

اہل اللہ کی شانِ استغناء

The People of Allah *and* Their Independency



Shaikh-ul-Arab Wal Ajam Arifbillah
Hazrat-e-Aqdas Maulana Shah

Hakeem Muhammad Akhtar Saheb

(Damat Barakaatuhum)

Kutub Khana Mazhari

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Dedication

*All my writings and
compilations are collections of
the benefits and blessings of the
companionship of our spiritual
mentors:*

Muhiyyus Sunnah Hazrat Aqdas
Maulana Shah Abrâr-ul-Haqq Saheb
rahimahullâh,

Hazrat Aqdas Maulana Shah 'Abdul
Ghani Saheb Phulpuri *rahimahullâh*

And

Hazrat Aqdas Maulana Shah
Muhammad Ahmad Saheb
rahimahullâh.

Muhammad Akhtar
(May Allâh Ta'ala Pardon Him)

Important Detail

- Name of Lecture:** The People of Allah and Their
Independency
- Lecturer:** Shaikh-ul-Arab Wal Ajam Arifbillah
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(Damat Barakaatuhum)
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Special Attendant and Khalifah of Arifbillah
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What is the currency of the Hereafter?

Today, I will present the explanation of a Hadith from Bukhari Sharif. I have in my hand volume two of the famous Arabic commentary, *Fathul Bari*, written by Hafiz Ibn Hajar Asqalani (Rahmatullah Alaihe), which comprises in total fourteen volumes. No matter how much Urdu literature one reads, still he will be incapable of deriving benefit from the knowledge contained in these books. Solely by the grace of Allah Ta'ala and the duas of the pious, am I able to present some of these teachings to you, today.

Before I begin, I will first mention seven actions, which should be done on Friday, and are repeated here every Friday, after Fajr. Whosoever will practice upon them, will have written in his account the reward of one year's Nafil (optional) fast and one year's Nafil Salaah, in lieu of every step taken from his home to the Masjid. If his home happens to be fifty steps away from the Masjid, he shall receive the reward of fifty years of Nafil fast and fifty years of Nafil Salaah. Such a person will appear on the Day of Judgment with an enormous positive balanced.

O my friends, earn what you can today, for now is the time for earning. The earnings made in this transitory abode shall have great value tomorrow, when we return to our eternal home. There is still time to awaken from our slumber and acquire the currency of the Hereafter. The currency of today shall hold no value tomorrow, just as one country's currency is not recognized by another. When death shall strike, our currency shall immediately change. All worldly posts shall, on that day, mean absolutely nothing!

Many years ago, a wealthy man posed the following question to me: "When a billionaire passes away, people are

heard saying, "May Allah forgive him. He was indeed a most pious man. He used to be punctual with his Salaah and most abstinent. He would see to the wages of the Imaam and the Muazzin. He spent freely to build Masjid and Madressas, etc." No one however, speaks of the businesses which made him so rich, that he had a factory in Karachi, another in Faisalabad, and one in Lahore. These things are never mentioned. Why?

Through the blessed duas of my elders, Allah Ta'ala inspired me with the answer almost immediately. I replied, "Because after one's eyes close, he abandons this world and moves on to the other. The currency there is different from what is found here, thus mention is made of how much of the currency of his new abode he had acquired. Some speak of the currency he acquired by building Masajid and Madrassas, others mention how he would see to the needs of the Ulama and how he would help the needy. The currency of this world is of no benefit to him in the next, thus none even bother mentioning it. The factories and businesses one held in Faisalabad, Gujranwala and Lahore are not worthy of mention, since the income being derived from them shall be of no use to the deceased." The man was extremely pleased and said, "Your answer makes perfect sense."

The tawfiq (guidance) to acquire the currency of the Hereafter, while living in this world, shall however only come, when one sits in the company of those who are doing exactly that. In their gatherings, the one, true and eternal home is remembered and thus, we acquire the ability to strive for it. One deprived of such company, has only one aim; building and beautifying his temporary abode while remaining completely oblivious of his fast approaching, eternal home.

A Thought-Provoking Incident, Mentioned in the Mathnawi, Regarding the Owl and the Falcon

A falcon is a predatory bird used for hunting. It is the habit of kings to keep one perched on their shoulder, thus it is known as the bird of the king. Maulana Rumi (Rahmatullah Alaihe) has written that once a royal falcon flew out of the palace, but on his return flight lost its way and landed up in a desolate area occupied by owls. The owls had never seen a falcon and were thus disgusted with his appearance. Since, they were only used to seeing themselves, therefore, all “other” no matter how wonderful, would appear disgusting. Their example can be likened to the town of Nikto.

Nikto was the name of an area, in which the habit of having the nose cut was prevalent. It had a population of five thousand and every one of them had their nose cut. One day, a man whose nose was not cut, arrived in the area. Upon seeing him, the people muttered in disgust, “What an ugly face! Take a look at yourself in the mirror! Your nose resembles the hump of a camel!”

The Wise Answer of Hakim ul Ummah Thanwi to an Objection Posed

Another hilarious incident that occurred in India has just come to mind. At that time, Pakistan had not yet been formed. A man objected in front of Hazrat Thanwi, “Why does Hajj only occur in Makkah Mukarramah? Why is Hajj not allowed in Bombay?” Hazrat Thanwi (Rahmatullah Alaihe), in response, posed the following question, “Why is your nose in front and not at the back?” The man replied, “Because it would have looked weird at the back.” Hazrat replied, “It would look

weird if only one man's nose was at the back. If all had their noses at the back, none would consider it strange." The man was left dumbfounded and understood that the only possible answer would be, that since Allah is King, He does as He pleases. He can thus have His house built wherever He prefers, and none have the right to object.

The Honour of the Haramain Sharifein

Allah Ta'ala chose an area at the foot of a mountain for His house, an area void of beautiful scenery, trees, vegetation, etc. Yet, the beauty of these mountains, due to the special manifestation of Allah, is indeed something else. This beauty is however, recognized only by those whose sight has been divinely blessed.

ہم نے دیکھے ہیں ایسے بھی اہل نظر
زندگی زندگی سے رہی بے خبر

"We have seen such men of (possessing) in-sight, who although alive, remained oblivious of life."

The poet is referring here to those Men of Allah, who although alive, live as though they are oblivious of the world around them. Their lives were sacrificed solely for Allah, thus they paid no attention to acquire any worldly pleasure for themselves. One poem comes to mind, which I had composed regarding the greatness of the mountains of Makkah Mukarramah. My Shaikh, Hazrat Shah Abrarul Haq Saheb (Rahmatullah Alaihe), (who is, unfortunately, no longer amongst us), was very fond of this poem. In fact, upon hearing it, he took out his notebook to jotted it down.

میری نظروں میں تم ہو بڑے محترم

یا جبال الحرم یا جبال الحرم

“O Mountains of Makkah, in my eyes, you hold great status indeed!”

I hold you, O mountains, in great esteem, since Allah Ta’ala has chosen you as vicinity for His house. You have been made the neighbor of the house of Allah! When man plans to build his palace, he selects an area most suitable to his needs. So what was the reason for Allah Ta’ala choosing the mountains of Makkah for His house? It can only be due to the fact that this area was the most auspicious on the surface of the earth.

Maulana Rumi (Rahmatullah Alaihe) has written that once, when a saint stepped into the Blessed city of Makkah, the following words flowed from his tongue:

مسکن یار است و شہر شاہ من

“Makkah Mukarramah is the city of my Beloved, (Allah), the city of my King.”

When he arrived at Medina Munawwarah, he again repeated the same, that this is also the city of my beloved, i.e. Rasulullah.

نزد عاشق ایں بود حُب الوطن

“The home of the lovers of Allah is where their beloved is found.”

He who thinks of, and desires returning home, while in the Haram of Makkah Mukarramah, or Medina Munawwarah, is indeed foolish. His love for Allah is truly weak. Maulana

Rumi (Rahmatullah Alaihe) has written that the following question was posed to a man madly in love:

گفت معشوقے بہ عاشق اے فتی

تو بہ غربت دیدہ بس شہر ہا

“O young man, you have on your travels visited numerous cities. Which city pleased you the most?”

The lover replied,

گفت آل شہرے کہ دروے دلبر است

“The city in which my beloved resides!”

Ask the lovers of Allah regarding the pleasure they experience in the blessed cities of Makkah Mukarramah and Medina Munawwarah! They become oblivious of all other sceneries, countries and sights. They do not think of London, America, Japan, Germany, etc. While in Medina Munawwarah, their hearts desire is to remain in it forever.

The lesson from the afore-mentioned incident

Anyway, when the falcon flew from the palace and lost its way, it landed up in area inhabited by owls, which Maulana Rumi (Rahmatullah Alaihe) named Kharab-Abaad (the city of ruins). When the eyes of the owls fell upon the design of the falcon, who was bigger in size, and whose beak and claws were different, they immediately held a meeting. In the meeting, one owl spoke and said, “A foreign bird has come to take over our land! If we do not act fast and scare him away, he will soon occupy our land as ruler!”

When the falcon heard their talk, he immediately spoke out,

اين خراب آباد در چشم شماست

This place of desolate is great in your eyes

من نخواهم بود اين جامی روم

سوءے شاهنشاہ راجع می شوم

“O idiot owls, do you think I have any desire to reside in this land of ruins? I will never even think of doing such a foolish thing! This land is great in your eyes. As for me, I wish to return to the palace of my king. My home is the home of the king, my home is the palace! My place is on the shoulder of the king!”

Similarly, if ever Shaytaan attempts to take one to the cinema, or involve one in watching some movie, immediately make this proclamation that I do not belong here! My place is the proximity of my Allah, the palace of my Creator. I shall perform two rakaats of Salaat-u-Taubah and cling to the place where I belong! I belong in the palace of Allah, who is the King of all kings!

Unfortunately, our condition is that we prefer to leave Allah and hasten towards areas where filth is rife, i.e. places of sin and vice. We have familiarized ourselves with areas void of any spiritual life, just as owls find familiarity in desolate areas. For this reason, Maulana Rumi (Rahmatullah Alaihe) interprets the talk of the falcon, so that other such royal servants may take lesson. He writes, “The falcon spoke out:

بهر من آل ساعدشہ خوب جاست

“My home is the shoulder of the king. I have been blessed with the proximity of the king, and I am more than happy with that! If you find solace in this barren land, then that is your matter!”

The lovers of Allah say the very same thing, “O those drowning in sin, our place of honour are the corners and the carpets of the Masjid.”

خدا کی یاد میں بیٹھے جو سب سے بے غرض ہو کر

تو اپنا بوریہ بھی پھر ہمیں تخت سلیمان تھا

“When engaged in Allah’s remembrance oblivious of all else, the lover of Allah finds in his musalla, the throne of Suleiman.”

The difference between the obedient and the disobedient

The enjoyment one experiences in the remembrance of Allah, that moment...Ah! Is so pleasurable! Whereas the time wasted in the disobedience of Allah, be it staring at strange women, or any other sin, that time is indeed the worst time of one’s life. During those moments, the anger of the Creator rains upon the sinner, the angels curse him and even that woman towards whom he looks with evil intentions, also rebukes him; that after having adopted the appearance of an Aalim, and having kept a beard, yet he still gapes at me. Adultery and Allah’s curse drip from his eyes. O friends, the sum total of our lives is that we sacrifice it in the love of Allah!

وہ لمحہ حیات جو تجھ پر فدا ہوا

اس حاصل حیات پہ اختر فدا ہوا

“Those delicate moments, O Allah, during which we sacrifice for You, Akhtar is prepared to sacrifice everything to acquire those moments.”

O my friends, this poem of mine have been said with deep feeling. My poetry is not made-up, rather it is the translation of the love I feel for Allah, which emits in poetic form.

I shall continue trying to conceal my feelings in the form poetic words.

Understand well, that these poems translate the love and feelings I have for my Creator.

وہ لمحہ حیات جو تجھ پر فدا ہوا

اس حاصل حیات پہ اختر فدا ہوا

“Those delicate moments, O Allah, during which we sacrifice for You, Akhtar is prepared to give everything to acquire those moments.”

Those moments spent in the obedience of Allah, only those moments are valuable. Ask the one who knows that his Creator is pleased with him, what is his enjoyment! He who works to please Allah, Allah blesses him with such enjoyment, that even if he was made to lie on thorns, he would still smile. As for the one who, due to his evil, Allah has decided to leave depressed, even if he were to lie amongst flowers, then too he would find no enjoyment, and would rather prefer suicide.

The one who has attained Allah’s happiness, through his efforts to please his Creator, even if he were to be forced upon thorns, then too he would experience pleasure, since in his heart Allah has created a garden. Thorns may prick him from the outside, but his heart enjoys the pleasures of a garden.

And, then there are those most unfortunate souls, who after being given the opportunity to remain amongst flowers, still chose to prick themselves with thorns.

دل گلستاں تھا تو ہر شے سے ٹپکتی تھی بہار

دل بیاباں ہو گیا عالم بیاباں ہو گیا

“As long as the heart remained a garden, spring shot forth from everything. But when the heart became barren, the entire world lost its luster.”

Seven Actions on the day of Friday

It has been narrated in the books of Ahadith, that whosoever performs seven actions on Friday,

كَانَ لَهُ بِكُلِّ خَطْوَةٍ عَمَلٌ سَنَةٍ أَجْرُ صِيَامِهَا وَقِيَامِهَا

He shall receive the reward of one year's Nafl fast and one year's Nafl Salaah, in lieu of every step taken towards the Masjid.

You should not be afraid, that perhaps these seven actions would be too difficult. Nay, rather they are quite simple, indeed!

1. To take a bath. Is this anything difficult? Is it not a demand of one's temperament that at least, once a week, one uses soap to remove the perspiration and dirt that envelopes him?
2. To wear neat, clean clothing. Could anyone ever regard this as difficult? Who will ever desire to wear dirty,

untidy clothing on Friday? This is totally in conformity with our desires.

3. To proceed early to the Masjid. Time should not be wasted loitering around, thinking that there is still sufficient time for the khutbah.
4. To walk to the Masjid, unless exempt by illness or some other acceptable excuse.
5. To sit as close as possible to the Imam, if there is space. Jumping over shoulders and pushing one's way through is prohibited.
6. To listen attentively to the khutbah. It should not be that one presents his body in the Masjid, but leaves his heart and mind in the bakery for example, that after Friday prayer, I shall purchase bread and a special kind of butter full of vitamins.

لا حول ولا قوة , you have come in the house of Allah for His worship only! Therefore, the mind and the heart should be focused on nothing but Allah.

7. Not to do any futile act while the khutbah is in progress, for example, pulling the straw from the mats of the Masjid, or strands from its carpets. Not only are these futile acts, but also sinful because these items belong to the Masjid.

Remember these seven actions! I will repeat them:

1. To take a bath
2. To wear clean clothing
3. To proceed early to the Masjid
4. To walk to the Masjid.

5. To sit as close as possible to the Imam
6. To listen to the khutbah attentively
7. Not to carry out any futile act while the khutbah is in progress.

This Hadith has been narrated in four of the six authentic books of Hadith known as Sihaah:

- *Sunan Ibn-Majah,*
- *Tirmidhi Sharif,*
- *Nasai Sharif and*
- *Abu Dawood Sharif*

Some Muhadditheen have in fact written:

لَمْ نَسْعُرْ فِي الشَّرِيعَةِ حَدِيثًا صَحِيحًا مُشْتَبَلًا عَلَى مِثْلِ هَذَا الثَّوَابِ

"We have not come across any authentic Hadith besides this, wherein such virtue has been mentioned."

The Reliance of Hazrat Wala and his Self-Sufficiency from the Creation of Allah

I deem it necessary to clarify one point. In my Madrassa, there are students from over twelve different countries. May Allah Almighty accept out of His sheer grace. Some people are under the misconception that the reason I do not ever appeal for donations on Fridays, is because I have established a relation with some king. I have heard that some misinformed people have claimed that I have made friends with the king of Kuwait, Libya, Morocco, Al Jazair and Tunis, thus the need to make an appeal for donations never arrives. This is total nonsense. Remove this notion immediately from your hearts!

The only relationship I enjoy is with the King of all kings. He who gives kingship to others, Akhtar asks only of

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