will also be monkeys! If a person's father was caught and convicted for some crime, a son worth his salt will try and conceal it as far as

possible. Here they are at all odds to prove that their ancestor was a monkey, which he was not, this is all their monkey business and their life style is the life style of monkeys.

The truth is and it is our belief that our fore-father Adam ﷺ was created by Allah ﷻ. Allah ﷻ says, "I created him with My own hands" - meaning with special care! Our Sheikh Hadhrat Hakim Muhammad Akhtar Saheb (dâmat barakâtuhum) says that when one monkey could become a human being according to them, then why has not another monkey become a human being till today?! We know that one child in a family becomes hafiz, âlim, etc., followed by another child. Then why hasn't another monkey become a human being? This is all their monkey business. Their nature and behaviour is of monkeys and they want to make the whole world like monkeys!

### DUNYA, JANNAT AND ALLAH ﷻ:

So, anyway, dunya was not in existence, Allah ﷻ created it, it came into existence and when Qiyamat will come, it will be destroyed. So it is 3<sup>rd</sup> class. Jannat also was not in existence, but since Allah ﷻ has created it, it is in existence and will remain in existence now forever. So it is 2<sup>nd</sup> class and the Zât (Being) of Allah ﷻ is since ever and will remain forever. So the Zât (being) of Allah ﷻ is 1<sup>st</sup> class. Also dunya is futile and play and a thing of deception, so it will be 3<sup>rd</sup> class. Allah ﷻ could have made Jannat more beautiful than what it is, so it will be 2<sup>nd</sup> class, whilst the Zât of Allah ﷻ is *Wahdahu Lâ Sharîka Lahû* (The One and Only, Who has no partner) and *Laysa ka mithlihi shai* (Nothing is Like Him). So He ﷻ will be 1<sup>st</sup> Class.

Thus, by practising on Sunnat, a person will get jannat also, which is credit, created and 2<sup>nd</sup> class, and a person will get Allah ﷻ immediately cash, who is 1<sup>st</sup> class.

### ONE EXAMPLE OF A SUNNAT:

An example of one sunnat is the wearing of clothes. We all have to wear clothes, even non-Muslims have to wear clothes. So do this act according to sunnat and just think that this is the sunnat of my Nabî ﷺ. And the sunnat method is not difficult either! When wearing the kurtâ, and even a shirt for that matter -though it is not sunnat to wear a shirt - we can wear it according to sunnat; that is put the right hand in the right sleeve first, and then the left hand in the left sleeve. For this, in this day and age we will get the reward of a hundred martyrs. The martyr of the battle field gets the reward of a single shahîd, while this shahîd gets the reward of 100 shaheeds and does not even die! Then put the right leg in the right side of the trouser, then the left leg in the left side. And dare not give somebody an appointment the 1<sup>st</sup> thing in the morning! Wear your trouser first! What will happen if you gave an appointment and you do not have your trouser on?! Our Sheikh (dâmat barakâtuhum) says, in his wonderful, humorous way, that there are only 3 ways you can wear your trousers, firstly, the left leg in the left side first. Never do this, this is the way of shaytân. The 2<sup>nd</sup> way is to hang the trouser between 2 chairs and make a runaway in the house and run and jump with both legs at one time into the trouser. Never try this, this is not sunnat and you will break your head and back, and won't succeed either. The 3<sup>rd</sup> way is the simple sunnat way, that is the right leg in the right side first and then the left side. The same with the socks and shoes. Ladies have an added bonanza and gift. They

bring up the children, so if they teach the children to wear their clothes according to sunnat, as long as they will carry on doing it and in turn teach their children, all the rewards will accrue in their account as well! Children of 2 years, the terrible 2, do all impossible and upside down things, they will wear the left foot first in the right shoe, and the right foot in the left shoe. So if the mother teaches the child, “My darling, the right foot in the right shoe first and then the left foot in the left shoe,” for a few days and the child gets used to it and carries on doing it, its whole life and teaches it to others, the mother will carry on getting its reward for as long as this action carries on. May Allah ﷻ grant us the ability to learn every sunnat. Try and acquire our Sheikh’s little pocket size booklet titled ‘The beautiful sunnats of our beloved Nabîﷺ’. May Allah ﷻ grant us the ability to inculcate the love of every sunnat, practise upon it, and spread it in the whole ummah! Âmîn.

### STARTING WITH OUR SUBJECT:

Having finished the introduction, let us now start with our subject. This is the 3<sup>rd</sup> ruku of the first juz of the Qurân Sharîf.

### THREE GROUPS OF PEOPLE; THE BELIEVERS, NON BELIEVERS AND MUNAAFIQEN:

In the first ruku’ of Surah Baqarah, Allah ﷻ has explained the qualities of the true believers in 5 verses and then the non-believers in the following 2 verses. These 2 groups are distinct and clearly and easily recognizable. Then in the 2<sup>nd</sup> ruku, a long ruku’ of

approximately 17 verses, Allah ﷻ has explained who the munâfiqîn (hypocrites) are and their qualities.

Allah ﷻ has done this for 2 reasons; one that we can recognize them and be on our guard from them; and secondly that we safeguard ourselves from those horrible qualities. These are the dangerous enemies from within. They are the snakes in the grass. If you have an enemy, a snake or anything outside the house, it will not be so dangerous! But if the enemy is in the house, if the snake is in the bed, under the pillow, how dangerous is not this! These are those enemies! They will be right within us, saying we believe in Allah ﷻ and the last day. Allah ﷻ declares, “No, they do not believe! They try and deceive Allah ﷻ and the believers, but they are only deceiving themselves! When they are told not to cause destruction on the earth they say, ‘We are the good doers!’” Allah ﷻ says, “No! They are evil doers and those that cause corruption.” When they meet the believers they say, “We also believe,” and when they are in privacy with their devils they say, “We are with you! We are just fooling the believers! They are those who have bought misguidance for guidance.” A whole long ruku of the Qurân Sharîf has been devoted to the munaafiqîn (hypocrites) for they are very dangerous and must be recognized. One great weakness in us today is that we do not differentiate between our friends and enemies! We take enemies as friends and friends as enemies! In this ruku’, all the munafiqîn (hypocrites) and deviated sects are discussed, and how to recognize them till the day of Qiyâmah! Many deviated sects have come and gone, presently there are also many deviated sects and munafiqîn (hypocrites), whom we must recognize and stay far from, and not develop any of their qualities within us!

## **AN EXAMPLE TO SHOW WHO TRUE FRIENDS ARE:**

To understand this, take this example. A son used to come home every night very late around 12' O Clock or One 'O Clock. This was naturally totally unacceptable to his father who kept on admonishing him, explaining how wrong it was, how dangerous it could be, etc. However he insisted that he just sits around with his friends, they drink tea and pass their time, and if ever they will be in need, the friends will help. But the father was not satisfied. So he set up a drama one night. When the son returned, he was crying profusely. The son asked him, "What's wrong?" He said, "I need R100, 000 and I need it by the morning, otherwise I will be in big trouble!" The son said, "No problem, I told you that I have very good friends and they will help us. Let me go and speak to them and I will be back just now with the money." He returned after some time and said, "Father, they definitely would have helped us, but one of them just invested his money today, another had spent his money....." Each one had presented some excuse. The father said, "OK! Let me try, come with me." They went and knocked on one of the father's friend's door at about one hour before Fajr. The person opened the door in a strange fashion: in his right hand he had a sword (in our times an AK 47), in the other hand a bag and behind him his wife! He asked him why he opened the door in this fashion. He replied, "Who will come to our door at this awkward hour of the night? It might be a crook, so I have my sword (or gun) ready for him, or a friend in desperate need of money, so I have this bag of money ready for him. Perhaps, somebody's wife or daughter is going to give birth, so my wife is ready to do the work of a midwife."

He remarked, "I do not need any of these things; I only wanted to show my son who is a true friend!" So, we have to learn who our friends are and who our enemies are! If the Tabligh Jamât comes around for ghusl, who are our true friends calling us to Allah ﷻ, to Dîn and all good; we treat them as enemies; we are watching TV yet we instruct the little child to tell the jamaat that we are not at home. The child is simple and innocent so it goes and tells the jamaat, "My father is watching TV and he says he is not at home!" On the other hand, if somebody phones or comes home and talks about or invites us to a disco or any other harâm or useless entertainment, then we treat them as friends and have all the money and all the time for them! It is very important to distinguish friends from enemies and treat each one accordingly. A person who treats his enemy as his friend is like a person embracing a poisonous snake and going to bed with it!

### **A QURÂNIC ADDRESS TO ALL PEOPLE:**

Now in the 3<sup>rd</sup> ruku', Allah ﷻ is addressing all the people:

يَا أَيُّهَا النَّاسُ

All 3 groups, the true believers, the non-believers and the munâfiqîn are addressed. Do one thing and you will be guided rightly,

اعْبُدُوا رَبَّكُمْ

*Worship your Rabb.*

This is the speech of Allah ﷻ. In this command Allah ﷻ has given the reason also why He ﷻ must be worshipped! If we have to tell somebody go outside, for example, he will look at our face-what must I go and do outside, but in Allah ﷻ's kalâm (speech), in the command, the reason is also given; Worship your Rabb, i.e. because He is the One Who created you, nourishes you, sees to every need of yours and the One to Whom you are going to return!

## WHO IS RABB? AN EXAMPLE AND WHY WE SHOULD WORSHIP HIM:

Because He is your Rabb, i.e. the One Who has brought you into existence from non existence; who has made you a human; who nourishes you, feeds you, clothes you, gives you a roof over your head; who protects you against so many calamities and mishaps which you are not even aware of; who makes you grow up and traverse your journey of life comfortably; who educates you, gives you a living, gets you married, gives you children and all the joys of children, then grand children and even greater joy in them. All this and much more, He is our Rabb!

Imagine if we employ somebody to look after our children. We supply them with soap, shampoos, scents, powders, new clothing, etc. for our children. She then brings her child or somebody else's child along and bathes her child in our bathroom, using all the scents, powders, etc. we have supplied for our children, all for her child, will we tolerate her even for one second?! Or if we get somebody to wash our car and supply him with all the cleaning detergents, polish, etc. for the job; but instead he starts washing his car and uses everything we gave him for our car, for his car; will we

tolerate this even for one second?! Allah ﷻ alone has created us and given us everything we have, for His obedience and worship. We use everything of His all the time but do not engage in doing His job – His obedience, ibadat (worship). Yet He ﷻ is so Merciful, Kind and Tolerant, that He ﷻ does not fire us; but rather carries on favouring us all the time. What roast and biryani does He ﷻ not bless us with! Allah ﷻ in His mercy has blessed us with houses and families, cars and clothing, everything, more than we can dream or think of! Hakimul Ummah, Mujaddid-e-Millat Hadhrat Moulana Ashraf Ali Thanwî ﷻ says that to refrain from sin in the fear of Allah ﷻ is no achievement; even a dog restrains itself and runs away when you show it a stone or a stick; to abstain from sin in the love of Allah ﷻ is an achievement! To think and realise that He ﷻ who has been so kind to me and has blessed me with such great bounties, how can I be disobedient to Him? If we do everything for our wives and children and still they are disobedient and disloyal, how bad don't we feel about it? After all, we did not create them, we are only the outward means of their coming into existence, or we have only paid the mahr (dowry) to our wives, provided them with food and shelter, etc. and we expect so much in return from them. Allah ﷻ has brought us into existence from non existence, He ﷻ has blessed us with everything we have, and to Him ﷻ we are going to return; is it not just natural and logical that we submit to Him ﷻ and be obedient to Him ﷻ. And His obedience is not for His benefit. He ﷻ does not benefit one iota by our obedience and worship. His greatness is as it is all the time, even if nobody worships Him ﷻ. His honour and grandeur does not diminish in the least bit, the full benefit is only for us. Our lives run smoothly in this world and we will be blessed with much greater enjoyments in the hereafter!

When Moulana Muhammad Hassan Amritsari ﷺ became bay'at to Moulana Thanwî ﷺ, and came to stay in the khanqah for his islâh (reformation), he got news from home that all his family members have fallen ill and there were other problems too. This depressed him. Moulana Thanwî ﷺ told him, "When our î mân is on *Muqaddar-taqdier* (what Allah ﷻ has fixed for us), then why should we be *mukaddar* (depressed)? Moulana Thanwî ﷺ then explained to him in a logical manner, "Whatever befalls or happens to a person, there can only be 4 explanations to it:

Firstly, Allah ﷻ gets the full benefit of it-this is impossible, for Allah ﷻ does not derive benefit in the harm and distress of any person in any way!

Secondly Allah ﷻ gets 50% benefit and the person gets 50% benefit-this is also impossible.

Thirdly that there is no benefit for anyone, it was a useless act in vain. This is also impossible, for Allah ﷻ does not do anything in vain.

فعل الحكيم لا يخلو عن الحكمة

*An action of the wise is not void of wisdom*

Now there is only the fourth form left and that is the total benefit is for the person involved!"

So our worshipping Allah ﷻ is also solely and only for our benefit, Allah ﷻ does not benefit from it in any way! Another interesting and beneficial point of Moulana Muhammad Hasan Saheb Amritsari ﷺ that comes to mind is that when Moulana came to become bay'at, Hadrat Moulana Thanwî ﷺ told him, "I will make you bay'at on four conditions:

1. Repeat your dorah hadith, because you studied your final year of your Aalim course in an ahle-hadith madrasah. (He thus repeated his final year studies in Darul Ulum Deoband.)
2. Correct your tajwîd. (For this, he studied tajwîd from a student of his, and obtained a certificate from him.)
3. Obtain a NOC (No Objection Certificate) from your wife, that she certifies that you keep her happy.
4. Write 40 letters requesting your islâh to be made.

Because Moulana was desirous of reforming himself, he fulfilled all these conditions.

So any way; when we obey Allah ﷻ and are obedient to Him, it is only for our own benefit. Allah ﷻ says:

من عمل صالحا من ذكر أو انثى و هو مؤمن فلنحيينه حياة طيبة و نجزيهم اجرهم  
 باحسن ما كانوا يعملون

*Whoever does righteous deeds, men or women, and he is a believer;  
 We will grant him a wonderful life and reward him much better (in  
 the hereafter) than what they did.*

So by being obedient to Allah ﷻ, we will be blessed with a wonderful life in this world and even better in the hereafter.

#### 4 MEANINGS OF IBÂDAH:

There are various meanings of worship:

One is salâh, fasting, zakât, hajj, tilâwat, zikr, duâ, etc.

Another meaning is the *ma'rifat* (recognition) of Allah ﷻ. Allah ﷻ says:

و ما خلقت الجن و الانس الا ليعبدون اى الا ليعرفون

*And I have not created jinn and men, but for My worship i.e. My ma'rifat (recognition)*

So through ibâdah, we are able to reach the stage of *ma'rifat*. The Qurân Sharîf has got over 6000 âyâts. An âyat is a sign, a direction. A sign of Allah ﷻ, by which we get directions to the Zât (Being) of Allah ﷻ. We learn the Qurân Sharîf, read it looking inside (naazirah), we memorise some surahs, then go on to become hafiz of the whole Qurân, then become Ulamâ and study the translation and tafsîr of the Qurân Sharîf, we then teach it to others, but sadly how many of us do not find Allah ﷻ. If somebody gives you directions to get to a certain place, he gives you the directions by the meters or millimetres, to turn here, there, etc., he points out land marks on route, he gives you a navigator to direct you, he is in contact with you all the time on the cell phone, and yet you do not find your destination and get lost, then after all these details and proper directions, what would we say of such a person?

This is not like one Indian fellow who was asked directions. He said, "Turn right at the 2<sup>nd</sup> traffic light, left at the stop street, then turn straight and get lost!" Allah ﷻ has not given us such silly directions, Allah ﷻ has given us much better directions than the example above, but yet we have not found Him!

The third meaning of ibâdah is *abdiyyat* i.e. to become humble. Ibâdah is to bring humility within us. If through our ibâdah we are becoming proud and thinking of ourselves as better than others, then through our ibâdah, we will be destroyed. We lower our heads in ruku' in front of Allah ﷻ and our heads in sajdah, but we haven't learnt to lower our hearts in the obedience of Allah ﷻ and our heads in humbleness to Allah ﷻ. Pride is a killer disease, which causes plenty other diseases in turn, like jealousy, hatred, back biting, etc. Salâh is a great remedy for it, but when the remedy becomes the cause of the disease, then we have to find the cause of that, and thus we are required to make *Ta'alluq* (contact) with *ahlullah* (pious people). Salâh and ibâdah are supposed to bring humility within us, but when we do not have contact with *ahlullah* and are not concerned with our islâh and the condition of the heart, then this very remedy becomes the cause of the disease, i.e. instead of humility developing in a person due to ibâdah, pride comes into a person. It is like a person driving a very expensive, powerful car, fast, but on the wrong road. Are we then travelling in the car of Jannat or Jahannam? An *Allah-wala* poet says:

a) ناز تقویٰ سے بہتر نیاز رنڈی

b) جاہ زاہد سے پھر اچھی میری رسوائی

*Better than the pride of taqwâ is the crying (in forgiveness)  
of the prostitute*

*Better than the pride of the one who abstains from dunyâ is  
my disgrace.*

Sinning in any form (which is wrong and disgraceful, in any case), but followed by sorrow and crying in forgiveness for the sin committed, is much better than ibâdah followed by pride. A person who has an iota, an atom of pride in him, forget entering Jannah, he will not even get the fragrance of Jannah, which goes to a journey of 100 or 500 years out of Jannah, in other words, he will not even reach there. Pride is the 'sheet' of Allah ﷻ (Only Allah ﷻ is worthy of pride) anyone who tries and pull it away, is dealt with severely by Allah ﷻ. Almost all of us are involved in this terrible malady, and the sad part of it is that we are not even aware of it or are not prepared in any way to acknowledge it. If a person is not aware of an illness or is not prepared to acknowledge that he is ill, how can he ever be cured?

The fourth meaning of ibâdah is to become a slave of Allah ﷻ through ibâdah, (i.e. ibâdah should bring the qualities of a slave within us, and that means that we should whole heartedly, from the bottom of our hearts accept every command of Allah ﷻ). And from this we can understand why we should make the ibâdah of Allah ﷻ. He ﷻ has created us, given us everything we have, such as our eyes, tongue, hands, feet, heart, brains, all the other vital body organs, etc. free of charge. It is He ﷻ alone who maintains and sustains us, and feeds us. If we are getting guests and one phones and says, "I am a diabetic, please prepare sugar free food," another phones and says, "I have got high blood pressure, please prepare saltless food for me," a third person calls and says, "I have got high cholesterol, please prepare my food accordingly," then we will say "Rather stay at home."

Allah ﷻ feeds His entire creation and gives each one his food according to his diet. The elephant's diet is different, the ants diet is different, the lion, the human (and in them so many different diets- Indians, Africans, Malaysians, sick people, health conscious people, etc.), the jinn. Allahu Akbar! Allah ﷻ is giving each one continually their diets, and how many times a day, and for how long?! Continuously! So it is only He ﷻ who is feeding us all, according to our need and taste, all the time. It is morally, logically, ethically and spiritually our duty to worship only Him.

Furthermore; who is it that feeds us and sends our food to us from around the world?! Our Sheikh (dâmat barakâtuhum) says that in the âyat of the Qurân Sharîf, first comes

فاذكروني

and then

واشكروني

i.e. when Allah ﷻ's bounties comes in front of us, first make the zikr of Allah ﷻ, then enjoy His *ne'mat* (bounty) and then make shukr (gratitude).

For example, we have a plate of biryani: the rice has come from Pakistan, the butter from New Zealand, the spices from Zanzibar, the saffron from Spain, etc. Who has brought it all together for us in one plate from around the world?! Now just consider the rice, for example, the land where it grew had to be ploughed, a tractor was required, where was the tractor manufactured? For the tractor, steel, rubber, plastic, and many things were required! Engineers, technicians, scientists, etc. were required! Petrol, oil, diesel, etc. was required! Just imagine the digging for oil, the processing of petrol,

etc. from it, its transportation and so many other things. Then those who operate the tractor, their family's needs, and a million other needs of his have to be satisfied, then the operator can come to work. Then there is sowing of the seeds (everything else has much details behind it, which are impossible for us to encompass; only Allah ﷻ knows His works!). Then harvesting has to take place. So many people have to work and just try to think of all their needs and the whole harvesting process! Then trucks were needed to transport the rice, and that has got so much of detail behind it. Machines and workers and factories were required to clean and pack the rice. Roads (and what details lay behind the building and maintaining of roads and law enforcement on the roads!) are required. At the docks cranes, workers, computers and many other systems are required to load the rice on to ships. Then (Allahu Akbar) the ships carrying great loads on them and just floating on the water (besides their own heavy weight!) At the port where they offload the rice, what great mind boggling details of all that will be required, then the transporting of it to warehouses, then to wholesalers, then to retailers. Now we pay the price for a kilo of rice. Can that ever be the price of all this great effort behind the production of that kilo of rice? Nobody can pay the price! This is just a barter system for the system of the world to carry on. The only pay of it is to acknowledge and realise that it is only and only from Allah ﷻ, to be totally thankful to Him and to use the strength acquired after eating it in the obedience of Allah ﷻ. It is not proper that,

کھاتے ہو رحمان کی اور گاتے ہو شیطان کی

*You eat the provision given by*

*Rahmân, and carry out the work of shaytân?*

In fact the rice, after all this unimaginable details, is still not ready to be eaten. After we have bought it, brought it home, it has to be cooked. Then the stove, electricity, gas or coal is required, the wife's mood has to be right, otherwise if she says she's on strike and laying down her tools, no negotiations will get her cooking. Also, to enjoy the biryani our health must be in order, no mishap must have taken place and many more things; then we can sit down and enjoy that biryani. Then it has to be digested and we must get the benefit of it. All of this is fully and totally dependent only and only on Allah ﷻ. How Kareem (benevolent) is not Allah ﷻ, who feeds His entire creation the whole day, every day, without us paying for it and not even acknowledging it! Where then are we going to make shukr and use it in His obedience?! We should become the die-hards of Allah ﷻ. His true slaves, that is being the *abd* (slave) of Allah ﷻ. Tasawwuf is no calamity from out of this world, all it is, is to realise all this and much more, to totally humble and suppress oneself under His favours and realise that we are not fit for one bit of His favours; in fact we have to be severely punished for all our wrongs!

### HAZRAT HASAN BASRI ﷺ AND HIS SLAVE:

Hadhrat Hasan Basri ﷺ bought a slave, brought him home and asked, "What will you eat?" He replied, "What choice has a slave got? Whatever the master will give me to eat, I will eat." He asked him, "Where will you sleep?" He replied, "What choice has a slave got? Wherever the master will give me a place to sleep, I will sleep!" After several questions of this nature, Hadhrat Hasan Basri ﷺ set him free and said, "You have taught me how to be a slave of my Creator." That is, a slave has no choice, he submits totally to the command and will of His Creator! This realisation and reality has to

come into us! So by ibâdah, this quality of realising that we are total slaves of Allah ﷻ has to come into us, and that we must obey all the commands of Allah ﷻ as slaves with no “ifs” or “buts”. What do we get from “ifs” and “buts”? “If” got married to “but” and who was born ‘*kâshke*’ – if only.

#### RABBAKUM:

We are told to put all our “ifs” and “buts”, all our differences and reservations, everything aside and worship only ‘our Rabb’. Who is your Rabb? Quite a bit of the explanation has already being given: the One and Only Who has created you from nothing, made you a human being, and blessed you with all your capabilities, organs and their perfect functioning! All our necessities: food, air, the earth, time and a million things which we cannot fathom or even imagine. Without even one of them we cannot function or exist for even a second! The One to whom we are going to return.

In the verse, it is then spelt out to us who Rabb is: the One who has created you. Let us just consider one or two aspects of how Allah ﷻ has created us. For example; consider our elbow joint. There are 360 joints in the body, leave alone 359 of them. Just consider the elbow joint: If we did not have it and our arm was straight, we would not have been able to bend our arms even though all our finger joints, 15 of them are perfect, no gout, arthritis or no other ailment.

At this point, I remember an interesting episode. Sheikh Abdu ﷺ of Azhar in Egypt was visiting India. He visited Darul Ulum Deoband as well and was having meals with Moulana Anwar Shah Kashmiri ﷺ. He said to Moulana Anwar Shah Kashmiri ﷺ, “Why don’t you also eat

with the fork and spoon (as the Egyptians generally eat)?”Moulana immediately extended his hand with his four fingers stretched out and said, “I am eating with a fork!” (i.e. just as a fork has got 4 throngs, my hand has also got 4 throngs!) He then said, “My fork is better than your fork in 4 ways:

1. My fork can feel the temperature of the food while your fork cannot!
2. My fork can bend and catch hold of the food easily, while your fork cannot, and I see how you suffer to get hold of your food.
3. If my fork hits against my teeth or gums I do not feel any real pain, while if your fork does, it causes great pain.
4. My fork excretes a fluid after eating which when licked digests the food, your fork does not do that.

I have made a new edition to this with 3 more additions:

1. My fork is Allah ﷻ made, while yours is man-made, and if it is China-made, it will most probably break during the course of the first meal.
2. I wash my fork myself before meals, while your fork is washed by somebody else, if it is washed. How is it washed? Nobody knows!
3. The greatest of all is that my fork is sunnah, while your fork is the way of the enemies of Islam, the way of Shaytân.

Anyway, if we did not have our elbow joint and our hands were straight at the elbow, how should we get our food into our mouths? Again, I remember an incident of a groom’s party going for a wedding. An old man said, “Take me also along.” They refused and said, “We do not want an old man to upset and spoil our fun. He said, “Take me along, I may just be of assistance to you people.”

At the reception at the bride's place, they said, "We are going to fasten your hands at the elbows and only after you eat, will we proceed with the nikah proceedings." They were lost for a solution. Suddenly they remembered that they had the old man with them. They decided to ask him for a solution. He told them, "All sit opposite each other and feed one another." The bride's people said, "You people must be having an old man with you."

A person gets a lot to learn from old people! It is narrated in a hadith,

سائلوا العلماء و جالسوا الكبراء و خالطوا الحكماء

*Ask the Ulamâ, sit in the company of the elders and join with the wise.*

Ask your questions from the Ulamâ and keep the company of the old people and be in and out (close) to the righteous and pious (be in their company all the time). Anyway, if we did not have the elbow joint, how should we get our food to our mouths?! Try it out now, but if you are shy try it at home, but not in front of your wives as they will wonder, "What is my husband doing now? What is he up to moving his hand around like this? Which Moulana has come to town and what *jadu* (black magic) has he done on my husband that he is doing all this funny actions?" So go into the bathroom, lock the door securely, put off the lights too, she may peep from the key hole when you take too long - what is he up to now?, - and try the whole night to get the food to your mouth or your mouth to the food. Without this elbow joint it is impossible! What a great bounty of Allah ﷻ is this? Our cars need to be serviced every 20,000 km or every 6 months. Did we ever get a notice that our elbow joints need

to be serviced or have to go for oiling and greasing or that the ball bearings are worn out, we will have to have them replaced? (There is, however, a service for them; and that is eating good healthy food and exercising regularly – at least walking). Then, there are 360 joints in the body and each one is so important and beneficial!

How great is ‘Rabbakum’ and how insignificant is men? Let us get some idea of that, really only a faint and very distant idea. Man has made very big things, like tall buildings, huge ships and aeroplanes, etc. and thinks that he is great but when standing against these very things or in the background of mountains, the huge oceans, etc. he is totally dwarfed. In the unfortunate instance of his car going out of control or a tsunami, he realises that he is more useless and insignificant than a fly or an ant! But he is in fact even more insignificant than that too! It is mentioned in a hadith that if the world had the value of the wing of a mosquito by Allah ﷻ then Allah ﷻ will not have given a disbeliever even a drop of water to drink. In other words, the world has not even got the value of a wing of a mosquito by Allah ﷻ, and that is why He is giving even the *kuffâr* (disbelievers) so many of the *ne’mats* (bounties) of the world! Let us now, very scantily analyse this *dunyâ* (world) and its relationship to one wing of a mosquito.

What is the value of a whole mosquito? Who will breed mosquitoes and claim to love them and put 20 mosquitoes in his mosquito net, to spend the night with them? And then not the whole mosquito – not even one wing of it! The world is made up of about seventy percent of water, so take 70% of the already less than a wing of a mosquito (for nobody lives on water) – what is left of the wing now? The remaining 30 % is made up of the 7 continents, so take 6

continents – now what is left of the wing of the mosquito? Now take out all the other countries (besides the one we living in) of that continent – now what is left of the wing of the mosquito? Now take out all the other provinces of that country. What’s left now? Now take out all the other cities of that province. Now take out all the other suburbs of that city. Now take out all the other streets of that suburb. Now take out all the other houses of that street. Now take out all the other individuals of that household. What is left of the wing of a mosquito? We are so proud of ourselves, our homes, properties, etc. We don’t even have a billionth of a billionth of a billionth of this *dunyâ* (world). Now let us compare our *dunyâ* (world) to the universe of Allah ﷻ.

But just before that, let us look at this very incredible creation of Allah ﷻ – the mosquito – So insignificant, but yet so incredible! An Arab scientist explains:

- 1) It is a female
- 2) It has 100 eyes in its head
- 3) It has 48 teeth in its mouth
- 4) It has 3 complete hearts,
- 5) It has 6 wings (3 on each side)
- 6) It has 6 knives in its nose, each for a different purpose
- 7) It has a built in digital X ray machine with a violet light to detect human skin

8) It has a vaccine that acts as a local anaesthetic, so the pain is not felt when it inserts its thorns (but does not apply the anaesthetic after its operation – hence the pain

9) It has a mechanism to draw blood fast

10) It has a blood testing machine – it does not suck every type of blood

11) It has a microscopic insect on top of it –

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا

*Verily Allah ﷻ is not shy to quote the example of even a mosquito or something more.*

All this is in one insignificant creation of Allah.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ

*This is Allah's creation, so show me what those besides Him have created.*

Now let us compare our *dunyâ* (world) with the rest of the universe. 1300 of our earths can fit into one Jupiter and 12,000 in the sun. The sun which is so huge, 7 quadrillions (7 with 15 zeros behind it) of them can fit into C Y Canis Majoris, while Canis Majoris is dwarfed by Acturesans Antaris. These celestial bodies appear like dust specs in front of the pulsars.

وَالسَّمَاءِ وَالطَّارِقِ

*By (the oath of) the sky and by that which appears by night.*

Then there are the black holes,

فَلَا أُقْسِمُ بِالْخُنَّسِ

*I swear by the planets that recede  
(which set on the horizon as the stars do)*

*Khunnas* refers to something that is extremely fast moving-  
*Aljawaar*-hidden and *Kunnas* those that clean up the debris. Then  
you have our sky as a protection.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرَضُونَ

*And we have made the sky a protected roof, yet they turn away from  
Our signs.*

Then you have these huge stars forming into clusters called galaxies.  
10,000,000 galaxies have been observed, astronomers believe there  
could be billions of them. Each galaxy is made up of between 1,000  
and 100,000 stars. Each galaxy measures between 10 million to  
trillions of parsecs. One parsec is equal to 31 trillion kilometers.  
These fill the empty voids of the heavens-

وَالسَّمَاءَ ذَاتَ الْبُرُوجِ

*By (the oath of) the sky filled with stars*

The biggest cluster of stars thus far found is the coma wall, the end  
of which has not been reached, however, so far it has been  
measured 500 million light years in length, 300 million light years in  
breadth and 15 million light years in depth. The end of it has not  
been reached-this is only how far it has been measured. One light  
year is about 10 million kilometres. Above all this – only Allah ﷻ  
knows how large is Jahannum-the size of which the Quran Sharif  
says, when asked

يَوْمَ نَقُولُ لِحَٰجَتِهِمْ هَلْ اِمْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ

*On the day (of Qiyâmah) We shall ask Jahannum, "Are you full?" and it will reply, "Are there any more (to come because I still have more space)?"*

Its width is all the skies and earth. Above that is the Arsh of Allah ﷻ

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

*His throne includes (extends over) the heavens and the earth.*

It encompasses all the skies and earth- it is the ceiling (roof) of Jannah. Beyond that is Allah ﷻ, not measurable in size, space, time, not in any way. How Great is not Our Allah ﷻ? And how insignificant, small, useless is not human beings, then too he possesses this pride and haughtiness. It does not behave him in any way whatsoever. Allah is only He,

لَيْسَ كَمِثْلِهِ شَيْءٌ

*There is nothing like Him*

لا اله الا الله

*There is no diety except Allah*

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

*Everything will perish except His countenance*

لا موجود الا الله

Life is really only His – He is really the only One alive, the only giver, controller and taker of life.

الَّذِي خَلَقَكُمْ

The One who has created you.

The Qurân Sharif in many verses explains the creation of man by Allah ﷻ. In one place:

يَخْلَقَكُمْ فِي بَطُونٍ أَمَا تَكْم خَلِق مِنْ بَعْد خَلِق فِي ظَلَمَاتِثَلَاث

*Allah ﷻ created you in the wombs of your mothers, stage after stage, in three layers of darkness.*

Allah ﷻ has created and keeps on creating humans in the tiny little wombs of their mothers. This is indeed a great amazing factory of Allah ﷻ. From one drop of sperm, Allah ﷻ creates a whole human being, his heart, brains, the strong bones of the skull and rib cage, the nails and the hair, the lungs, kidneys, etc. Each is of a different material, function, shape, etc. All from one drop of sperm!

*Subhanallah!* Unbelievable, yet absolutely true and believed by all believers! According to present day statistics 250,000 babies are born each day in the world! Allah ﷻ is supplying 500,000 eyes, ears, lips, cheeks, etc. 250,000 noses, brains, hearts, etc. Never ever was a breaking news press statement heard that “would be parents” must take it easy, as there will be no supply of ears or eyes, etc. for the next 6 months as the angels producing these organs are on a strike! All these are formed within the womb of the mother. Never ever did a mother see an angel coming into her bringing a pair of cheeks to fit them in her child or an angel (engineer) coming within her with a

measuring tape to make sure both hands or both feet, etc. are perfect in size! All this great creation in a small, very small factory – the womb of the mother! And even more amazing, in three layers of darkness! The darkness of the inside of the body of the mother, then the darkness of the womb, and finally the darkness of the embryotic sac! All factories of the world come to a grinding stop when there is no power (lights), but this factory only operates in darkness and produces (in this darkness) a perfect child. And every one of the 250,000 factories produces a completely different, unique child. Each one with its own unique nose, lips, ears, fingerprints, voice, walking style, emotions, temperaments! An impossibility, all the same components, yet every one completely different! It is only possible if one believes in the great *Qudrat* (power) of Allah ﷻ!! *Allahu Akbar Kabeera!* Really seeing is disbelieving and hearing and knowing the *Qudrat* of Allah ﷻ is believing!

Look at another aspect of the marvel of this human being! The eye lids! A person lost his eye lids in an accident, he had to wash his eyes continuously from the dust gathering in them, and he had to have artificial eye lids grafted. The eye lids work like wipers, continuously cleaning the eyes and depositing the dirt at the bottom of the eye, which we wash out when washing our faces. The eye lids work as shutters to protect our valuable eyes. Whenever there is a fear of dust or other harmful particles getting into the eyes, subconsciously we close our eyes, we pull the shutters down! It is even more important to protect our eyes from the things that will destroy our *îmân* – looking at the opposite sex with lust or unnecessarily. Here should we make use of the eyelids, and by just pulling them down momentarily, we will save our *îmân* from becoming polluted.

## وَالَّذِينَ مِنْ قَبْلِكُمْ

He ﷻ has created those before you. It is not those before you, your parents, who created you, but rather it is Allah ﷻ who has created us all. Parents have not made themselves, so how can they make somebody else? Parents cannot make and have not made their own eyes, how can they make our eyes?

## لَعَلَّكُمْ تَتَّقُونَ

The whole purpose and object of creating man, and his worshipping Allah ﷻ is that he acquires taqwâ. What is taqwâ? The simple, practical meaning of taqwâ is the quality, capability to observe the commands of Allah ﷻ and stay away from His disobedience. This is the purpose and object of this whole exercise of our creation and our worshipping Allah ﷻ. If we meditate on the great and fantastic creation of Allah ﷻ and also worship Him, but taqwâ is not coming into our lives, then we are missing the boat! It will be like driving an expensive car like a BMW or Merc but on the wrong road – you are doing the right thing, but not arriving at your destination. If a person even made the whole night ibâdah or any other great work of Dîn, but then started watching TV or having breakfast with one's sister-in-law or any other female from whom purdah is compulsory, (or involved in any harâm act), then our ibâdah and even great work of Dîn has not served its purpose or delivered its goods, i.e. taqwâ. We will, insha'Allah, get the reward for it, but we will be deprived of its benefits in this world. In order to open the eyes of our hearts and recognise Allah ﷻ, and through our ibâdah to acquire taqwâ, we

have to have the company of the *Ahlullah* (the pious and righteous servants of Allah ﷺ)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ

*It is He ﷻ, Who has spread out the earth for you, and made the sky a protection for you, and sends down water from above and thereby takes out various types of nourishment for you.*

Though the earth is round, but Allah ﷻ, in His infinite *qudrat*, has spread it out for us in such a way that it appears flat to us. Because of this we can travel comfortably on earth, build our buildings and do all our things here easily. This is also, though so visible, a *ne'mat* (bounty) that is hardly acknowledged and thanked for. Hadhrat Bishr Hâfi ؒ never walked with shoes and would say, "When Allah ﷻ has spread a carpet for us, how can I walk on this carpet with my shoes?"

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ

*And we spread the earth out, how excellently we have created the world?*

In return, Allah ﷻ made it such that where-ever he walked, that path was cleared for him, and he walked without any difficulty! Allah ﷻ has made the earth solid enough for us to carry our heavy weights, as well as the weights of our cars, trucks, buildings, etc. The earth is so solid that, inspite of all this weight, nothing sinks into the earth! And on the other hand it is so soft that we can scratch into the earth with our finger nails! Further we plough the earth for our

orchards and various types of trees and plants. We excavate the earth to put so many floors of our buildings in the basements of those huge structures. The earth takes it all – What great *qudrat* of Allah ﷻ, but it is not noticed, nor acknowledged by us?!

And Allah ﷻ has made the sky a structure over us. Just as our roofs and ceilings protect us from various weather conditions, from objects falling on us, from thieves getting to us, etc., in the same way, Allah ﷻ has made the sky a protection for us - from the many objects there must be out there in the skies - from falling onto us and protecting us. The sky is a solid substance and not the limit of our eye-sight, coloured blue by the reflection of the seas, but rather a solid structure.

And it is Allah ﷻ Who sends down water –rain- from above. The rain water is carried in clouds which float on air. Water is so heavy, and those black clouds filled with what an enormous amount of water, just floating on thin, light air. What an exposure of the *qudrat* of Allah ﷻ! We see it all the time above us, yet we are blind to the open *qudrat* of Allah ﷻ?! Then these heavily laden clouds with water are carried on the soft and mild backs of air to places destined for them by Allah ﷻ and then their ‘taps’ are opened and rain starts falling down. Sometimes, according to the command and wisdom of Allah ﷻ, the taps are opened a little and a drizzle or light rain is experienced which fully satiates the dry and thirsty earth, sometimes a heavy rain comes down and causes some damage, sometimes even heavier rains, resulting in tsunamis, etc. and causing devastation. All these things take place by the knowledge,

wisdom and control of Allah ﷻ. Whatever actions 'evaporate' and go up, accordingly conditions come down.

جیسے کرنی ویسے بھرنی نہ مانے تو کر کے دیکھ  
جنت بھی ہے جہنم بھی ہے نہ مانے تو مر کے دیکھ

*As you do so will you reap*

*If you do not believe, do and see*

*Jannah is a reality, Jahannum is also a reality*

*If you do not believe, die and see!*

The rain water that comes down from above is colourless, tasteless and odourless; and it mixes with soil, which is apparently worthless. We walk on it, spit on it, urinate on it, it has no value to us. If somebody throws sand on us, we are humiliated! Yet this very colourless, tasteless and odourless water mixing with this useless sand, by the *qudrat* of Allah ﷻ produces wonderful fruit, vegetation, wheat, maize, etc. for us! In mangoes, for example, where and how did the mango come out from the mixing of this plain water with this 'useless' earth? Where did the colour come from? The taste? The smell? Then, what a variety of mangoes? What about the peaches, grapes, bananas, all vegetation, wheat, flour? Who can exhaust the list? All the great *qudrat* of Allah ﷻ is all around us, above us, below us, we are seeing it, we are experiencing it, we are eating it, enjoying it, yet, sadly, yes very sadly, we are so blind and oblivious of it that we hardly acknowledge it, nor consequently make *shukr* to Allah ﷻ for it. On the other hand we go on devouring all these *ne'mats* and use the strength derived to disobey Allah ﷻ, we go on breaking His command by the energy and strength acquired from His *ne'mats*!

کھاتے ہو رحمان کی  
اور گاتے ہو شیطان کی

*You are nourished by Rahmân (Allâh ﷻ)  
and then you sing the song of Shaytân?*

This is the height of ingratitude! There are so many of us who hardly read Bismillah at the beginning of our meals, make *shukr* during the course of the meals or make *shukr* at the end of meals. When we are hosted by somebody we hardly thank the host.

من لم يشكر الناس لم يشكر الله

*He who is not thankful to man will not be thankful to Allah ﷻ!*

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَاداً وَأَنْتُمْ تَعْلَمُونَ

*So never make others equal to Allah when you know (that they cannot create as Allah creates and therefore do not deserve to be worshipped)*

So do not associate any partners to Allah ﷻ (now) that you know. After realising the great *qudrat* of Allah ﷻ and in that *qudrat* of His, He favours us, how can we associate partners with Allah ﷻ? What does this mean? Firstly we should believe in Allah ﷻ, i.e. acknowledge Him, His *qudrat* and His great favours upon us. Acknowledge all this consciously, from the heart and express it verbally as well, in front of one person, in front of a multitude! Remember Him for His favours; make His *zikh*r, softly in secret, and loudly in public!

Secondly, do not associate partners to Him, i.e. do not ascribe this to anyone else, not even to ourselves; that it is the scientists who have

discovered this breaking technology, or machines that have done this or that, or that it is my brains and through my intellect, that I have achieved this. No, it is all the *qudrat*, power and doings only of Allah ﷻ. All we see man is doing and achieving is only very superficial and outward. The real doer is only Allah ﷻ. We and all material things are mere puppets on the stage of the world, the Real Doer is only Allah ﷻ behind the scene!

تو ظاہر ہے اور لاکھ پردہ میں ہیں  
تو باطن ہے اور سخت اظہار تیرا  
تو اول تو آخر تو ظاہر تو باطن  
تو ہی تو ہو تو ہی تو

*You are so manifest; yet You are hidden behind a hundred thousand veils; You are hidden, but your appearance is so apparent! You are first and last, You are hidden and apparent. It is only You and Your doings!*

## DUÂ

All praises are due only to Allah ﷻ and Salât and Salâm on our honourable master Hadhrat Nabi Muhammad ﷺ. O Allah, forgive us all our sins. Grant us the goodness of dîn, dunyâ and âkhirah. Out of Your kindness, bless us with your ibâdah in all its forms, grant us Your *ma'rifat* and recognition, in its entirety. Bless us with taqwâ in its perfect form. O Allah save us from *shirk* in all its forms, from *shirk-e-asghar* (ostentation) and *akbar* (*polytheism*). O Allah, in Your great, unlimited mercies, accept from us, forgive us all our short comings and be permanently pleased with us. Grant us *husn-e khatamah* (beautiful death) with *maqbul toubatan nasuha* (accepted sincere repentance) just before *maut* (death). Salât and Salâm on our most honourable master, Hadhrat Nabi Muhammad ﷺ!







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