

تعلق مع اللہ

Connection With ALLAH ﷻ

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Connection with Allah Ta'ala

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Dedicated to:

All the writings of this humble servant are in reality due to the combined blessings of the company of our spiritual guides:

- Muhyius-Sunnah Hazrat-e-Aqdas

Maulana Shah Abrarul-Haq Saheb رحمۃ اللہ علیہ and

- Hazrat-e-Aqdas Maulana Shah

Abdul Ghani Saheb Phoulpoori رحمۃ اللہ علیہ and

- Hazrat-e-Aqdas Maulana Shah

Muhammad Ahmad Saheb رحمۃ اللہ علیہ

Muhammad Akhtar عفا اللہ تعالیٰ عنہ

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Maulana Shah Hakeem Muhammad Akhtar Saheb دامت برکاتہم

(May his shadow remain over us for a hundred and twenty years)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وكفى وسلام على عباده الذين اصطفى اما بعد

فاعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

والذين امنوا اشد حبا لله

(Sura Baqara; Ayat 165, Juz 2)

وقال رسول الله صلى الله عليه وسلم

اللهم اجعل حبك احب الاشياء الى — الخ

Degree of Love

Respected friends and elders, the essence of the Ayat and Hadith that I have recited before you indicates the amount of love that the servants ought to have for Allah Ta'ala. The Ayat and the Hadith indicate how much of love Allah Ta'ala requires his servants to have for Him, and what degree of love is necessary for the servant to enable him to be totally obedient to Allah.

Undoubtedly, it is permissible for one to have an intense love for the material things of this world, such as one's parents, children, business, wealth, etc. because Allah has described the nature of man in the following words:

﴿انه حب الخير لشديد﴾

“And his love for wealth is indeed intense.”

(Sura Aadiyaat; Ayat 8, Juz 30)

Love of Worldly Things

In the time of Hazrat Umar رضي الله عنه, the booty from a certain war was brought and piled in Masjidun Nabawi. On seeing it Hazrat Umar remarked:

*“O Allah! It pleases me to see this booty and I love it,
but let my love for You be greater than all the worldly things!”*

The above incident shows that it is permissible for one to have intense love for worldly things or to regard them beloved.

Allah's Beloved Ones

Rasulullah ﷺ referred to us as his beloved ones when he once addressed the Companions. He asked:

متى القى احبابى

When will I meet my Beloved Ones?

The Companions asked,

اوليس نحن احباءك

Are we not your Beloved Ones?

Rasulullah ﷺ said:

انتم اصحابى ولكن احبابى قوم لم يرونى وامنوا بى انا اليهم بالاشواق

*You are my Companions, while those who will believe in me after me (after my demise)
without having seen me, are my beloved ones and I eagerly await to meet them.*

(Kanzul Ummaal; Vol 14, Page 51, 52)

In other words, we are the ones who have brought faith in him without having seen him. May the eternal blessings and salutations of Allah be upon our Beloved Nabi ﷺ, who referred to us as his beloved ones and expressed the desire to meet us. Generally, the term 'beloved' is used when expressing love for the creation and when we express love for Allah Ta'ala then the term intense love should be used in addition to beloved. In other words, Allah is our Beloved whom we love more than anything else.

If these two factors are absent from our love for Him, then we shall fail to obey Him wholly and totally. Our love for Allah should outweigh our love for our relatives, our

family, our lives and our hearts. Rasulallah ﷺ asked for that love in the following words:

اللهم اجعل حبك احب الى من نفسي واهلى ومن الماء البارد

*O Allah Ta'ala! Let me love you more than my life, my family and cold water.
(Tirmidhi Shareef; Vol 2, Page 187)*

Just as cold water is extremely beloved to a very thirsty person, let my love for you be more than that. From this we learn what the limits and boundaries of love are, as taught to us by Rasulallah ﷺ.

Hazrat Haji Imdaadullah Muhajir Makki رحمته الله عليه composed some couplets along the same lines and recited them as he clung to the **ghilaaf** (cloth) of the **Ka'bah**:

پیا سا چاہے جیسے آبِ سرد کو
تیری پیاس اس سے بھی بڑھ کر مجھ کو ہو

*Just as a thirsty person loves (desires) water,
Let my thirst for You O Allah, be greater!*

A thirsty person experiences great pleasure and satisfaction when the cold water quenches his thirst and flows down his parched and dry throat. Similarly, the lovers of Allah experience great pleasure when they utter the name of Allah.

Maulana Jalaluddeen Rumi رحمته الله عليه said in his **Mathnawi**:

نام اوچوں برزبانم می رود
ہر بن مواز عسل جوئے شود

*When my tongue utters the name of Allah,
Then every hair on my body is turned into an ocean of honey.*

Attainment of Intense Love for Allah

So my dear friends, how do we attain that rank where our hearts can be brimming with intense love for Allah so that we may become totally obedient to Him?

Remember that we can never be totally obedient to Him until we develop intense love for Him. Why? Because if we love our hearts more than we love Him, then we will not hesitate in the least to break His commands should we experience any difficulty to our hearts.

Consider the following example: A beautiful woman passes by. Our heart is inclined to look at her. If we love Allah intensely (more than our heart) then we will displease our heart and please Allah by not looking at her. If, on the other hand, we love our heart more, then we will go ahead and sin by casting a lustful glance at her, thereby pleasing the heart and at the same time displeasing Allah. Thus in order to stay away from sins, it is necessary that the love of Allah be more than anything else.

An Incident of Intense Love

Maulana Rumi رحمۃ اللہ علیہ narrated that **Sultan Mahmood** once summoned his sixty-five ministers and ordered them to crush the most valuable gemstone in his treasury. They all declined on the grounds that they could not bring themselves to destroy the most valuable and celebrated piece of gemstone in the treasury. He then ordered **Ayaaz**, his closest vizier, to destroy the same gemstone. **Ayaaz** obeyed and soon the unique gemstone lay crushed into a thousand fragments. The ministers on seeing this expressed shock and anger at **Ayaaz** for breaking the most priceless gemstone. The Sultan also responded:

اِس چہ بے باکی ست واللہ کافر است

O Ayaaz, you are indeed audacious and ungrateful! Answer these ministers now and tell them why you broke the gemstone.

Ayaaz turned to the ministers and said:

گفت ایاز اے مہترانِ نامور

امرِ شہ بہتر بقیمت یا گھر

Which is more important,

The royal decree or the gemstone?

From this incident **Maulana Rumi** رحمۃ اللہ علیہ is advising us that if our heart breaks in obeying the command of Allah Ta'ala then let it break. But the order and command of Allah Ta'ala should not break. These desires of lust that lurk in our hearts can be likened to the gemstones that appear very beautiful and pleasing to look at. Nevertheless, we should boldly crush them and uphold the commands of Allah Ta'ala Who has ordered us to control our gazes. We should not look at beautiful women or handsome young lads, regardless of the compulsion that drives us to look at them. In front of the Divine Command of Allah Ta'ala, the heart has no value.

The Value of Love for Allah Ta'ala

My friends, intense love for Allah Ta'ala requires this from us. **Hazrat Maulana Shah Abdul Ghani Saheb** رحمۃ اللہ علیہ mentioned that a **Buzurg** (a very pious servant of Allah Ta'ala) once asked: "O Allah what is your price (value)? What should one give in order to attain You?" A voice from the unseen called out: "Give Me both the worlds (this world and the hereafter)." He said:

قیمت خود ہر دو عالم گفتمی
نرخ بالا کن کہ ارزانی ہنوز

*You have declared Your price to be both the worlds,
Increase the price! For this is indeed an inferior bargain for You!*

Concerning this, **Khawajah Azizul Hasan Saheb** رحمۃ اللہ علیہ has a couplet:

دونوں عالم دے چکا ہوں مے کشتو
یہ گراں مے تم سے کیا لی جائے گی

*O People of the world! I have sacrificed both worlds,
Thus, what you are offering me is insignificant in my sight.*

Once **Hazrat Shah Waliullah Muhaddith Dehlawi** رحمۃ اللہ علیہ addressed the **Mughal** rulers from the pulpit of Delhi's famous Jama Masjid:

دلے دارم جو اہر پارہ عشق است تحویش
کہ دارد زیر گردوں میر سامانے کہ من دارم

O People! Waliullah has a heart in his bosom that is beautified with the pearls of the love of Allah. If there is anyone wealthier than me on the face of the earth, then come forward! When you die you will be beneath the ground, wrapped in a few sheets, while your power and position will be left behind, above the ground. Only then will you realize the reality of this material world.

My couplet concerning the reality of this material world is:

یوں تو دنیا دیکھنے میں کس قدر خوش رنگ تھی
قبر میں جاتے ہی دنیا کی حقیقت کھل گئی

*The world appeared to be glamorous,
Its reality dawned upon me only when I went to the grave.*

One **Buzurg** has said:

جام تھا، ساقی تھا، مے تھی اور درمے خانہ تھا
خواب تھا جو کچھ کہ دیکھا جو سنا افسانہ تھا

*There was the goblet, the cup-bearer, the-wine, and the tavern,
That what I had seen all along was but a dream, What I had heard all along was but a tale.*

Diminishing Beauty

In 1976, the Head **Mufti** of **Darul Uloom Deoband**, **Hazrat Mufti Mahmudul Hasan Saheb Gangohi** رحمہ اللہ علیہ visited us. I informed him that I had just compiled a couplet. I then went on to explain to him the background of the couplet as follows:

A young man or woman eventually has to reach old age, during which they lose all their teeth and their backs become bent. Their beautiful features simply wither away. Just as **Maulana Rumi** رحمہ اللہ علیہ has mentioned:

زلف جعدو مشکبار و عقل بر

O young people! A sixteen-year-old girl fascinates you with her beauty, spoiling your gaze and spoiling your Imaan.

We admit that her beautiful hair, which fails in locks, emanates a musky fragrance and possesses your mind. Just as Rasulallah ﷺ has said:

مارايت من ناقصات عقل

و دين اذهب للرجل الحازم من احداكن - الخ

I have not seen such deficient of intellect and Deen who are more possessing of a man's intellect than women.

(Mishkaat: Kitabul Imaan, Page 13)

Maulana Rumi رحمه الله عليه further explains:

But when she turns eighty, she wears extremely thick glasses, and hobbles along supported by a stick. Her back is bent over and she does not have a single tooth left in her mouth. At that time, when you see her, then think over these words of mine:

زلف جعدو مشکبار و عقل بر

آخر او دم زشت پير خر

That long hair of hers which emanated musky fragrance, causing your mind to be possessed, now appears like the tail of an old donkey.

Ponder over **Maulana Rumi's** words (May Allah fill his grave with **Noor**). He compares the hair of the old lady to that of an old donkey's tail and not a young donkey, or else someone would have regarded the comparison of a young donkey as a positive feature.

Through the comparison of an old donkey, **Maulana Rumi** رحمه الله عليه has created a further hatred and aversion in the mind and the heart. These people were true psychologists! I informed **Hazrat Mufti Saheb** that all the glamorous things of this world are definitely bound to perish one day. Childhood will be replaced by

adolescence. Adolescence will be replaced by old age, and old age will be replaced by death.

The rising and setting of the sun steals away our beauty, causing our hair to turn white, and our teeth to fall out. Our cheeks become wrinkled and sunken. Had it not been for this rising and setting of the sun, nothing would have snatched our beauty away.

It is only in **Jannah** that we will retain our beauty and youth, never to be taken over by old age, because in **Jannah** there will be no rising and setting of the sun. In **Jannah** there are no days, dates, weeks, months or years. There will therefore be no change or deterioration in **Jannah**. After explaining this background of the couplet, I proceeded to tell him my poem, which follows:

یہ چمن صحرا بھی ہوگا یہ خبر بلبل کو دو
تاکہ اپنی زندگی کو سوچ کر قرباں کرے

*Inform the nightingale that garden will, One day become a desert,
So that it may ponder over his life, and then render sacrifice.*

The nightingale must not out of stupidity waste its life amidst the beautiful flowers of the garden. These flowers will one day definitely wither away. Likewise only at the time of death will the realization dawn that this world (this flower) was but a place of temporary pleasures. The time for the reckoning before Allah Ta'ala has finally arrived. **Mufti Saheb** enjoyed this couplet very much.

Deceptive Garden

The following poem was published in the al-Haq magazine that is printed in **Akhora Khattak**:

جو چمن سے گزرے تو اے صبا تو یہ کہنا بلبل زار سے
کہ خزاں کے دن بھی ہیں سامنے نہ لگانا دل کو بہار سے

*O Morning Breeze! When passing through the garden, inform the nightingale,
Do not attach your heart to the spring, for the days of autumn are yet to come!*

Hazrat Khawajah Azizul Hasan Saheb Majzooob رحمہ اللہ علیہ who was the deputy tax collector of Lucknow and also the **khalifa** of **Hazrat Maulana Ashraf Ali Thanwi** رحمہ اللہ علیہ on seeing the streets decorated with flags and trimmings in honor of the arrival of the viceroy said to Hazrat Maulana Abdul Ghani Saheb رحمہ اللہ علیہ, **Hazrat!** A couplet has just formed in my mind:

رنگِ رلیوں پہ زمانے کی نہ جانا اے دل

یہ خزاں ہے جو بہ اندازِ بہار آئی ہے

*O Heart! Do not go towards the glitter and glamour of time,
This is merely an autumn that has come in the form of a spring.*

This world is a deceptive garden. If we spend our youth, our bodies, which are actually dust, in the obedience of Allah Ta'ala and Rasulallah ﷺ then this dust of ours shall become valuable and have the added honor of being in the company of Allah Ta'ala and Rasulallah ﷺ on the Day of Judgment.

Decomposition of Body into Dust

If this body, which is made from dust, is solely for eating, drinking, urinating and defecating then we have in actual fact sacrificed dust on dust, Why? Well, if we were to ponder a little, then we shall realize these **shaami kababs** (roasted meatballs), roasted chicken, foodstuff, etc. are all dust.

If these things are buried in the ground and uncovered a little while later, we find that they have turned to dust. Likewise, these beautiful women and these luxurious homes are all dust. If we have sacrificed our lives and our bodies made of dust over these blessings and ignored the Bestower of these blessings, then we have done nothing except sacrificed dust over dust. Our bodies of dust have been sacrificed over these worldly objects of dust.

If on the other hand, we have pleased Allah Ta'ala and Rasulallah ﷺ, and we have fulfilled the rights of our families, and our own rights as well, and we have earned our livelihood according to the commands of Allah Ta'ala, not displeasing Him in any way, then on the Day of Judgment, our bodies which are made of dust will find a

positive affinity with Allah and his Rasul ﷺ, thus making our bodies valuable.

Therefore, do not sacrifice this dust (body) on dust (worldly, perishable things), but rather sacrifice it on the Creator of the heavens, I have compiled a verse in this regard:

کسی خاکی پہ مت کر خاک اپنی زندگانی کو
جوانی کر فدا اس پر کہ جس نے دی جوانی کو

*Do not waste your life on any object of dust,
Sacrifice your life upon Him who Bestowed upon you your youthfulness.*

ارے یہ کیا ظلم کر رہا ہے کہ مرنے والوں پہ مر رہا ہے
جو دم حسینوں کا بھر رہا ہے بلند ذوقِ نظر نہیں ہے

*O what oppression are you committing by dying over those who themselves will die!
He who is obsessed with the beautiful women of this world, Is oblivious of the higher pleasures.*

Hazrat Khawajah Saheb رحمۃ اللہ علیہ says: Do not devote your heart to these bodies which will one day perish and decompose. He who has granted you youth, could have, if He so willed, snatched it away from you during childhood. Give your heart to Him only, who truly deserves it, Who has placed that heart in your bosom.

Ahl-e-Dil

When this servant presented his **Ma'arif-e-Mathnawi** to **Hazrat Maulana Yusuf Binauri Saheb** رحمۃ اللہ علیہ, he opened the book and his gaze fell upon one of the verses which I had compiled.

The essence of the couplet was: Why are the **Ahl-e-Dil** (people of the heart) referred to as **Ahl-e-Dil**, whereas in actual fact everyone has a heart, be he Muslim or **Kaafir**? In fact, even dogs and cats have hearts. Then why are only the **Buzurgs** (poised elders) referred to as **Ahl-e-Dil**? In reply to this question composed a Persian couplet:

اہل دل آنکس کہ حق را دل دہد
دل دہد اور اکہ دل را می دہد

The **Ahl-e-Dil** are those who give and devote their hearts to Allah, who placed the heart in their little bosoms while they were still in the womb of their mothers. They have paid the price for that heart. Allah Ta'ala is very valuable and by devoting their hearts to Him they have made their hearts valuable. They are therefore referred to as **Ahl-e-Dil**.

Maulana Saheb became ecstatic at reading this couplet and complimented me with some Arabic words that I shall repeat here for the sake of **barakah**, though I do not consider myself worthy of these compliments. The noble thoughts and words of the pious people are a source of blessing, honor and a good omen. He said:

لا فرق بینک و بین مولانا رومی

I do not perceive any difference between your words and those of Maulana Rumi.

He even wrote a remarkable foreword for the book. May Allah Ta'ala make me as the **Auliya** have considered me to be, whereas I feel ashamed to even repeat their words here. **Hazrat Maulana Shah Muhammad Ahmad Saheb** رَحْمَةُ اللَّهِ عَلَيْهِ of **Ilaahabad** has explained the rank and status of the **Ahl-e-Dil** in a couplet:

شکر ہے دردِ دل مستقل ہو گیا
اب تو شاید مراد دل بھی ہو گیا

*Gratitude is expressed, the love of Allah has become entrenched,
Now maybe, my heart has also become a true heart.*

Love of Allah becoming 'entrenched' means steadfastness on **Deen**. It does not mean that at one time, one becomes totally engrossed in worship and at another time one becomes a total **Shaytan**. The word 'maybe' has been brought in the couplet to express humility.

Reality of This World

So my dear friends! I have another couplet on the reality of this world. In this hectic world, a person plans to purchase a house, or build a mansion, when he is suddenly confronted by **Hazrat Izra'eel** ♦. What will happen then?

آ کر قضا باہوش کو بے ہوش کر گئی
ہنگامہ حیات کو خاموش کر گئی

*Death came and rendered the conscious unconscious,
Death simply silenced the hue and cry of life.*

Nazeer Akbar Abadi says regarding the mortality of this world:

کئی بار ہم نے یہ دیکھا کہ جن کا
مشین بدن تھا معطر کفن تھا
جو قبر کسن اُن کی اکھڑی تو دیکھا
نہ عضوِ بدن تھا نہ تارِ کفن تھا

*Very often have we seen those,
with scented shrouds and healthy bodies being placed in the graves.
When their graves were dug up later,
there remained neither a single limb nor a strand of the shrouds.*

Note: *It is not permissible to apply scent or itr to shrouds.*

He says that I have seen many handsome youth and dignified people being buried in the graveyard, who had splendid bodies and scented shrouds. But a few days after being buried, when their graves were dug up, neither a single limb was left intact nor a strand of shroud.

This is the end result of our bodies that we are busy adorning and beautifying day and night, which our hearts are so involved with day and night. This is final result of our bodies that we nourish and beautify day and night. **Maulana Rumi** رحمہ اللہ علیہ says: **“You will never acquire Allah Ta'ala as long as you do not discard your obsession**

with outward beauty.”

آدما معنی دلبندم بگو
ترک قشتر و صورت گندم بگو

*O Children of Adam! Seek Allah,
and leave aside your obsession with outward beauty (of women).*

Maulana further says:

گرز صورت بگری اے دوستان
گلستان است گلستان است گلستان

*O friends! If you abstain from worship of outward beauty that occupies your heart, then
what will you attain?*

You will attain the garden of Allah's Closeness.

Salvation

What method should one adopt to be saved from the evil of indulging in admiring the beauty of strange women? **Maulana Rumi** رحمۃ اللہ علیہ says “Before I chose the companionship of **Shamsuddeen Tabrezi** رحمۃ اللہ علیہ, there was a great distance between my knowledge and practice.” After my meeting with him, my soul was heated with the love of Allah. Initially, he tried to conceal himself out of modesty. He said: “I have nothing, why do you keep following me?”

بوئے مرا گر کسے مکنوں کند
چشم مست خویشتن را چوں کند

In reply I said to him: “If one who is intoxicated tries to conceal the odor of wine by chewing cardamoms, to give the impression that he has not consumed any wine, he will not succeed, because the effects of the intoxication will become manifest in his eyes. How will he ever conceal that? Therefore, O **Shamsuddeen**, your nightly **Tahajjud**, meditation and **ziker** of Allah Ta'ala through the blessings of which you have attained the intoxication of the connection with Allah Ta'ala cannot be concealed, because your eyes give you away. Your eyes show that you have

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