

BENEFITS IN ABUNDANCE BY THE SHEIKH

Lectured By

**SHEIKH-UL-HADITH HAZRAT MOULANA ALSHAH
JALIL AHMED AKHOON SB** 

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**ARIF BILLAH HAZRAT MOULANA ALSHAH
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AKHOON SB دامت برکاتہم

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Preface

نحمدہ ونصلی علی رسولہ الکریم

Once a Khadim of my beloved Sheikh Hazrat Mulana Shah Hakeem Muhammad Akhter (رحمة الله عليه) was guest at my house in Bahawalnagar. He saw a dream that Hazrat Sheikh ordered me (Jalil Ahmed) to deliver a bayan in English. The reality of this dream was that Allah Taala will give me Tofeeq to establish the work of my beloved Sheikh in those countries where the first spoken language is English.

Alhumdulillah the work started in those countries and it was also important that my books and the booklets are published in English. So Alhumdulillah our beloved Ahbab and followers from U.K performed this khidmat of translating the books in English.

Before this one of my books about the biography of my late father Hazrat Mulana Niaz Khutani (رحمة الله عليه) was translated and

published in English under the title of “IN THE PATH OF ALLAH”.

I am very thankful to Moulana Younas Bhaji who translated the books & Moulana Arif Patel, Imran Ali, and Farooq Patel from London & Farooq Adam of Boltan for participating in this special work.

May Allah Taala reward all of these brothers for their efforts and make this Sadaqa Jaria for me and for them.

Jalil Ahmed

Khadim of Hadith & Principal

Jamia ul uloom Eidgah Bahawalnagar

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BENEFITS IN ABUNDANCE BY THE SHEIKH

All praises belong to Allah. We praise Him, seek help from Him, seek forgiveness from Him, believe in Him, place trust in Him and seek protection by Him from the wickedness of our souls and our evil deeds.

One whom Allah guides, then for him is no deviator and the one whom Allah turns away, then for him is no (other) guide.

We testify that there is no deity except Allah alone, He has no partner and we testify that our leader, our head, our beloved, our intercessor and our master Muhammad

ﷺ is His servant and messenger.

I seek protection by Allah from Satan the Rejected.

I start in the name of Allah, the Most Compassionate, the Most Merciful.

8:119 O Believers, be conscious of Allāh and be with those who are truthful.

The Prophet has stated, "A man is in accord with the religion of his friend. (Each) one of you should be vigilant of who they befriend."

OUR SHEIKH'S BENEFITING THE ARAB WORLD

All praises belong to Allah. It is a phenomenon of our sheikh (May the mercy of Allah descend upon him), that our sheikh's books are published, distributed and gaining popularity in Saudi Arabia.

Spiritual masters have attributed our sheikh, as being '*The Sheikh of the Arab and Non Arab world*' long before these publications, now it is being realised.

The '*feat of the rising of the Sun*' was, in days gone by, foretold. All praises belong to Allah, '*the Sun is now at its zenith*'. All praises belong to Allah.

Sheikh's books are freely available all over the Arab world, in fact, in all the mosques in between the two Holy Mosques; you will find sheikh's books. They have also been distributed in the Two Holy Mosques.

One of sheikh's books, was presented to the Grand Imam of Haram, Makkah, Sheikh Abdur Rahman As-Sudais and his brother Sheikh Ibrahim; who himself is a great scholar, they responded by saying, the topic of this book in is:

مفاسد عدم حفظ البصر

(The maladies of not safeguarding your gaze) is extremely relevant'.

All praises belong to Allah.

OUR SHEIKH'S EXPERIENCE

Our sheikh (May the mercy of Allah descend upon him) states, "It is a lifelong experience of mine that, if a man safeguards his gaze, just as Allah has instructed: "24:30 Say to the believing men, *“Let them lower their gazes...”*

If one was to practice upon this instruction of the Lord, then practicing the entire religion will become easy for him. It is the eyes that affect the soul. The gaze is the doorway to the soul. If the door remains ajar, it creates an opportunity for the thief to enter. If the door remains tightly shut, then only a friend will be given permission to enter, no one else."

VISITING THE PIOUS AND MAINTAINING A GOOD RELATIONSHIP WITH THEM

The meaning of 'only a friend will enter' is to enabling the eyes to gaze at the

pious. By gazing at the pious, the radiance of Allah will penetrate the soul.

All who wish to befriend Allah

Should then visit the pious

This is because the parable of the pious and their relationship with Allah is like the relationship of the sun and the sunshine. The sunshine is obviously, not the sun itself, but then, it's not detached from the sun too. Similarly, the pious, because of their relationship with Allah are never distanced from Allah.

Allah has created a depiction of everything on earth, and the depiction of closeness to Allah, are the pious ones.

Humans are dependent on their sensory organs to fully comprehend anything. Hakim ul Ummah (May the mercy of Allah descend upon him) states, "Mere imaginary imagery disappears rapidly from a human psyche, even more so, when the One imagined has never been seen. How can one imagine such a Being? Consequently, the pious and their imaginary depiction has been established as a means to gaining closeness to Allah. It is through this wisdom, Allah has established 'His House' on earth, so we can attain

closeness to 'His House'. Through the closeness to the 'House', we will attain closeness to the One whose House it is. Similarly, the pious are created by Allah, so by closeness to them, we establish closeness to Allah."

Our sheikh (May the mercy of Allah descend upon him) used to say, "As narrated in a Hadith, Allah, on the Day of Standing, will ask a servant: 'O servant, I was ill, why didn't you visit Me?'

The servant will respond: 'O Allah, You are pure from being ill. How can You be ill?'

Allah will say: 'My such a servant was ill, my 'friend' was ill, if you would have visited him, you would have found Me there.'

IT IS THROUGH THE LOVE FOR THE SHEIKH, LOVE FOR ALLAH IS EXPERIENCED

My friends, we are blessed with the presence of the pious, so we can acquire closeness to the Lord through them. Our Sheikh (May the mercy of the Lord descend upon him) states, "The measure of love for

Allah is in accordance with the measure of love for the sheikh."

There is no distinction between love for the sheikh and love for the Lord. It is according to the measure of love for the sheikh, that love for the Lord will be established.

It is for this reason, our sheikh (May the mercy of Allah descend upon him), on his journey to the two Holy Mosques said, "Reflect upon the fact, why were the companions of the Prophet ﷺ commanded to emigrate, despite residing in Makkah, in close proximity to the 'House of Allah' and whilst benefitting with the reward of 100,000 prayers by establishing just one prayer there? Nevertheless, when the Prophet emigrated to Madina, Allah instructed the companions, 'If you want to gain closeness to Me, then go where My Prophet has emigrated to. Here in Makkah, you will find the 'House of Allah' and in Madina you will find Allah.'

Emigration was made compulsory. Emigrate to Madina, reside with the Prophet and become his companions."

COMPANIONSHIP IS THE HIGHEST HONOUR OF THE COMPANIONS

The highest honour of the companions was the Prophet's companionship. Even though among the companions were exegetics, experts in Hadith studies, experts in the science of Quran recitation, Jurists and those who were proficient in Quran recitation by memory, despite all these specialities, they are honoured by being known as 'companions' and nothing else. I mean this honour that they saw the Prophet and his companionship supersedes all other honours. The Prophet himself said, "The most honoured of people are those who were my companions, then those who were their companions, then those who were, subsequently their companions."

It is because of this honour, the Prophet described these first three generations as the "Best generations". Our sheikh (May the mercy of Allah descend upon him) states, "The spread of Islam began with companionship. The companions were not known for their

academic prowess. They were not educated in schools and universities. Rather, they were companions of the Prophet. They learnt their etiquettes from the Prophet. They gained closeness to Allah, acquired love for Allah and became ready to sacrifice everything for Allah through their companionship with the Prophet ﷺ. What is gained through companionship is always going to be profound and deep. Misunderstandings can occur in acquiring knowledge through books, in comparison to what is learnt through visualisation of practice. This form of learning will certainly be more concentrated."

PHYSICAL MOVEMENT' OF AN IMAM IN PRAYER

There was once an Imam who was attempting to understand and research the Ahadith through the medium of the Urdu language. He read the translation of a Ahadith:

مَنْ أَمَرَ قَوْمًا فَلْيُخَفِّفْ

"One who leads a people in prayer, should then keep short (the prayer)"

The Imam was not a learned scholar of Hadith, neither had he studied the particular Hadith with a learned scholar. He misunderstood the Urdu word 'ہلکے' which meant 'shorten' for 'ہل کے' which meant 'physical movement'. Consequently, he began to physically sway throughout the prayer.

The congregation he was leading, became perturbed by this, thinking, 'what is wrong with our Imam today?'

They asked the Imam the reason for the swaying from side to side in prayer. The Imam replied, "This swaying is according to a Hadith."

AN ATTEMPT TO UNDERSTAND HADITH AND QURAN THROUGH TRANSLATIONS

Relating to understanding Islam through translations, Allama Thanwi (May the mercy of Allah descend upon him) narrates a story of an Englishman and his Indian servant. The servant used to keep in his possession a dictionary to look up Urdu

and English definitions of words. The English master, once became ill, a doctor instructed him to consume the milk of a jenny (female donkey). The master attempted to explain to the servant what he required, neither knowing each other's language. The master, not knowing the Urdu word for a jenny requested a 'گدھا', the servant looked up the English translation of 'گدھا' and subsequently came along with a donkey.

The master was unable to explain a jenny and the servant was incapable of understanding, until the lady of the house came along and explained that what was required was her type from donkeys."

My friends, when religion is learnt through companionship, then such issues of misunderstanding and misinterpretation is nonexistent. The practice will be according to the practice of the sheikh and the speech will be resembling the speech of the sheikh. There will remain no confusion and no ambiguities.

THE COMPANIONS UNDERSTOOD THE RELIGION THROUGH COMPANIONSHIP WITH THE PROPHET

The first generation of Islam was the generation of the companions. They never experienced confusion concerning religious practices. Their response was always, 'I have witnessed the Prophet performing the practice in such a way, therefore, I will do similarly too.'

This was the exclusivity of the companions, that once they saw the Prophet perform a worship in a certain manner, each companion practiced according to his own eye witness account.

There is a narration in the books of Ahadith regarding a companion; Abu Mazoora (May Allah be pleased with him). As a child along with other non Muslim children, he used to mock the Azan (call to prayer), when it was called by Bilal (May Allah be pleased with him). The Prophet instructed the companions to bring Abu

Mahzoorah (May Allah be pleased with him) to him. The Prophet commanded him to utter the words of the Azan. Abu Mahzoorah (May Allah be pleased with him) uttered the words, "الله أكبر" (Allah is the greatest) audibly, as he believed in Allah.

However, when he uttered,

"أشهد أن لا إله إلا الله"

(I testify that there is no deity except Allah) and "أشهد أن محمد رسول الله" (I testify that Muhammad is Allah's messenger), he uttered the words inaudibly, as his belief was contrary to these statements of Islamic belief.

The Prophet ordered him to say these words loudly. Abu Mahzoorah (May Allah be pleased with him) states, "When I uttered these words loudly and distinctly, I could sense the sensation of belief penetrating my soul."

At the completion of the Azan, He said, "O Prophet of Allah extend your blessed hands for me to clasp, so I can pledge allegiance to you. Confirm me as a believer from this day onwards."

Abu Mahzoora (May Allah be pleased with him) thereafter enquired, "Please explain to me the rationale for these words?"

The Prophet explained, "This is the 'Call to Prayers', the Azan."

"Please can you appoint me to call for prayers too?" Requested Abu Mahzoora (May Allah be pleased with him).

"You are hereby appointed as the caller for prayers in Makkah. You will call the Azan there." Announced the Prophet ﷺ.

Thus, Abu Mahzoora (May Allah be pleased with him) is recorded in history as the first 'Muezzin' (Caller to prayers) of Makkah. However, when he used to call the Azan in Makkah, he used to call:

أشهد أن لا إله إلا الله

and

أشهد أن محمداً رسول الله

four times, instead of two times, according to the traditional Hanafi School of Thought. When he was asked about this, that Bilal (May Allah be pleased with him) only utters the Testifications only twice, he stated,

"This is how I learnt from the Prophet

ﷺ ."

THE COMPANIONSHIP OF THE PIOUS IS NECESSARY IN ORDER TO UNDERSTAND ISLAM

My friends, learning and understanding of Islam by the teaching of the pious, safeguards one from confusions, mistakes and misinterpretations. Otherwise, man is prone to make mistakes in understanding the Quran, the Hadith and the Religion in general. However, if one remains in the company of the pious, he will have an eye witness account of religious practices, hence, leaving no doubt in one's own practice.

Our Sheikh (May the mercy of Allah descend upon him) used to say, "The inception of Islam is by companionship. This is the easiest method in acquiring firm and profound knowledge of Islam. Through the companionship of the pious one will acquire, both spirituality and knowledge."

By remaining in the company of the pious and by pledging allegiance to them, one will acquire knowledge. The words of our Sheikh (May the mercy of Allah descend upon him) are affirmed by the words of the Prophet,

البرء على دين أخيه

(A man is in accord with the belief of his friend)

The word 'خليل' defines a more profound and deep affection in comparison to mere words manifesting love. It holds firm in the severest of conditions. In Bhaulangar, a couple who claimed to be in love had a dispute. The female attacked the male and thereafter, filed a case against him too.

**THE MISCHIEVOUS ONE
AND THE SINFUL ONE ARE
UNFAITHFUL TO THE LORD**

I ask my young friends, 'who will you give your heart to?'

I say, 'Be faithful to the Creator, the Sovereign, the All-Sustaining.'

"One who is unable to be trustworthy and faithful to the Lord, how can such a person be trusted to be faithful and trustworthy towards you." These words of our Sheikh, which I convey to all my audiences, are worth their weight in gold.

A mischievous, sinful one is not faithful to the One who created him, created his parents and provided sustenance to him. The earth belong to Him, the Heavens belong to Him, when this sinful one cannot be loyal to Him, how can you trust him to be loyal towards you?

People carry out all forms of transactions, and yet religiosity and integrity are seldom considered. Then when things go wrong, breach of trust occurs, we begin to wonder why!

When he cannot be truthful to the Lord, how will he be truthful to you?

My friends, the Prophet has stated,

"البرء على دين أخيه"

(A man is in accord with the belief of his friend)

He further states,

"فلينظر من يخال"

(So be vigilant of who you befriend)

So think carefully where you direct your affection and love, lest they plunge in to degradation, taking you with them.

"25:28 O our destruction! If only I had not taken such a person as a friend."

The Quran alludes to a narrative of a disbeliever who invited his entire clan to a meal, he also invited the Prophet to join them. The Prophet accepted the invitation but refused to eat there. To have a guest arrive and not eat was against customary practice of the day and was frowned upon. The disbelieving man responded to this action of the Prophet by protesting to the Prophet, "If you are not to eat, I will be disgraced and humiliated in front of my entire clan."

The Prophet called him near and whispered in his ear, "If you utter the *Kalima* I will eat."

He agreed to this request and embraced Islam. He, then said, "Now please will you eat at our spread."

After the meal, when the Prophet departed the gathering and a disbelieving friend of this man came to know about the host accepting Islam, he gave an ultimatum to his host friend, "You and I will only remain boon-friends if you denounce this new faith of yours and spit on Muhammad's face."

The wretched man did exactly this to safeguard his friendship. He came to the Prophet, whilst the Prophet was in the midst of prayer and spat at the Prophet.

The Quran alludes to this incident by recording this wretched man's words on the Day of Standing: "25:28 *O our destruction! If only I had not taken such a person as a friend.*"

The Prophet ﷺ stated, "فلينظر من يخال" (So be vigilant of who you befriend)

COMPANIONSHIP BETWEEN A SHEIKH AND HIS DISCIPLE

The soul of a disciple should remain connected with the soul of the sheikh. The attachment with the sheikh should be similar of a suckling baby's attachment to its mother. When such close and profound

relationship is initiated, then my Sheikh (May the mercy of Allah descend upon him) has stated, "The conduct, knowledge, spirituality and closeness to Allah of the sheikh, also the sheikh's external behaviour and internal purity, all is procured by the disciple. If this form of benefitting is not evident, then there is a deficiency in the sheikh's and disciple's relationship.

Brothers, the parable of the pious is of the sea, we can benefit as much as possible, there will be no decrease within them, similar to the sea."

I once presented a parable of electricity in understanding the relationship with the sheikh, to an audience in Punjab, Pakistan. If a house is not connected to the transmitting pole, which is connected to the power plant, there will be no electricity in such a home. Similarly, there can be no benefitting from the sheikh without any connectivity with him.

A man persistently used to come to Haji Imadadullah (May the mercy of Allah descend upon him) requesting supplications for a child. Years passed without the supplications being accepted, he wasn't

being granted a child whilst Haji Imdadullah (May the mercy of Allah descend upon him) placed great trust in his own supplications.

Why shouldn't the pious place trust in their supplications to the Lord? It's similar to one acquainted to an officer of standing, if he was to request something from this officer, he would be confident of his request being fulfilled. After all, he is a friend, who often visits. He would be able to ask from the officer with a degree of assurance. As the pious are recurrently in the company of Allah, when they supplicate, it is with a degree of hope and positivity.

Haji Imdadullah (May the mercy of Allah descend upon him) asked the man, with concern, "I'm persistently supplicating for you, why isn't it being accepted?"

Then Haji saheb asked, "How long have you been married?"

The man replied, "Hadhurut, I am not married yet."

Haji saheb asked in jest, "Are you expecting to bear a child yourself without a wife?"

ACTS THAT CAN BE EXERCISED BY THE DISCIPLES

My friends, it is the duty of a disciple to connect himself with the spirituality transmitting pole, which is the sheikh, in order to illuminate his soul. People question why they receive little or no spiritual benefit by a sheikh. The reason can only be, either a weak connection with the sheikh or the prevention of radiance because of the darkness brought about by sinning. If one was to cover a lighted bulb with a dark cloth its radiance will be clouded, rather, at times, it may diminish the light completely. The bulb is lighted, there is light existing, but due to the dark cloth of sins covering this light, there is no realisation of such brilliance. The benefit from the sheikh is present, but the disciple is engaged in sins. To busy one's self in prohibitions is tantamount to severing ties with the sheikh. It is as though your connection with the main transmitting pole has been severed. How can there be light for you then? If one persistently sins, the path of benefitting from the sheikh becomes blocked, to the extent

that the *Kalima* may become suppressed too.

QUESTION REGARDING THE *KALIMA* TO SHEIKHUL-HIND

Sheikhul-Hind (May the mercy of Allah descend upon him) was once asked that, 'the Prophet has stated: "The *Pure Kalima* is the key to Paradise." so why then will those who utter the *Kalima* be lead to the Hellfire?'

Sheikhul-Hind (May the mercy of Allah descend upon him) answered with a wonderful parable, he said, "By nature, water is cold, it can become warm by heating, but once you leave it a while, it will go cold again. In essence, it will return to its natural state. So the water, which by nature is cold, can, becomes scoldingly hot by the overwhelming effect of the fire over it. If you take away the effect of the fire, it returns to being cold again."

He expounded further, "Similarly, the *Kalima*, by nature, guides to Paradise. However, when a believer commits a sin,

then the effects of sinning overwhelms the impact of the *Kalima*. Thus, he will be hurled in to the Fire, where he will have to be cleansed."

Allama Thanwi (May the mercy of Allah descend upon him) states, "A believer is not punished in Hell, rather he is cleansed of the effects of sinning." He came, not willingly, pure, so he will be forcefully cleansed and purified in the Hereafter."

If he would have purified himself in the beauty parlours of the pious, in this world, then he would enter Paradise and enjoy the company of the *Wide-eyed beauties* there, without any delay. However, if he does not take advantage of such beauty parlours here on earth, then purity will have to be attained there, no?

In the Hellfire, the sins and their effect will fall away from the believer, leaving the *Kalima* free to guide him to Paradise, similar to the water, when detached from the fire, it finds its way to becoming cold.

SOME VALUABLE GUIDANCE FOR THOSE ON THE PATH OF GAINING SPIRITUALITY

I will state some valuable lessons I have learnt from our Sheikh (May Allah descend his mercy upon him). These lessons have benefitted me immensely over the years:

FIRST THING FIRST- COMPLETE FOCUS SHOULD BE UPON THE SHEIKH

Within the confines of a spiritual sanctuary, complete focus and attention should be on the sheikh. Abstain from all forms of distractions. We used to be extremely careful not to give an impression to Sheikh that we may have motives other than spiritual development at the sanctuary. To the extent that we used to walk to the train station and embark the train to Binori Town, despite others inviting us to hitch a ride with them in their cars. We were always wary of upsetting the Sheikh and giving the

impression of us acquainting ourselves with those in possession of worldly prosperity.

Thereafter, after returning from his travels to Rangoon, Burma, our Sheikh (May the mercy of Allah descend on him) commended me on my spiritual development and attributed me with the title; '*Sheikh ul Hadith*', I in humble submissiveness said, "I am deserving not of such an honour, however if the Sheikh has used such words, then Allah will (If He wills) make it a certainty."

When our Sheikh (May the mercy of Allah descend upon him) introduced me in such a manner, others present began to find affinity with me too. Our Sheikh (May the mercy of Allah descend upon him) also stated that, "I am to be considered his guest in Karachi, and those acquainted to the Sheikh, residing in Karachi should take care of my needs."

Then our Sheikh (May the mercy of Allah descend upon him) granted me the '*cloak of spiritual mastership*'. I consider this kindness of our Sheikh (May the mercy of Allah descend upon him) as extremely good fortune.

O servants of Allah, I was mentioning to you, that complete focus and attention should be on the sheikh in order to derive any spiritual benefit at all. One, who comes to the spiritual retreat and thereafter preoccupies himself with other distractions, will leave without benefit. In fact, there are people who visit such places to seek out flaws and faults there. A man visited Nizamuddin, Delhi, once and returned citing to a pious man, flaws and faults of the sanctuary there. The pious man responded to this list of flaws by stating, "Brother, when a nightingale flies in to a garden, it's gaze is upon the beautiful flowers therein, it benefits from the flowers there, however, if a swine enters the same garden, it's gaze will try and search out filth there. Once filth is found, it not only dirties itself but spreads the filth around the garden too."

THE EVIL FORCE OF SATAN

Satan's evil force is at its most dangerous in such virtuous places. His treacherous plan is to keep people away from such places. Hence he exerts

tremendous effort in attempting to achieve this.

A man once asked a pious man, "When I commence my prayer, I can't seem to concentrate, I can't stop engaging in all kinds of frivolous thoughts. However, I see a Hindu devotee meditating to his gods for hours on end, without any distractions. How can that be?"

The pious man answered, "Brother, if a low caste woman walks by, carrying manure upon her head..."

As was the custom in yesteryears, to shape bricks with dung and manure for construction purposes.

"...so whilst she is walking with this manure, a highway robber notices her, he will not give her a second thought. However, if a woman adorned in expensive jewellery walks pass, the robber will, without delay attempt to loot her. So, the Hindu devotee is already engaged in satanic worship, Satan is content with him, there is no need to dissuade him. However, a Muslim is adorned with virtue, when he establishes prayer, chants Allah, Allah, and sits in the

gathering of the pious, Satan exerts all his efforts to divert the Muslim's attention."

Thus a Muslim should maintain absolute focus when in the company of the pious, this will be extremely productive.

LOVE THE SHEIKH, NOT HIS DISCOURSE

One seeking to benefit, should love the sheikh, feel contentment in gazing at the sheikh and consider this a great favour of Allah.

Our Sheikh (May the mercy of Allah descend upon him) once received a phone call, someone was asking if the Sheikh (May the mercy of Allah descend upon him) was to deliver a speech or not. Our Sheikh (May the mercy of Allah descend upon him) admonished the caller, "Ask if it's possible to meet, not if there is a speech or not."

This is because the mere meeting of the pious is sufficient for reform. We, unfortunately do not possess such love and yearning. Khwaja Majzoob (May the mercy of Allah descend upon him) once travelled a long distance and reached the sanctuary, at a time, when Allama Thanwi (May the mercy

of Allah descend upon him) was engrossed in his academic writings. Khwaja Majzoob (May the mercy of Allah descend upon him) did not disturb his sheikh, he sat in his company and departed on a journey of hundreds of miles return again.

THE EFFECTS OF PURE LOVE

This is the consequence of pure love. When pure love is experienced then a man can achieve the highest levels of spirituality in the least of times, which others take years to attain.

Uwais Qarni (May Allah be pleased with him) enjoyed pure love for the Prophet in a faraway village in Yemen. Despite the distance, he benefitted fully. He was unable to travel to visit the Prophet ﷺ, owing to domestic obligations, despite this, the Prophet said, "I can sense the fragrance of love for Allah from Al-Qarn, Yemen."

WHEREVER THERE IS LOVE, THERE WILL BE PRESENCE

Do not deprive yourself from visiting the sheikh for trivial reasons. Yes, of course, if there is a genuine reason for absence, then

maintain the thought and vision of the sheikh within the heart and mind. I persistently say, 'Where there is genuine love, this will also be considered; as being in the presence of sheikh too.'

A Hadith, regarding the seven categories of people who will be granted shade beneath the Throne of Allah. narrated by Imam Bukhari (May the mercy of Allah descend upon him) alludes to this fact. The Prophet states, "One of the categories will be of people; the hearts of whom will be attached to the Mosque."

We can deduce from this that a man can be at his business or at home, he will still be considered among those who are present in the Mosque, as long as his heart and mind remains attached to the Mosque, lest he misses the congregational prayer. His reward and honour will be that he will be granted shade beneath the Throne.

Wherever we maybe, if the hearts and minds are attached to the sheikh, then we are considered in his presence to benefit. So physically and with focus attend the gatherings of the sheikh. If physical appearance is hindered, then maintain the

thought of the sheikh within the heart and mind to benefit.

I feel immense sadness when I am unable to attend. It is when I attend, I realise the radiance and blessings of such gatherings and my deprivation of missing previous gatherings. I wholeheartedly desire to accompany the sheikh all the time, lest I am deprived of any inspiration and knowledge.

A LOVER'S ABSENCE DUE TO A GENUINE REASON

In the Hadith, regarding the seven categories of people who will be granted shade beneath the Throne of Allah. narrated by Imam Bukhari (May the mercy of Allah descend upon him), among them is the group profound in love for the Lord. The relationship between themselves and others is merely for the sake of Allah. The Prophet uses the words:

"اجتمعوا عليه وتفرقوا"

(They gather for the sake of Allah and disperse for the sake of Allah)

Our Sheikh (May the mercy of Allah descend upon him) whilst commenting on this Hadith states, "For the dispersing of the lovers the word used is 'تَفَرَّقَ', the root meaning of which is to exert effort in dispersing. They disperse exerting effort, even though they may not want to, just for the sake of Allah."

A 2ND ADMONITION IN THE PATH OF SEEKING SPIRITUALITY IS NOT TO OFFEND THE SHEIKH

Abstain from offending and annoying the sheikh. One who abstains from this will be granted great benefits. If there is anything that destroys the chances of spiritual development, it is annoying the sheikh. One needs to bear in mind that the souls of such masters of the spiritual cloak are extremely sensitive. This is owing to the overwhelming spirituality within their souls.

It is for this reason there is a cliché that, 'It is easier to be in the service of a King, than to be in the service of one close to Allah.'

The souls of the pious realise what other souls seldom do. It is for this reason, the Prophet has said, "Beware of the insightfulness of a believer, for he sees by the light of Allah."

Therefore, do not analogise their seeing with your seeing. Our physicality overwhelms our being and their spirituality overwhelms their existence.

Our Sheikh (May the mercy of Allah descend upon him) has said in the initial stages, "Attain a relationship with Allah through the sheikh. Do not ask for any material gain from the sheikh. Do not persistently ask for a monetary loan from the sheikh, lest he thinks that the disciple is indicating to me to repay a personal loan, or is requesting monies for a certain Mosque or Madrasa. This will dishearten him, which in turn will be a means of your spiritual deprivation."

Those associated with seminaries do not seize in their ploys, till they completely exploit other disciples via the sheikh. I once witnessed this myself, when I visited Maulana Yusuf Ludhyanwi (May the mercy of Allah descend upon him), in the blessed

month of Ramadan. Maulana was always extremely kind to me. Maulana invited me to his residential quarters, whilst there were others associated with seminaries assembled outside.

Maulana said to me, "If I step outside there will be many seeking me to write a plea for others to aid them through donations. I feel disheartened by this."

Then with a smile, he asked me, "Why don't you request a plea note too?"

I said, "Maulana, my request is for your supplications, by your supplications, we will manage in these affairs of the seminaries. He laughed."

A REQUEST TO THE SCHOLARS

Some scholars openly comment regarding people who associate themselves to the masters of the cloak, serving their every need and willing to sacrifice everything for them, that, how fortunate and lucky are these masters! I persistently invite these scholars to think, 'why are people so attached to these masters? After all, what do they possess to attract such attention?'

It's their relationship with Allah that drives people to them in droves. We should try to acquire this from them. They have spread their masterly cloak for us to acquire exactly this from them.

This relationship with Allah is the essential goal of our lives. This, we can acquire from such masters. When we acquire such a relationship with Allah, we will become shining stars. Allah will enable us to shine when He wills. However, we should not be preoccupied with the thought of becoming shining stars, rather we should engage in attaining a relationship with Him. Such intentions of solely becoming shining stars, will also cause grief to the sheikh.

Our Sheikh (May the mercy of Allah descend upon him) has taught us what to request from a sheikh. He has said, "Request the sheikh to supplicate that all your 'good aspirations' are fulfilled."

3RD ADMONITION- DO NOT HAVE ILL THOUGHTS REGARDING THE SHEIKH

Abstain from having ill thoughts regarding the sheikh. Maulana Abrar ul Haq,

our senior Sheikh (May the mercy of Allah descend upon him) explains the adverse effects of ill thoughts regarding the sheikh, with a wonderful analogy, he explains, "Water supply tank provides clean, pure water through delivery pipes. However, if one was to insert a lump of mud through the dip tube, the supply tank will supply dirty water. Similarly, the inspiration of the sheikh reaches the tank of the soul, however when a disciple inserts ill thoughts regarding the sheikh within the soul, the inspiration of the sheikh will become muddied."

Is it any wonder why we feel no ecstasy like we should? We do not even consider our ill ways and ill thoughts, that they may have played a part in our downfall. To our detriment, we blame the pious ones without hesitation.

To have ill thoughts regarding anyone is unlawful, but to have ill thoughts regarding the pious?

Well, that's a means to humiliation and disgrace.

A WAY TO ABSTAIN FROM ILL THOUGHTS

Allama Thanwi (May the mercy of Allah descend upon him) states, "Two types of people never have ill thoughts regarding Allah; A highly intellectual scholar and one who is experiencing pure love for the Lord." He further said, "But to be a scholar of that magnitude is difficult, in comparison to acquire pure love for the Lord is easier. A genuine lover will never have ill thoughts regarding the loved."

A disciple should adhere to the Shariah. If any advice of the sheikh is not understood, then it should be put down to one's own lack of knowledge and ignorance. This will prevent ill thoughts regarding the sheikh.

4TH ADMONITION-ABSTAIN FROM THE EVIL GAZE AND EVIL THOUGHTS

My friends, the benefits from a sheikh and his inspiration cannot assist a disciple, if the disciple commits sins. More specifically, if the sins are pertaining to the evil gaze and

evil thoughts, then this will lead to spiritual deprivation.

My Sheikh (May the mercy of Allah descend upon him) states, "These two sins are the most calamitous."

My Sheikh's (May the mercy of Allah descend upon him) message throughout the world has always been, "Whoever abstains from these two sins, Allah will establish such a person as His friend."

It's not a big task to abstain from an evil gaze and from evil thoughts. To remember past sins and become entrapped in them, again, is detrimental. Some people say, 'To remember past sins leads to remorse.'

Our Sheikh (May the mercy of Allah descend upon him) states, "We are not created to reminisce about our previous sins."

However it is permitted and advisable to merely think of one's self as a sinful person.

Maulana Abdul Gani Phoolpuri (May the mercy of Allah descend upon him) was in such a spiritual realm that he used to look up to the heavens intermittently saying, "O Lord, forgive me. O Lord, forgive me."

The pious think less and less of themselves, the closer they become to Allah.

For one to think of himself as 'somebody' is ample evidence of his deprivation of spirituality.

A flickering lantern light which creates brightness in the dark, but it seemingly flickers out at the first signs of dawn break; people think of it, as no longer burning. On the contrary, it is still burning. Similarly, when the radiance of Allah's Supreme Being penetrates the soul, then one begins to think nothing of himself. When such a person, then looks at himself, he thinks, 'What am I? Who am I in the presence of the Lord? It is the grace of the Lord that He has accepted me, to be in His presence.'

This state of existence is known as 'وحدة الوجود' (Unity of Presence).

Allama Thanwi (May the mercy of Allah descend upon him) has explained 'وحدة الوجود' (Unity of Presence) in the most eloquent manner, he says, "There was once a man in a village, who had memorised fifteen out of thirty parts of the Quran. He used to establish the Taraweeh (Ramadan night

prayers) reciting these fifteen parts. People attributed this man with the title 'Hafiz'. Thereafter, a man who had memorised the entire Quran came to reside in this village. It was when he lead the Taraweeh prayers and the people heard the last fifteen parts of the Quran, they stripped the previous man of the 'Hafiz title and honoured the new man with this title..."

Allama Thanwi (May the mercy of Allah descend upon him) further said, "Similarly, when the reality of Allah's omnipresence is realised in comparison to his finite presence, the servant considers himself as non existing. This is precisely 'وحدة الوجود'. There is only one existence worthy of being considered existing and that is the presence of the Lord."

Our existence is no existence in comparison to Allah. The science of philosophy defines the human existence as a 'possible existence' however the existence of the Lord is defined as 'necessary existence'. Our existence or non existence makes no difference. We are, at present, in existence. There was a time when we were non

existing and there will come a time when we will be no more once more.

THE DIFFERENCE BETWEEN BEING INTOXICATED BY THE LOVE FOR ALLAH AND THE INTOXICANTS IN THIS WORLD

Our Sheikh (May the mercy of Allah descend upon him) states, "The pleasures of this world and the drinks of this world, by drinks, we mean lawful pleasure. Otherwise the unlawful drinks are released by the human body by way of urine in to the sewers..."

I have personally witnessed, whilst going to school in the morning a man fallen face down in the sewer lines, besides the road. Through enquiring we got to know, that he drank alcohol throughout the night and this is his state.

Our Sheikh (May the mercy of Allah descend upon him) states, "A man loses his senses and intellect through the intoxicating drinks of this world. In comparison, if he were to drink the heavenly drink, then

people will come to seek intellectual advice from him.

Listen regarding my drink, friends

It (drink) comes down from the heavens

The pleasures in this world will perish.

The pleasures of Paradise will be eternal."

He further stated, "The intoxicant of close proximity to the Lord is also eternal, because it is in relation to the Lord, Who is All-Eternal."

These words of our Sheikh (May the mercy of Allah descend upon him) are extremely deep in meaning and symbolic. One should reflect upon the profoundness and the eloquence of these words.

The Sheikh (May the mercy of Allah descend upon him) further stated, "Regarding the bounties of Paradise, the Prophet has stated:

مَا لَا عَيْن رَأَتْ

(What no eye has seen)

But when the servant will meet the Lord, the pleasures all these bounties will seem insignificant in comparison."

He is visible, (my) senses have become void of benefit

*There seems to be no firmness in (my)
aspirations nor life in (my) love
The garden had pride upon its beauty
He became visible, the beauty of all gardens
was paled*

THE PIOUS ARE DOORS

My friends, the religious education learnt from the friends of Allah, is the spirit of our religion. There is no possibility of questioning this. The relationship of the pious is beneficial, both in this world and the Hereafter.

Our Sheikh (May the mercy of Allah descend upon him) by reference of a Hadith, has stated, "Allah observes the souls of the pious, loved ones, seventy times, each day and then He also observes, once each day, the souls of those who are within the hearts of the pious."

Tell me, if Allah observes a servant, how can he not be successful?
In order to gain such a status, there are means. It is for this reason the pious are known as the 'doors to Allah'. The All-Giving is Allah but the Prophet is the means. The Prophet has said,

‘إنما أنا القاسم والله يعطي’

(I am merely the distributor, Allah is the one who grants).

One will have to come to the 'door' to receive, and 'the pious are the doors' for the internal spiritual favours of Allah.

However, if one was to turn away from these 'doors' and creates a distance between himself and the 'doors', then how will he receive these favours?

Brothers, if you go to the 'doors', if you go to the shops, if you go to the supermarket, only then will you acquire something.

Maulana Abdul Gani Phoolpuri (May the mercy of Allah descend upon him) presents a simple parable, he says, "Brothers, plums are acquired from those who sell plums, mangoes from mango traders, fish from fishmongers, kebabs from kebab vendors and Allah is found near the pious ones."

What a simple explanation! If you want to acquire Allah, go to the pious ones.

THE WISDOM OF CONTENTMENT AND RADIANCE PENETRATING THE SOULS

Maulana Abdul Gani Phoolpuri (May the mercy of Allah descend upon him) states, "Allah says in the Quran: '47:4 He is the One who has sent down tranquillity into the hearts of the Believers...' likewise, radiance of the Lord and His light penetrates the soul too. The reason for this, is whatever benefits the soul, is then made to effect the whole body, similar to blood made to circulate throughout the body. Therefore, the human feels absolute and complete contentment and the light of the Lord emanates from him to effect those in close proximity to him too."

THE CAPITAL AND THE BOUNDARY LINE

My respectful and honourable friends, the eyes are the boundary line and the soul is the capital. If the boundary borders of a country are safeguarded and watched

properly, the capital of such a country is safe. However, if this is not the case, then the capital is at risk of an attack.

My friends, if the eyes are safeguarded, then the soul will also be protected from the effects of other than Allah. A pious man has said:

"Through the evil gaze, the alters of idolatry are established

Now the soul only hosts the Lord

By the evil gaze, there is ruin for the garden of the soul

I can't bear to see the desolation of the soul"

My friends, fight the battle upon the boundary lines. It is not sensible to let the foe enter till they reach the capital, before you attack. If you were to even succeed in making the foe flee from the soul, it will not leave without causing some form of harm. Therefore, exert all efforts in safeguarding the eyes from the evil gaze. If one makes a mistake, then repent without delay. This will enable the soul to remain free from other than Allah, for the soul is Allah's place of dwelling and His kingdom.

MEDITATION UPON THE VERSE:

'3:79 Whatever good reaches you it is then from Allāh...'

Haughtiness and arrogance contaminates the soul. The remedy for this is meditation upon the verse:

'3:79 Whatever good reaches you it is then from Allāh...'

We have originated from an impure substance, so immodest conduct is inevitable. Whatever good we do, is a result of Allah's benevolence and Him enabling us to do such good. The parable I present regarding this, is of children in our villages, in Pakistan, who persistently ask to carry the dough to the bakers, in order to bake bread. Parents give in to the children's persistence and place the dough on the heads of the children to carry. The children think they're the ones carrying the dough, whilst one of the parents has a supporting hand to the dough from behind. All the weight of the dough is handled by the parent without the child realising. The parents, thereafter commend the children on their efforts too. Similar is our case, we are enabled to

perform good and rewarded upon it too. A poet explains this in his words:

*Good deeds are because of His benevolence
We servants are merely credited (for it)*

Whatever good we do, it is a gift from Allah, so meditate upon the aforementioned verse as much as possible, it will remedy haughtiness and arrogance. Whatever good we perform, we are rewarded for, by Allah's grace and whatever evil we do, it is because of our immodesty. So from Allah, we have grace and from ourselves we offer vice.

COMPANIONSHIP WITH THE PIOUS IS THE GRACE OF ALLAH

We should contemplate, that the companionship we have with the pious, is Allah's grace upon us and not an achievement of our ability. There are others, who are not so fortunate. We should be wary and apprehensive, lest we are deprived of this grace too. There is a beautiful poem depicting the grace of Allah upon some and the deprivation of others:

*He can bring Siddique over to (Islam)
from the temples*

He can create a hypocrite within the confines of Kaaba

Abu Bakr Siddique (May Allah be pleased with him) was from an environment of idolatry, Allah enabled him to become 'Siddique' (Most truthful). Amr Ibn Hisham was born in the confines of the Kaaba, he turned out to be Abu Jahl (Father of ignorance).

He can bring Siddique over to (Islam) from the temples

He can create a hypocrite within the confines of Kaaba

Prophet Lut's wife was a disbeliever

Wife of Firaun became a believer

Son of Aazur was the 'Khalil' of Allah

And Kanaan (son of) Prophet Nuh was a deviant

He can derelict a mosque and He can populate a mosque

He can establish a foe as His friend and establish a friend as a foe

Your divinity is beyond intellect

Your exaltedness is beyond comprehension

So my friends, we should always be conscious of the fact, that this is the grace of

Allah and that we are associated with the pious ones. (All praises belong to Allah)

AFTER GREAT FAVOUR AFTER ACCEPTANCE OF FAITH

Rather, I would go as far as to say, after the acceptance of faith among all other favours, this is the biggest favour of Allah upon us. I am a scholar and I urge my scholarly friends not to be negligent of this favour, lest they lament later. I heard my Sheikh (May the mercy of Allah descend upon him) very early on in my relationship with him, saying, "Those who did not appreciate and value Maulana Abdul Gani Phoolpuri (May the mercy of Allah descend upon him), then became disciples of his followers later on in life, after realisation that their lives have been wasted in oblivion."

MAULANA SULEMAN NADWI WITH ALLAMA THANWI

Maulana Suleman Nadwi (May the mercy of Allah descend upon him) delivered

lectures on the famous Hadith book; Bukhari for many years. Thereafter, he realised the need for spiritual development. So he wrote to Allama Thanwi (May the mercy of Allah descend upon him) about the state of his spirituality. He revealed that he had lectured Hadith for years, yet feels inadequate in spirituality and life seems fruitless.

Allama Thanwi (May the mercy of Allah descend upon him) responded by advising him to read one of his books. Maulana Suleman (May the mercy of Allah descend upon him) wrote back, revealing that he had read many many books of Ahadith and Quran exegesis, so how can one more booklet assist in his plight?

Allama Thanwi (May the mercy of Allah descend upon him) wrote back: 'If you are already an ocean of knowledge then why seek help from the sea?'

Maulana Suleman (May the mercy of Allah descend upon him) immediately realised his inadequacy and made plans to travel to Thanabawan. He remained with Allama Thanwi (May the mercy of Allah descend upon him) for a time and acquired a relationship with the Lord, to the extent that

one who was without spiritual effect in prayer in the past, now writes:

The 'promise' is in the end of night

From morning-break, there is an anticipation of the night

With the mere utterance of (His) Name, I feel inebriated

The effect of (His) remembrance is intoxicating

So, my promise is not without evidence that the biggest favour of Allah after acceptance of faith, is the companionship of the pious. We should be grateful for this favour so there could be a further increase, in this favour.

THE GAZE OF THE PIOUS

The effect of your one gaze towards (me)

That the colour of my complexion became radiant

This is the effect of the gaze of the pious ones. However, friends, if one thinks that there should be evidence of spiritual gain in just a day, then that is not possible with everyone. There are, however, some highly able ones, who do benefit in a very short span. But we are like the stones upon

which the sun shines down for a time, before it develops any change. Similarly, if the gaze of the pious upon us, continually remains, then we will see the beauty of the connection with Allah.

REMEDY FOR HAUGHTINESS & ARROGANCE

The remedy for this is meditation upon the verse:

'3:79 Whatever good reaches you it is then from Allāh...'

Whatever ability we are granted to perform good, is His grace. Whatever evil we do, it is because of our own immodesty. If one is to meditate and reflect upon this reality, then haughtiness will be absolutely eliminated and whoever is safeguarded from arrogance, he has, as a consequence acquired absolute success. The mercy of Allah does not descend upon an arrogant person. An arrogant person will not be allowed in to Paradise, nor will he ever sense the fragrance of Paradise, which incidentally, can be sensed from a distance, that needs seventy years to travel. On the

contrary, if one is humble and modest, then Allah will embrace us with His mercy.

This favour; which is granted to us, is through the grace of Allah. Whatever development and reforms we make in our lives, is through His benevolence.

On what grounds do we show boast? If He were to snatch away His favour, we would be doomed. So, meditate upon the verse: '3:79 *whatever good reaches you it is then from Allāh...*'

Through this meditation we will be granted the ability to repent for our shortfalls.

In a Hadith, the Prophet states, "Good deeds after evil actions, eradicates the effects of the evil actions."

Repent, it is the best form of worship. Allah says:

إِنَّهُ يُحِبُّ التَّوَّابِينَ

(He certainly loves those who repeatedly repent)

Similar to a child, who misbehaves, then falls to the feet of the father, seeking forgiveness. The father will, subsequently, cling the child in to an embrace. If the love

of the father is such, then Allah is the one who granted the father this show of compassion. Can we even begin to comprehend the mercy and compassion of the Lord!

We delay in benefitting from this compassion, there is no delay from Him in granting compassion. May Allah protect! There are people who merely say, 'He is able, if He so desires'.

It is pure arrogance to utter such words. We are not worthy to show such pride.

A STORY OF AN IMMORAL WOMAN

Imam Bukhari (May the mercy of Allah descend upon him) has narrated a story of an immoral woman. She was once passing through a forest for immorality. She passed by a well, where a dog was panting away and licking at the moist clay, due to extreme thirst. The woman felt pity upon the poor animal, she searched for a bucket to fetch the water, but was unable to locate one. She took off her shoe, used her headscarf as a rope and fetched up some water in the shoe. She enabled the dog to

drink water she fetched. Allah liked this deed of the woman, subsequently forgave her misdeeds and granted her Paradise upon death.

A STORY OF A DEVOUT, GODLY WOMAN

Along with the above story, Imam Bukhari (May the mercy of Allah descend upon him) narrates a story of a devout woman, from the Bani Israeel. She was well known for her piety and devotion to worship. Once a cat finished off her milk, which was kept in a bowl. She caught the cat and imprisoned it in a cage, depriving it from food and water, till it died. Allah discarded all her worship because of this one misdeed, and after her death, hurled her in to the Hellfire.

In another narration, when the Prophet was shown the Hellfire, on the day of the solar eclipse, the Prophet stated, "I saw that cat, digging its claws in to the flesh of this woman." (May Allah protect)

So my friends, there is a possibility of one good deed in the record of a wretched

person, that pleases Allah and equally, there is a possibility of one misdeed in the record of a pious one, which displeases Allah.

A SMALL DEED CARRIES VALUE IN THE PRESENCE OF THE PIOUS

My friends, relationship with the 'door' and respect for the 'door' brings about the attention of the One who granted the love of the 'door' in the first instance. If you come to the 'door', then and only then, will the Lord extend a Hand from behind the 'door'. This is the reason, my Sheikh (May the mercy of Allah descend upon him) states, "Allah made it clear to the companions of the Prophet that, if He did not will, they would not have gained purity of the souls.

'We willed for you to become pure, but only after arriving at the door of the Prophet

صلى الله عليه وسلم . "

There are occasions when one comes through a small window and gains benefits in plenty. My Sheikh (May the mercy of Allah descend upon him) explains this

through an example, "There is a big door, where a rich man is giving away thousands of rupees. He sees, among the ones queuing, his friend, he indicates to this friend, to make his way to the small window on the side. At his arrival at the small window, he gifts him one hundred thousand rupees. The window is smaller than the door, but the rich man granted more there to his friend. Similarly, by the companionship of the pious, Allah grants much more on a little effort."

This is why it is repeated that, do not trivialise the worship of the pious. You are not aware of their status near Allah. When these pious ones prostrate, their souls prostrate too, along with all their organs. When we prostrate, it is only our physical body that prostrates.

A pious man once established prayer behind someone. When the prayer was completed, he said to the Imam, 'I continually ran behind you in prayer, as you raced ahead.'

The Imam asked, 'How was that?' The pious man responded, 'First you travelled to Bukhara with horses (the man

traded in horses), from there you traded the horses for donkeys, and travelled to Afghanistan with the donkeys. From Afghanistan you purchased dried fruit and travelled to such a country. I just continually ran behind you. Brother, you made me tired. I reached the Salam of the prayer with great difficulty. I was apprehensive that you might travel elsewhere at the time of Salam too."

My friends, the two units of prayer offered by the pious are like the small window; little effort, more reward.

May Allah grant us the ability to practice.

...And their final call will be that 'All praises belong to Allāh the Lord of the Worlds'.

PRAYERS FOR ACQUIRING THE LOVE OF ALLAH

Rituals for those seeking the path

1. لا إله إلا الله

100 times

Method of chanting:

Think upon 'لا إله' that it has reached the Throne of Allah and upon 'إِلَّا الله' think the radiance of Allah is penetrating your soul. Think; a pillar of divine light, from the Throne, is connected with your soul, from where the radiance is entering your soul. There is a Hadith in the Ahadith compilation; Mishkat:

'لا إله إلا الله ليس لها حجاب دون الله'

(There is no barrier between Allah and the chant لا إله إلا الله)

2. الله الله

100 times

At the first chant adding of 'جَلَّ جلاله' is imperative. Think that there is a tongue within the mouth and one within the soul and both are chanting in harmony.

3. استغفار

100 times

رَبِّ اغْفِرْ وارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

(O my Sustainer, forgive, send down mercy, whilst you are the best from those who show mercy.)

4. درود شریف

100, 300 or 500 times

Method of sending salutations upon the Prophet, think that you're in front of the Most Sacred Resting Place and that the rain of mercy is descending upon the Blessed Resting Place of the Prophet and some drops of this rain are falling on you too.

You can read the following salutation, if you so desire:

صَلِّ اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ

5. تلاوت قرآن

6. مناجات مقبول

The daily prescription

7. جهشتی زیور

The seventh chapter or any book authored by Hakim Akhtar (May the mercy of Allah descend upon him) or the travelogue to Rangoon and Dhaka, of My Sheikh (May the mercy of Allah descend upon him)

8. داڑھی

Grow the sunnah beard

PRESCRIPTION FOR WOMEN

1. سبحان الله

300 times

2. لا إله إلا الله

100 times

3. استغفار

100 times

4. درود شریف

100 times

6. مناجات مقبول

The daily prescription

7. مہشتی زیور

The seventh chapter or any book authored by Hakim Akhtar (May the mercy of Allah descend upon him) or the travelogue to Rangoon and Dhaka, of My Sheikh (May the mercy of Allah descend upon him)

DAILY PRESCRIPTION FOR BOTH MEN AND WOMEN

1. Translation of a Hadith:

Abdullah Ibn Khubaib (May Allah be pleased with him) narrates, he states, "One night there was heavy rainfall and it was very dark, we went in search of the Prophet. We eventually, found the Prophet, who asked me to speak. I enquired of what to say. The Prophet said, "say:

"قل هو الله أحد. قل أعوذ برب الفلق. قل أعوذ برب الناس"

three times in the morning and three times in the evening, this will suffice you for every need.

2. Translation of a Hadith:

Abu Darda (May Allah be pleased with him) narrates, the Prophet stated, "One who recites:

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

(Allah is sufficient for me. There is no deity except He. I place trust in Him, He is the Lord of the Great Throne.)

Seven times morning and evening, it will suffice him from all difficulties and plights of the world and Hereafter."

3. Ma aqal Ibn Yassar (May Allah be pleased with him) narrates, the Prophet states, "Whoever recites:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Followed by:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ.
هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

Allah will appoint seventy thousand angels to seek forgiveness for him, till evening. If the reciter was to die, that day,

he will die as a martyr. If one was to recite the aforementioned in the evening, the like for him will be till morning."